A Preface into the new *Testament*.



THE newe Testament so called, containing the writings of the Euangelistes, with the Epistles of Christes Apostles, and with other such diuine bookes, declare plainly vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That which was in figure and in obscuritie inuolued by the Patriarches and Prophets in their propheticall volumes, written by the inspiration of the holy Ghost, is in this booke more plainly & euidently set out, vttered also in the selfesame spirit by the children of the Prophetes, the holy Apostles. In deed the law was giuen by Moses, but grace and veritie came by Iesus Christ, which grace this booke of the newe Testament doth most euidently commend & set out. In this is discoursed the whole misterie of our saluation & redemption, purchased by our Sauiour Christ, here is his holy conception discribed, his natiuitie, his circumcision, his whole life and conuersation, his godly doctrine, his diuine miracles. In this booke of the new Testament, is set out his death, his resurrection, his assention, his sending of the holie spirit, his session in our flesh on the right hand of his father, making continuall intercession to him for vs. In this booke is contained the forme and order of his last iudgement, after the generall resurrection of our bodie, These bee the misteries of our faith,

2. Pet. 1.

Psal. 45
Iohn 1.

Colos. 1.

Matth.
Iohn. 2.

Theſe be the grounds of our ſaluation, theſe be thus written, that we ſhould beleeue them, and by our beliefe ſhould enioy life euerlaſting. Once and in times paſt, God diuerſly and many wayes ſpake vnto the fathers by the prophets, but in theſe laſt daies hee hath ſpoken vnto vs (vppon whom the endes of the world be come) by his owne Sonne, whom hee hath made heire of all thinges, whoſe dignity is ſuch, that he is the brightneſſe of his fathers glory, the very image of his ſubſtance, ruling all thinges by the word of his power. This heauenly Doctour ſo endued with glory and maieſtie, wee ought moſt reuerently to beliewe, as commended vnto vs from the authority of the heauenly father, to bee heard as his moſt welbeloued ſonne, in whom is his whole delight, by whom he will be pleaſed and pacifyed. It will elſe come to paſſe, ſaith the Prophet Moſes, that whoſoeuer ſhall not heare and obay that Prophet in the wordes that he ſhall ſpeake in his fathers name, I will be, ſaith the father, reuenger of him. This is the laſt Prophet to bee looked for to ſpeake vnto vs: In him bee vniuerſally incloſed the riches and treaſures of the wiſedome and knowledge of GOD his Father, by him hee hath decreed finally to iudge the whole world, the liuing and the dead: by him hath he decreed to giue to his elect the life euerlaſting, and to the reprobate (who hath contemned his life and doctrine) death euerlaſting. Let vs therefore ſeriouſly heare and obey this our Heauenly teacher, ſubmit our ſelues to this our iudge and rewarder: Let vs eſteeme his doctrine and conuerſation, as a full, perfect, and ſufficient patterne of all holineſſe and vertue. Let vs eſteeme the doctrine of this booke, as a moſt inflexible rule to lead vs to all trueth and newneſſe of life.

1.1.

ſth.3.17.
pr.1

nt.18.

of.3.
im.3.
1.7.

life. Here may we behold the eternall legacies of the new Testament, bequeathed from God the father in Christ his son to all his elect, I say, the legacies liuely renued vnto vs, not of deliuerance from Pharao his seruitude, but from the bondage and thraldome of that perpetuall aduersarie ours the diuel: here may we behold our inheritance, not of the temporall lande of Chanaan, or of the translation of vs to the place of the worldly paradise: but heere wee may see the full restitution of vs both in bodie and soule, the celestiall Paradise, the heauenly citie Hierusalem aboue, there to reigne with God the father, God the sonne, and God the holie Ghost for euer. Which legacies of his Testament promised and bequeathed, were notwithstanding recorded in the bookes of the old Testament to our ancient fathers, which in hope beleeued in Christ to come, who was painted before them in figures and shadowes, and signified in their olde sacraments ordeined for that time: but now more euidently renewed & exhibited vnto vs not in figure, but in deed: not in promise, but in open sight: in feeling, in handling and touching of this eternall life, most manifestly confirmed vnto vs in Christ his blood, in this his new Testament continued and reniued, yet in new sacraments, the better to beare in our remembrance this eternal Testament of all ioyfull felicities Let vs now therfore good christian people, reioyce in these glad tidings expressed vnto vs by the name of the Gospell of our Sauiour Iesus Christ, and let it neuer fall out of our remembrance, that wee were sometime ouerwhelmed in darkenesse, and set in the shadowe of death: let vs consider, that wee were sometime by our naturall birth the children of God his wrath, and wholly estraunged from the houshold of God.

Galat. 4.

Hebrew.

Let vs beare in mind that we were ſometime no people of God, nor his beloued, that wee were by nature branches of the wild Oliue, and now by meere mercie grafted into the right and naturall Oliue tree: whereupon let vs rather repoſe our life in feare and reuerence. If we be now the children of light, let vs walke in this our light, in all holineſſe and godlineſſe of life, approuing that which is pleaſing to the Lord. Let vs haue no fellowſhip with the vnfruitfull works of darkeneſſe, and let vs henceforth be no more children, waueringand carried about with euery winde of doctrine, and by the deceit and craftineſſe of men, wherby they lay in wait to deceiue vs: but let vs folow the truth in loue and charitie, and in all things grow vp into him which is the head, that is, Chriſt our ſauiour. If we be now the Children of grace, and made liuely, members of his bodie, though ſometime ſtrangers and forreiners far off, and made neere by the blood of Chriſt, and made citizens with the Saints, and of the houſhold of God: let vs direct our hearts thither where our head is, delighting our ſelues in all heauenly cogitations, walking in all ſpirituall workes and fruites of the ſpirite, as Gods deare elected. God grant that Chriſt may ſo dwell in our hearts by faith, that we may be able to comprehend with all Saintes the vnſpeakeable loue of Chriſt, which paſſeth all mans knowledge. Vnto him therefore which is able to do exceeding aboundantly aboue all that wee can aske or thinke, bee prayſe in the Church by Chriſt Ieſus, throughout all generations for euer, Amen.

The

The pith or contents of the new Testament.

Bookes.

Legals, as it were where Christs lawes be expressed, and conteined foure bookes or Gospels.

- Matthew. — Who principally treateth of ỳ acts of Christ, of his humanitie, of his death, resurrection, and ascention. Chapters 28.
- Marke. — Wherein chiefly is treated the fortitude of Christ, and doth repeat moste thinges of Matthew. Chapters 16.
- Luke. — Which speaketh chiefly of the Annuntiation of the blessed Virgin, and of Christes actes, death and resurrection. Chapters 24.
- Iohn. — In whom Christes diuinitie is chiefly shewed and other actes of his diuine power. Chapters 21.

Historicall, shewing the Actes and deedes of the Apostles, and is one booke.

- Actes of the Apostles. — Wherein Saint Luke declareth the sending of the holye Ghost, after his visible ascention into heauen, and of the Acts of the Apostles, especially of Paul, wherein is also sette out as it were the young age of the Church in her first growth. Chapters 28.

Bookes.

Sapiential, bee named those wherein the wisedome of Christ is expressed by examples and precepts of godly liuing, giuen by his Apostles, and be bookes 2.

Romans. Wherein Paul doth reuoke the Romans frō the errours of the Gentiles, declearing the order of their iustification, what shoulde procēde, and what should follow their iustification. Chapters 16.

Corinthians. 1 Wherein he doth cal backe some that were deceiued of false Apostles and Philosophers by their eloquence, some which were deceiued by the iuditiall obseruation of the law, he calleth them back to true faith, and to the wisedome of God. Chapters 16.

2 Wherein Paul vpon their conuersion and repentance, praiseth and comforteth them. Chapters 13.

Galathians. Wherein Paul calleth home againe suche as were deceiued by false Prophetes, that they should returne backe to the law and to their ceremonies, and willeth them to come againe to the true faith of ꝑ gospel. Chapters 6.

Ephesians. Wherein the Apostle prayseth the Ephesians which did persist constantly in the faith of the Gospell receiued. Chapters 6.

Bookes.

Sapientiall also.

Philippians. Wherein the Apostle prayseth the Philippians, for that after they had receiued the word of trueth, they did not receiue the false apostles. Chapters 4.

Colossians. Wherein Paule blameth the Colossians for that they were seduced by the false apostles, and exhorteth thē to returne to the verity of the Gospell. Chapters 4.

Thessalonians. 1 Wherein hee doth commend the Thessalonians, which receiued ỳ worde of truth, though they suffered persecution of their owne kinred, yet they did persist in the faith, nor would receiue the false Apostles. Chapters 5.

2 Wherein the Apostle instructeth them of the last times, of the persecutiō by Antichrist, of his aduancement and ouerthrow. Chapters 3.

Timothie. 1 Wherein Paul instructeth him of the order and office of Bishops & Deacons, & of all Ecclesiasticall discipline. Chapters 6.

Timothie. — 2 Wherein Paul doth exhort him to the crown of martirdome, and doth enforme him of all the rules of the Catholike veritie, and what shall be done in the last daies, & of his owne suffering. Chapters 4.

Titus. — Wherein Paul doth instruct Titus his Disciple of the constituting and ordering of priestes or Elders, and of al spiritual conuersation, and of the eschewing of heretikes. Chapters 3.

Sapientiall also.

Philemon. — Wherein the Apostle commendeth Philemon of his faith to Christ, & of his charity to the godly, and hee prayeth him to deale gently with Onesimus his seruaunt, and to entertaine him frindly.

Hebrewes. — Wherein the Apostle sheweth the weakenesse and the abolishment of Moses Lawe, and the perfection of the doctrine of the Gospell, and that Christ is true God and man, and a mediatour betweene God and man. Chapters 13.

Sapientiall also.

James.

Wherein James giueth exhortations vnto patient suffering, and that there is no acceptation of persons before GOD: and doeth also open the hurtes that come by an euil tongue, hee forbiddeth warres and dissentions, hee rebuketh the riche, that bee vncharitable, and doeth stirre men to vertue.
Chapters 5.

1 Wherein Peter giueth thankes vnto GOD, which by the death of his Sonne did mercifully saue al mankind, and doth instruct to good life, diuers estates of men.
Chapters 5.

Peter.

2 In which the Apostle induced the beleeuers to hold ẏ true faith, hee doth note, and condemne the falseneſſe of heretikes, and doth describe the second comming of Christ.
Chapters 3.

Bookes.

Sapientiall also.

Iohn.

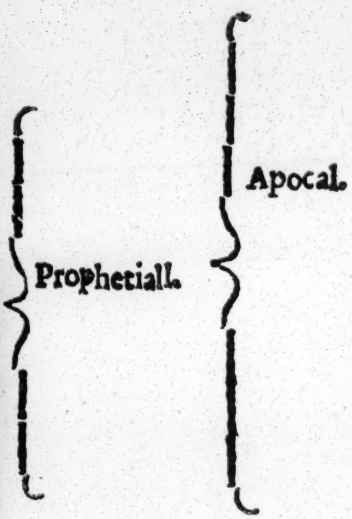
1 In which S. Iohn doth testify of the word of truth and life, exhorting mē to confesse their sins, affirming that we haue Iesus Christ an aduocate with the father, disswading men from the loue of the world, and perswading them to loue God and their neighbours.
Chapters 5.

2 Wherein hee commendeth the elect Lady and her sonnes, and doth exhort them to brotherly loue, and doth admonish thē to eschew heretikes.
Chapter 1.

3 In this he praiseth the godlinesse of his beloued Gaius: which extended vnto strangers, and he doth exhort him to perseuer still in that godlinesse and well doing.
Chapter 1.

Iude.

In this which the Apostle doth admonish all men of their own salvation, and hee doth by the by the way the altercatiō that was betwixt Michael and the diuell, and doth detest the life of the heretikes.
Chapter 1.



Which treateth of reuelations shewed vnto John by an Angel in the Ile of Pethmos, of the tribulations which the Churche of Thrist did then suffer, and prophecieth also of such tribulations, whiche the church shall suffer hereafter, and especially in the time of Antichrist, & of the punishments of thē which bee damned, and the rewardes of the Elect.
Chapters 22.

By

Christ came
ur Sauiour.
om.9.b
uke 1.c
al2.4.a
phes. 1.b
om.5.a
phes.2.b
itus 3.a
n-15.b
ay 53.b
hn 1.d
phes. 5.a
ebr.9.g
es 3.c
phes.2.c
oc. 1.a
Lamb*.
Sacrifice.
eace.
et.r.2.d
alat.4.a
phes. 1.a
Adoption.
om.8.c
phas.3.a
om.8.c
alat.4.2
The holy
Ghost, Faith.
Ephes. 1.a
Galat.5.d
Ephe. 1.2.4.g
1. cor.12.a
Charity.
om. 8.e
Hope.
om. 5.a
Cor. 13.a
phes.1.c
alat.5.d. 5.a
phes. 5.a
ustification
anctification

By the bookes of the new Testament, we be taught t
so that Christ afore promised, (which is God ab
all things most blessed for euer) euen he, I say, w
was shadowed in the bookes of the old Testament,
sacrifices figured, that he was sent at the last from
father the selfe same time which the father did cõmit
within him: I say at that time, when all wickednes
bounded in the world, then he was sent: And this Je
our *Sauiour being borne in the flesh, suffered deat
rose againe from the dead. Which actes of his were
done by him in respect of the good works of any mã,
we were al sinners) but that this God our father fo
appeare true, in exhibitting the aboundant riches o
grace which he promised, and that through his merc
might bring vs to saluation.

Whereupon it is euidently shewed in the new Te
ment that Iesus Christ being the new Lambe, the
*Sacrifice of the world, putting away the sins of
cam into this world to purchase grace and *peace fo
with the father, washing vs from our sinnes in his o
bloud, and should deliuer vs from the bondage of the
nell, whom by sinne we did serue. And so we shoul
*adopted by him to be the sons of God, made heirs
him of that most excellent and euerlasting kingdom

Now that we should acknowledge this singular
cellent benefit of God toward vs, almighty God gi
vs his *holy spirit: the fruit & effect of the which is
in God, and in his Christ. For without the holy Ghos
which we are instructed & sealed, nether can we bel
ỳ God ỳ father sent ỳ Messias, nor yet ỳ Iesus is Ch
For no man (saith Paul) can say that Iesus is the L
but by the holy Ghost. The same spirit witnesseth to
spirit that we are the childrẽ of God, & powreth into
bowels, that *charity which Paul describeth to ỳ Co
thians. Further more, that holy spirit doth giue vs *h
which is a sure loking for eternal life, wherof he hi
is the certaine token & pledge. Also he giueth vs spi
all gifts, of the which Paul writeth to the Galath
Therfore the benefite of faith is not yet to be despis
litle to be set by. For by the meanes of this trust &
in Christ, which worketh by charity, and sheweth it
forth by the works of charity, mouing mã therto, we
*iustified and sanctified: that is to say, God & the fa
of our Lord Iesus Christ (which is made our father
by him, being our brother) doth account vs to be ri

ly, through his grace, and through the merit of his ſon
ſus Chriſt, not imputing our ſinnes to vs ſo far forth,
at we ſhould ſuffer the paines of hell for them.
ſually, Chriſt himſelf came into the world, to the in- Hebr.13.d
t that we through him being ſanctified, & cleanſed frō Rom.3,f.4.a
ſinnes, following his will in *good workes, ſhould de- Galat.2.c
the things perteining to the fleſh, and freely ſerue him Matth.5.g
ghteouſnes and holines all the dayes of our life: and Hebr.2.c.13.
t by good workes (which God hath prepared for vs to *Good work
ke in) we ſhould ſhew our ſelues to be called to his 1.Cor.5.d
e and gift of faith: which good workes who ſo hath Titus.2.
, doth ſhew himſelf not to haue ſuch a faith in Chriſt, Luke 1.g
s required in vs. To *Chriſt muſt we come & follow Epheſ.2.b
with a cheerfull mind, that he may teach vs: For he *Chriſt our
r maſter, lowly and humble of heart: he is to vs an maſter and
mple, whereby we muſt learne the rule to liue well. teacher.
reouer, he is our *biſhop & our high prieſt, which did 2.Peter 1.b
elfe offer vp for vs his owne bloud, being the only* *Byſhop.
iator betweene God & men: who now ſitteth at the Epheſ.5.a
hād of God the father, being made our *Aduocate, *Mediator.
ing prayer and interceſſion for vs: who doubtleſſe Matth.5.a
l obteine for vs whatſoeuer we ſhall deſire, either of *Aduocate.
n, as els of his father in his name, if ſo be that we thus Matth.11.d
ring ſhall beleeue that he will ſo do: for thus hath he Iohn 13.d
ſed. Therefore let vs not doubt, if we ſinne at any 1.Peter.2.b
e, to come with repentaunce (to the which he doth in- Heb.4.d.
ſtirre vs at the very beginning of his preaching) 1.Tim.2.a
with ſure truſt to the throne of his grace, with this 1.Iohn 2.a
ſie, that we ſhal obtaine mercie: for therefore came he Iohn 4.b.16.
the world, that he might ſaue ſinners by his grace. Marke 2.c
his is verily Chriſt Jeſus, which ſhal come at a ter- Matth.4.c
e time appointed by his father, and ſhal ſit in great Heb.4.d
rie to *iudge all men, and to render to euery man 2.Tim.1.d
kes of his body, according to that he hath done, *Iudgemen
er it bee good or euill. And hee ſhall ſay to them Matth.25.c
ſhalbe on the right ſide, which in this world did 2.Tim.4.a
the good things to come (that is to ſay, like euer- 2.Cor.5.b
) *Come ye bleſſed of my father, enioy the kingdom *Eternall
th beene prepared for you from the beginning of life.
ould. But to them which ſhall be on the left ſide, he Matth.25.c
ſay, *Departe from mee ye curſed into euerla- *Eternall
re prepared for the diuell and his angels. And fire.
the ende bee, when Chriſt hauing vanquiſhed 1.Cor.15.a
mber of enemies, ſhall deliuer vp the kingdome of
the Father.

A true and perfect rekoning

the yeeres & times from Adam vnto Chri
gathered out of the holy Scripture.



Rom Adam vnto Noes flowde,
M.vi.C.lvi yeeres.

From Noes flood, vnto the de
ting of Abraham out of Chal
are iii.C.lxiii.yeres and ten da

From the departing of Abra
out of Chaldee, vnto the depar
of the childrē of Jſrael out of
gypt, are iiii.C. and xxx.yeere

From the departing of the children of Jſrael out o
gypt, vnto the firſt building of the temple, or elſe
the fourth yeere of the raygne of Solomon, are f
hundreth and foureſcore yeēres.

From the firſt building of the Temple, vnto the ca
uity of Babylon, are foure hundred, nineteene yee
and fixe monethes.

From the captiuitie of Babylon, vnto the newe b
ding againe of Hieruſalem, are Cxliii. yeēres.

From that time vnto Chriſt, are foure hūdreth lxx
yeēres

An exhortation to the dilige

ſtudie of the holie ſcriptures, gathered out of the bible.

Chriſt vnto the people. Iohn 5.

Search the Scriptures, for they are they that teſti
of me.

Paul to Timothie. 2. Tim.

All Scripture giuen by inſpiration of God, is profi
ble to teach, to improue, to amend & to inſtruct in ri
teouſnes, that the man of God may be perfect, and p
pared to all good workes.

The ſame to the Romans. Rom. 15.

What thinges ſoeuer are written, are written for o
learning, that wee through patience and comfort of t
ſcripture: might haue hope.

Sa

Solomons prouerbes, prouerb. 30.

All the wordes of God are pure and cleane: it is a
ield vnto them that put their trust in it. Put nothing
to his words, least he reprooue thee, and thou be found
lyar.

Moses vnto the people, Deut. 12.

Ye shall not doe euery man what seemeth good in his
ne eyes: But whatsoeuer I commaund you, that take
de yee doe, and put naught thereto, nor take ought
ere from.

The Lord vnto Iosuah, Iosuah 1.

Let not the booke of this lawe depart out of thy mouth,
t recorde therein day and night, that thou maist bee
cumspect to do according to all that is written ther-
for then shalt thou make thy way prosperous, & then
lt thou haue vnderstanding. Turne from them neye-
r to the right hand, nor to the left, that thou mayst
ue vnderstanding in all that thou takest in hand.

The same to the people.

And thou shalt shewe thy Sonne at that time, saying,
is is done because of that which the Lord did vnto
e, when I came out of Egypt, Therefore it shalbe a
ne vnto thee vpon thy hand, and a remembrance be-
eene thine eyes, that the Lordes lawe may bee in thy
uth. For with a strong hand the Lorde brought thee
t of Egypt.

The

The order of the bookes of the New

Teſtament, with their proper names and number of Chapters.

The Goſpel written by Matthew, Chapters
By Marke
By Luke
By Iohn
The Actes of the Apoſtles

The Epiſtles.

Paul to the Romans
The firſt to the Corinthians
The ſecond to the Corinthians
To the Galathians
To the Epheſians
To the Philippians
To the Coloſſians
The firſt to the Theſſalonians
The ſecond to the Theſſalonians
The firſt to Timothie
The ſecond to Timothie
To Titus
To Philemon
The Epiſtle to the Hebrewes
The Epiſtle of Iames
The firſt Epiſtle of Peter
The ſecond of Peter
The firſt Epiſtle of Iohn
The ſecond of Iohn
The third of Iohn
The Epiſtle of Iude
The Reuelation of Iohn

The life of the blessed Euangeliſt S. Matthew. Written and ſet foorth by the moſt holy doctor Saint *Hierome.*

MAtthew, who alſo was called Leui, being a publican made an Apoſtle, did firſt in Iurie write the Goſpell of Chriſt in the Hebrue tongue, for their ſakes which beleeued of the circumciſion. It is vncertaine who afterward did tranſlate it into the Greeke tongue: Howbeit the copie of the Hebrue is kept vnto this day in the library of Ceſarea, which library one Pamphilus Martyr did gather together moſt diligently. And the Nazarener, which in Berea, a city of Syria, did vſe the ſame booke, gaue vs leaue to copy it out. Where ye ſhal note, that whereſoeuer the Euangeliſt, either in his own perſon, or in the perſon of our Lord Ieſus Chriſt, doth alleadge the teſtimony of the old teſtament, hee followeth not the authority of the ſeuentie Interpreters, but the authority of the Hebrew. Among the which theſe two teſtimonies are, I haue called my ſonne out of Egypt, *and* he ſhall be called a Nazerene.

The Goſpell by S. Matthew.

The firſt Chapter.

The genealogie of Chriſt from Abraham 18. *The mariage of his mother Mary.* 20 *The Angel ſatisfieth Ioſephs mind. The interpretation of Chriſts names.*

The Goſpell the ſunday after Chriſtmas day.

THis is the a booke of the generation of Ieſus Chriſt, the ſonne of Dauid the ſonne of Abraham. Gen. 21. a Ioſ. 24. a

2 *Abraham begate Iſaac, Iſaac begat Iacob, *Iacob begat Iudas and his brethren. Gen. 25. b Gen. 29. d Gen. 38. g Gen. 46. b

3 *Iudas begat Phares and Zara of b Thamar, *Phares begat Eſrom, Eſrom begat Aram. 1. Par. 2. c

worship him.

3 When Herod the king had heard these things, he was troubled, and all the citie of Hierusalem with him.

4 And when he had gathered all the chiefe Priests and Scribes of the people together, hee demaunded of them where Christ should be borne.

5 And they said vnto him, at Bethelem in Jurie: For b thus it is written of the Prophet,

6* And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall there come a Captaine, which shall governe my people Israell.

Mi n 5. a
Iohn.7.f

B 7 Then Herod when hee had priuily called the wise men, enquired of them diligently what time the starre appeared.

8 And hee sent them to Bethlehem, and sayd, Go, and search diligently for the young child, and when yee have found him, bring me word againe, that I may come and worship him also.

9 When they had heard the king they departed, and loe, the starre which they saw in the East went before them, till it came and stode ouer the place wherein the young child was.

10 When they saw the starre they c reioyced exceedingly with great ioy.

11 And went into the house, and they sawe the young child with Mary his d mother,* and fell down and worshipped him: And when they had opened their treasures, they presented vnto him giftes, Golde, frankencense, and Myrrhe.

Psal.6.a
Esay 63.d

12 And after they were warned of God in a dreame that they should not returne to Herod, they departed into their owne country e another way.

The Gospell on Innocents day.

13 When they were departed, beholde, the Angel of the Lord appeared vnto Joseph in a dreame, saying, Arise, and take f the yong child, and his mother, & flee into Egypt, and be thou there till I bring thee word: for Herod will come to passe, that Herod shall seeke the young child to destroy him.

C 14 When he arose, g he tooke the young child and his mother by night, and departed into Egypt:

15 And was there vnto the death of Herod, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, * Out of Egypt haue I called my sonne.

Osee.11.a
Num.24.c

16 Then Herod, when he sawe that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coastes thereof, as many as were two yeares old and vnder, according to the time, which he had diligently searched of the wise men.

17 Then was fulfilled that which was spoken by Jeremie the Prophet, saying,

18 In Rama there was a voyce heard, * lamentation, weeping, and great mourning, Rachael weeping for her children, and would not be comforted, because they were not. Iere. 31. d

19 But when Herode was i dead, beholde, an Angell of the Lord appeared in a dreame to Joseph in Egypt.

20 Saying, arise, and take the young childe and his mother, and goe into the land of Israell: * For they are dead, which sought the young childes life. Marke 1. b Luke 3. d John 1. d

21 And hee k arose, and toke the yong childe, and his mother, and came into the land of Israel. D

22 But when he heard that Archilaus did raigne in Iurie in the roome of his father Herode, he was afrayd to goe thither: notwithstanding, after he was warned of God in a dreame, hee turned aside into the partes of Galilee.

23 And when he was come thither, he dwelt in a citie, which was called Nazereth, that it might be fulfilled which was spoken by the Prophetes, he shalbe called a Nazarite.

The Notes.

a The heathen are called, and the Iewes reiected. In this the heathen doe come from farre countries to seeke Christ, and the Iewes, being euen at home with him, will not acknowledge or receiue him.

b It profiteth nothing to haue vpon our fingers endes the dead letter of the Scriptures, except wee haue the heauenly starre to lead vs to Christ, that is to say, except we be inwardly taught of God.

c The godly doe reioyce when Christ is reueled vnto them, whereas the wicked worldlings and Tyrantes, with the earthly Hierusalem being sore troubled doe tumulate and rage.

d Mary is the mother of Christ, which thing could not be, if he had not taken the substance of his bodie, of her substance

and flesh.

e Promise ought not to be kept, where Gods honour, and the preaching of his truth is hindred.
The wise men notwithstanding their promise made vnto Herode, returned home into their owne Countrey by another way.

f Ioseph was not the father of Christ, els the Angell would not haue sayd, Take the child and his mother: but rather, Take thy child.

g We ought to doe nothing against the will of God, but rather we must in all things obey him, and suffer patiently whatsoeuer it shall please him to doe with vs.

h As Herod though hee did shed innocent bloud, yet could not destroy Christ: in like manner, though tyrants doe tumulate and rage against the godly, yet shall they neuer be able to put downe the truth nor yet the Gospell.

i The vngodly liue prosperously for a while, but sodainly they are throwne downe into hell. Iob 21.

k Many times after shedding of innocent bloud, Christ returneth from Egypt, that is to say, the Gospel doth spring out of darknes: and the more that tyrants doe oppresse it, the more it is spread abroad by the death of Martyrs.

The iii. Chapter.

1 *Iohn preaching, of his life, and baptisme.* 7 *Reprehending of the Pharisees,* 14 *And baptising of Christ in Iordan.*

A IN those dayes came Iohn the * Baptist preaching in the wildernesse of Iury.

Marke 1.a
Luke 3.a
2 And saying, a* Repent yee: for the kingdome of heauen is at hand.

Iohn 3.d
Marke 4.c
Esay 40.a
Luke 3.a
3 For this is hee that was spoken of by the Prophet Esaias, saying, * The voice of one crying in the wildernesse. b Prepare yee the way of the Lord, make yee his pathes straight

Marke 1.a
1.Reg.14.d
4 This Iohn had his rayment of c Camels hayre, and a letherne girdle about his loynes, * his meate was locust and wild hony.

5 Then went out to him Hierusalem, and al Iury, and all the region round about Iordan.

6 And were baptised of him in Iordan, confessing their sinnes.

P 7 But when he saw many of the Pharisees and Sad-

uces come to his baptisme, he said vnto them, *O ge- Luke 3.b
neration of vipers, who hath warned you to flee from
the anger to come?
8 Bring forth therefore fruits meete for repentance.
9 And be not of such minde, that ye would say within
your selues, We haue Abraham to our father: For I say
vnto you, that GOD is able of these stones to raise vp
children vnto Abraham.
10 Euen now is the axe also put vnto the roote of the Matth. 7.c
trees: therefore *euery tree which bringeth not forth Luke 3.b
good fruit is hewen downe and cast into the fire. Marke 1.a
11 I baptise you in water *vnto repentance: but he Luke 3.c
that commeth after me, is mightier then I, whose shoes Iohn 1.d
I am not worthy to beare, hee shall baptize you with the
holy Ghost, and with fire.
12 *Whose fanne is in his hand, and he will throughly Luke 3.c
purge his floore, and gather his wheat into his garner:
but he will burne the chaffe with vnquenchable fire.
13 Then commeth Iesus from Galilee to Iordan, Marke 1.b
vnto Iohn, *to be baptized of him. C
14 But Iohn forbad him, saying, I haue neede to be
baptized of thee, and commest thou to me?
15 Iesus answering, said vnto him, Suffer it to bee
now: for thus it becommeth vs to fulfill all righteous-
nesse. Then he suffered him.
16 And Iesus when he was baptised, went vp straight Marke 1.b
way out of the water: and loe, *the heauens were open- Luke 3.d
ed vnto him, and Iohn saw the spirit of God descending Iohn 1.c
like a Doue, and lighting vpon him. Esay 42.a
17 And loe, there came a voyce from the heauens, say- Matth. 17.b
ing, *This is my dearely beloued sonne, in whom I am Matth. 1.b
well pleased. Luke 3.d
2. Pet. 1.d

The Notes

a No man commeth to Christ, except he doth first by Iohn,
that is to say, by the preaching of the law, receiue a feeling of
his owne sinnes, and acknowledge himselfe to be a sinner. Then
shall Christ be profitable vnto him.
b To prepare the way of the Lord, is to receiue gladly his
grace being offered vnto vs, and with repentance and amende-
ment of life, to put away those thinges that may offend the eies
of his diuine maiestie. To make his pathes straight, is to inter-
prete and expound his holy lawe after the spirite, and to seeke
them in the spirite: for they that doe yet sticke to the letter of
the lawe, and seeke to be iustified by their owne works, know-

ing not the righteousnes of God, which consisteth in the spirit, fayth, and truth, doe walke in crooked pathes.

c Temperance and moderateneſſe, both in apparell and also in liuing, is much to be commended in the ministers of Gods word.

d The axe is the power of the Romans, which were the instruments of God, to destroy vtterly the wicked and vnfaithfull generation of the Iewes.

e The minister baptizeth with water, that is to say, doth minister outwardly the Sacramentes: but Chriſt baptiseth with the holy Ghost, that is to say, Christ worketh inwardly by his holy spirit.

f The fanne is the word: the floore is the people of Israel: the garner is the kingdom of God: by the wheat, he vnderstandeth the elect and true Israelites: by the chaffe, he vnderstandeth the vnfaithfull.

The iiii. Chapter.

2 Christ fasteth, and is tempted. 18. Hee calleth Peter, Andrew, Iames, and Iohn.

THen was Jesus *led vp of the spirit into the wildernesse, to be a tempted of the diuell.

The Gospell on the first sunday in lent.

2 And when he had fasted b forty dayes and forty nights, he was afterward an hungred.

Marke 1.b
Luke 4.a

3 And when the tempter came to him, hee sayd, If thou be the sonne of God, commaund that these stones be made bread.

Deut. 8.a

4 But hee answered, and sayd, it is written, * Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God.

Sapi. 16.c

5 Then the diuel taketh him vp into the holy citie, and setteth him on a pinacle of the temple,

6 And saith vnto him, if thou be the sonne of God, cast thy selfe downe: for it is written, * that he shall giue his Angels charge ouer thee, and with their handes they shalt lift thee vp, least at any time thou dash thy foote against a stone.

Psal. 91.c

7 Jesus sayd vnto him, It is c written agayne, * Thou shalt not tempt the Lord thy God.

Deut. 2.c
Luke 4.b

8 Againe, the diuell taketh him vp into an exceeding high mountayne, and sheweth him all the kingdomes of the world, and the glory of them.

9 And saith vnto him, All these thinges will I giue

hee, & thou wilt fall downe and worship me.
10 Then saith Jesus vnto him, Get thee hence be- Deut. 6. c
hinde me Satan: For it is written, * Thou shalt wor- and 10. d
shippethe Lorde thy GOD, and him onely shalt thou Luke 4. b
serue. 1. Reg. 7. a
11 Then the diuel leaueth him, and behold, * the An- Marke 1. d
gels came and ministred vnto him. Marke 1. b
12 When Jesus had heard * that John was deliue-
red vp, he departed into Galilee.
13 And when he had left Nazareth, he went & dwelt
in Capernaum, which is a citie vpon the Sea coast, in
the borders of Zabulon and Nipthalim.
14 That it might bee fulfilled, which was spoken by C
Esaias the Prophet, saying, Esay 9. a
15 * The land of Zabulon, and the lande of Nepthа-
lim, by the way of the Sea beyond Jordane, Galilee of
the Gentiles.
16 The people which sate in darkenesse sawe great
light: and to them which sate in the region and shadow
of death, light is sprung vp.
17 From that time Jesus began to * preach, and to say, Matth. 3. a
* Repent: for the kingdome of heauen is at hand, Marke 1. a
18 And Jesus walking by the sea of Galilee, sawe Matth. 1. b
two brethren. Simon, which was called Peter, and An- The Gospel on
drew his brother, casting a net into the sea (for they were S. Andrewes
fishers.) day.
19 And he saith vnto them, Follow me: And I will Matth. 3. a
make you * fishers of men. Marke 1. b
20 And they straightway left their netes, and fol- Jere. 16. d
lowed him. Ezech. 47. b
21 And when he was gone forth from thence, he sawe D
other two brethren, James the sonne of Zebedee, and
John his brother, in the ship with Zebedee their father
mending their netes: and he called them.
22 And they immediatly left the shippe and their fa-
ther, and followed him.
23 * And Jesus went about all Galilee, teaching in Luke 5. b
their Synagogues, and preaching the Gospell of the
kingdome, and healing all manner of sickenesse, and all
maner of disease among the people.
24 And his fame spread abroad throughout all Syria:
and they brought vnto him all sicke people that were ta-
ken with diuers diseases, and grippinges, and them that
were possessed with Diuels, and those that were luna-
tike, and those that had the palsie, and he healed them.
25 * And

Marke 4.a 25 *And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iurie, and from the region that is beyond Iordan.

The Notes.

a Christ is by and by after baptisme tempted, which thing we must looke for: yea, the more that we shall increase in faith and vertuous liuing, the more stronglie will Satan assault vs.

b The fasting of Christ ought to be vnto vs an example of sober liuing, not for forty dayes, as some doe imagine of their owne braines, but as long as we are in this wildernesse.

c Christ would not ouercome Satan by his diuine and almighty power, but with the Scriptures and word of God, to teach vs by his owne examples, to fight against Satan with the holy and Sacrid Scriptures, which are our heauenly armour, and the sword of the spirit.

d The doctrine of Iohn and the doctrine of Christ be alone the effect heir baptisme, touching the extern and outward administration, be all one.

The v. Chapter

In this Chapter, and in the two next folowing, is conteined the most excellent and louing Sermon of Christ, in the mount, Which Sermon is the very key that openeth the vnderstanding in the law In this fift chapter especially 3 He preacheth of the eight beatitudes or blessinges, 21 of manslaughter. 22 Wrath, and Anger, 33. Of swearing.

A *The Gospell on all Saintes day.*

When he saw the multitude, he went vp into a mountaine: and when he was set, his Disciples came to him.

2 And when he had opened his mouth, he taught them saying,

Luke 6.d 3 *Blessed are the poore in spirite: for theirs is the kingdome of heauen.

Iay 66.a and 67.d 4 *Blessed are they that mourne: for they shall be comforted.

5 Blessed are the meeke: for they shall inherite the earth.

6 Bless

6 Blessed are they which doe * hunger and thirst after righteousnes: for they shalbe satisfied. Iere. 31.d

7 Blessed are the merciful: for they shall obtaine mercy. B

8 Blessed are the b pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the children of God.

10 Blessed are they which haue beene persecuted for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are yee when men shall reuile you, and persecute you, and lying, shall say all manner of euil saying against you, for my sake. 1. pet. 2.c 3.c. 4.b

12 * Reioyce ye and be glad, for great is your reward in heauen. For so c persecuted they the Prophets, which were before you. Actes 5.g

13 Ye are the d salt of the earth: * But if the salt become vnsauory, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and troden vnder foote of men. Marke 9.g Luke 4.g Leuit. 2.c

14 Yee are the light of the world. A citie that is set on an hill, cannot be hid. C

15 * Neyther doe men light a candle, and put it vnder a bushel: but on a candlesticke, and it giueth light vnto all that are in the house. Marke 4.b Luke 8.c and 11.c

16 Let your light so shine before e men, * that they may see your good workes, and glorifie your father which is in heauen. 1. Pet. 2.c

17 Thinke not that I am come to destroy the law or the Prophets. I am not come to destroy, but to * fulfill. Matth. 1.b and 3.c

18 For truly I say vnto you, * Till heauen and earth passe one iot or title of the law shall not scape, till all be fulfilled. Luke 16.d Esay 40.c Iam. 2.b

19 Whosoeuer therefore shall g breake one of * these least commaundements, and shall teach men so, he shall be called the least in the kingdome of heauen: but whosoeuer shall do and teach so, the same shalbe called great in the kingdome of heauen. Ezech. 18.b

20 For I say vnto you, Except your righteousnesse shall exceede the righteousnes of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heauen. *The Gospell on the vi. sunday after Trinitie.*

21 Ye haue heard that it was said vnto them of olde time: * Thou shalt not kill: whosoeuer killeth shall be in danger of iudgement. Exod. 20.c Luke 17.d Deut. 5.b

22 But

22 But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shal be in danger of iudgement: And whosoeuer shall say vnto his brother, Racha, shalbe in danger of a counsell: but whosoeuer shall say, Thou fole, shalbe in danger of hell fire.

Iob 42.b 23 Therefore if thou bring thy gift to the Alter, and there remembrest ỹ thy brother hath ought against thee,

24 Leaue there thy gift before the alter, * and go thy way, first bee reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly whiles thou art in the way with him: least at any time the aduersary deliuer thee to the Judge, and the Judge deliuer thee to the Minister, and then thou be cast in prison.

26 Verily I say vnto thee, thou shalt by no meanes come out thence till thou hast paid ỹ vttermost farthing.

27 Ye haue heard that it was sayd vnto them of old Luke 12.g time * Thou shalt not commit adultery.

C 28 But I say vnto you, * that whosoeuer looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Exod.20.c 29 * If thy right eye offend thee, plucke it out, and cast Rom.13.b it from thee: For it is profitable for thee, that one of thy Eccles.41.e members shoulde perish, and not that thy whole body Iob 31.a should be cast into hell.

Marke 9.g 30 And if thy right hand offend thee, cut it of, and cast it from thee: For it is profitable for thee, that one of thy members should perish, and not that all thy body should be cast into hell.

31 It hath been said, Whosoeuer will put away his Deut.24.a wife, * let him giue her a writing of diuorcement.

32 But I say vnto you, That whosoeuer doth put away his wife, except it be for * fornication, causeth her Matth.19.a commit adultery: and whosoeuer marrieth her that is diuourced, committeth adultery.

Marke 10.b 33 Againe ye haue heard that it hath been sayd vn- Leuit.19.c them of old time, * Thou shalt not h* forsweare thy self, Iames 5.d but shalt performe vnto the Lord thine othes. Esay 66.a

Matth.23.c 34 * But I say vnto you, Sweare not at all, neyther by heauen for it is Gods seate:

F 35 Neither by the earth, for it is his footstole: neither by Hierusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one hayre white or blacke.

37 But let your communication be yea, yea: nay, nay

For whatsoeuer is more then these commeth of euill.

38 Ye haue heard that it hath bene said, * An eye for an eye, and a tooth for a tooth. Exod. 21. c Deut. 19. d Leuit. 24. d

39 But I say vnto you, that ye resist not euill: but whosoeuer will giue thee a blowe on the right cheeke, turne to him the other also. Luke. 6. d

40 And if any man will sue thee at the law, and take away thy coat, let him haue thy cloake also.

41 And whosoeuer will compell thee to goe a mile, goe with him twaine.

42 Giue to him that asketh thee: and from him that would borrow of thee turne thou not away.

43 Ye haue heard how it hath bene, * Thou shalt loue thy neighbour, and hate thine enemie: Leuit. 19. d Matth. 22. d

44 But I say vnto you, Loue your enemies, * blesse them that curse you, doe good to them that hate you, pray for them which hurt you, and persecute you: Rom. 12. c Leuit. 19. d

45 That ye may be the children of your father which is in heauen: for he maketh his Sunne to rise on the euil and on the good, and sendeth raine on the iust, and on the vniust.

46 For * if ye loue them that loue you, what rewarde haue ye? doe not the Publicanes euen the same?

47 And if ye * salute your brethren onely, what singuler thing doe yee? Doe not also the Publicanes likewise? Luke 6. c Leuit. 19. e

48 Ye shall therefore be perfect, euen as your father which is in heauen is perfect.

* Greek with imbracing.

The Notes.

a By this word righteousnes, all Christian works of charitie commanded vs in Gods word be vnderstanded.

b They are called pure in heart, that beleeue vnfaynedlie, and trust from the very heart in God, whome they doe see through faith, whiles they be yet in this vale of miserie, but after this bodily life, they shal haue a ful fruition of him, & see him as he is.

c If we suffer anie thing for the truthes sake, wee haue the Prophetes, and Apostles, and Martyrs for an example to comfort vs: for they did all enter into the kingdome of heauen that way.

d The Ministers of Gods word, are called the salte of the earth because that men are made by their true doctrine (being seemed through faith) sauorie vnto the Lord.

e The salt hath lost his saltnesse, when the ministers doe fall from

from Gods word, vnto the dreames and traditions of Antichrist.

f The godly conuersation of the people of God, doth minister occasion vnto men, to praise, laud, and to magnifie God: as on the contrarie side, our naughtie liuing is an occasion that God and his holy word is blasphemed and euill spoken of.

g Here we learne that the law is spirituall, that is to say, it requireth a perfect pureneſſe of our inward affections.

h As we are forbidden to take the name of our Lord God in vaine, or to sweare by any maner of thing, giuing the honour and glorie vnto creatures, that ought to be ascribed only to God the Creator: so when we are called before magistrates, we may lawfully take an oath & sweare, the Lord liueth, Exod. 22. Deut. 6. Heb 4. Ruth 1. 1. Sam 20.

i We ought so patiently to suffer all wrongs, that we should rather turne the other cheeke, then shew any token of impatience. In the meane season, it pertaineth vnto the Gods, that is to say, vnto the Magistrates & Iudges, to reuenge the wrongs of the oppressed.

The vi. Chapter.

1 *Of Almes.* 5 *Prayer,* 16 *of fasting,* 19 *he forbiddeth the carefull seeking of worldly things.*

TAke heed that you do not your almes before men to the intent that ye would be seene of them, or els yee haue no reward of your father which is in heauen.

2 Therefore when thou doest thine almes, doe not blowe a trumpet before thee, as hypocrites doe, in the Synagogues, and in the streetes, that they might be esteemed of men. Verily I say vnto you, they haue their reward.

3 But when thou doest almes, let not the left hande know what thy right hand doth.

4 That thine almes may bee in secrete: And thy father which seeth in secrete, himselfe shall b reward thee openly.

Reg. 18. c
a. 29. c

5 And when thou prayest, * thou shalt not bee as the hypocrites are * for they loue to pray standing in the Synagogues, and in the corners of the streetes, that they may be seene of men. Verily I say vnto you, they haue their reward.

6 But when thou prayest,* enter into thy closet, and when thou hast shut the doore, pray to thy father which is in secret, and thy father which seeth in secret shal reward thee openly. 4. Reg. 4. f

7 But when yee pray,* babble not much, as the heathen doe. For they thinke that they shalbe heard for their much babbling sake. W Esa. 1. d

8 Be not yee therefore like vnto them: * For your father knoweth what thinges yee haue need of before yee aske of him. Rom. 8. d

9 After this manner therefore pray yee: c * O our father which art in heauen, hallowed be thy name, Luke. 11. a

10 Let thy kingdome come. Thy will be done, as well in earth, as it is in heauen:

11 Giue vs this day our daily bread.

12 And forgiue vs our debtes as we d forgiue our debters.

13 And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power and the glorie, for euer, Amen.

14 For,* if we forgiue men their trespasses, your heauenly father shall also forgiue you. T Matth. 18. b Marke 11. d

15 But if ye forgiue not men their trespasses: no more shall your father forgiue you your trespasses. *The Gospell on the first Sunday in Lent.*

16 Moreouer,* when yee fast, be not of an heauie countenance, as the hypocrites are: for they disfigure their faces, that they might appeare vnto men to fast: verily I say vnto you, they haue their reward. Esay 57. a Matth. 9. d Iere. 17. b

17 But thou when thou e fastest, annoint thine heade, and wash thy face:

18 That thou appeare not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, shal reward thee openly.

19 Lay not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake through and steale.

20 *But lay vp for you treasures in heauen, where neither moth nor rust doth corrupt, and where theeues doe not breake through and steale. Luke 12. d Eccl. 22. b

21 For where your treasure is, there will your heart be also.

22 *The candle of the bodie is the eye: therefore if thine eye be single, all thy body shall be full of light. D Luke 11. a

23 But if thine eie be wicked, all thy body shall be full of darknes. Wherefore, if the light that is in thee bee darkenesse,

nesse how great is that darknes?

Luke. 13.e
The Gospell on the xv. sunday after Trinity.
Luke 11.c
Psal. 55.d
1.Pet.5.d

24 * No man can serue two masters: for either he shall hate the one, and loue the other: or els he shall lean to the one, and despise the other. Yee cannot serue God and Mammon.

25 Therfore I say vnto you, * Be not careful for your life, what ye shall eat or drink, nor yet for your body what ye shall put on: is not the life more worth then meat: and the body then rayment?

26 Behold the fowles of the ayre: for they sowe not, neither doe they reape, nor carrie into barnes, yet your heauenly father feedeth them. Are you not much better then they?

27 * Which of you by taking of carefull thought, can adde one cubite vnto his stature?

Luke. 12.d

28 And why care you for rayment? Learne of the lilies of the field, how they grow: they weary not themselues with labour, neither doe they spinne.

Lillies.

29 And yet I say vnto you, that euen Solomon in all his royalty was not arrayed like one of these.

30 Wherfore, if God so cloth the grasse of the field, which though it stand to day, is to morrow cast into the Ouen: shall he not much more doe the same for you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate, or what shall wee drinke? or wherewith shall we be clothed.

32 (For after all these things doe the Gentiles seeke) for your heauenly father knoweth that ye haue need of all these things.

33 But seeke yee first the kingdome of God, and his righteousnesse, and all these thinges shall be added vnto you.

34 Care not then for y morrow: for the morrow shall care for it selfe: Sufficient vnto the day is the euil thereof.

The Notes.

a That our almes may be acceptable vnto God, three things are required: first, that wee giue with a ioyfull heart, for the Lord loueth him that giueth cheerfully, 2. Corinthians 9. cheerfully, that we giue liberallie, putting aside nigardship, for he that soweth little, shall reape little, and hee that soweth plenteously, shall reape plenteously, 2. Cor. 9. Let euerie man [illegible] according as hee is able, The poore woman that did

wo mites, did highly pleale God, Marke 12. Thirdly, that we ue without hypocrisie and ostentation, not seeking the praise f men, or our owne glory.

b Wee ought not to thinke, because that Christ maketh here ention of reward, that we doe, merite or deserue any thing, but ther we ought to acknowledge, that God of his meere mercy warde th in vs his owne gifres. For what hath he that giueth nes, that he hath not receiued? Hee then that giueth vnto a ore man any manner of thing, giueth not of his owne, but of ose goods that he hath receiued of God.

c In this short prayer, Christ doth sufficiently teach vs, that od our heauenly father ought only to be called vpon: For vn- whom of the Saints shal we say without blasphemie, our Fa- r which art in heauen. &c, Consider this, ye that call still on d Saints and holy Angels.

d We may not thinke that by forgiuing vnto our brethren, e shall obteine forgiuenesse of our sinnes: but rather this is led for a plaine and infallable token, to certifie therwith our nscience, that we haue through faith in Iesus Christ, free re- ssion of our sinnes. For if we can find in our harts vnfained- to forgiue vnto our bretheren their trespasses, it is a most in- able token that our sinnes are cleane washed away and quit giuen.

Fasting is acceptable vnto God, if it be done without hypo- sie, that is to say, if we vse it to this intent, that thereby this rtal body & disobedient carkasse may be tamed & brought er the subiection of the spirit. And againe, if we fast to this nt, that we may spare wherewith to helpe and succour our re brethren.

If wee seeke to serue God euery man in his vocation with dealing toward all men, we shall lacke nothing.

The vii Chapter.

He forbiddeth foolish and rash iudgements. 5 He repro- eth hypocrisie.

Iudge not, that ye be not iudged, A
2 For with what iudgement ye iudge, ye shalbee Luke 6.f
iudged: and with what measure ye meate, it shalbe Rom 2.a
measured to you againe. Luke 6.f
3 Why seest thou the mote that is in thy brothers eye, Luke 6.f
and perceiuest not the beame that is in thine owne eye?
4 Or how wilt thou say to thy brother, Suffer me, I
cast a mote out of thine eye: and beholde, the beame
is in thine owne eye?

5 Thou hypocrite first cast out the beame out of thy
owne eye, and then shalt see clearly to cast out the mo
that is in thy brothers eye.

6 Giue not that which is holy vnto ỹ dogs, neither c
ye your pearles before the swine: least they treade th
vnder their feet and turning againe all to rent you.

B

Iere. 29.c
Iohn. 16.f
Luke. 11.b

7* Aske ye and it shall be giuen you: seeke, and ye sh
finde: knocke and it shall be opened vnto you.

8 For euery one that asketh, receiueth: and he that
keth, findeth: and to him that knocketh it shalbe open

9 What man is there of you, if his sonne aske bre
will giue him a stone?

10 Or if he aske a fishe, will he giue him a serpent?

11 If ye then being euill, know to giue your child
good giftes: howe much more will your father which
heauen giue good things to them that asketh him?

Eccle. 31.c
Tob. 4.c
Luke 6.e
Luke 13.c

12 Therefore all things,* whatsoeuer ye would
men should do to you, do ye euen so to them: For this
the law and the Prophets.

13* Enter ye in at the straight gate. for wide is
gate and broad is the way that leadeth to destruct
and many there be which go in thereat,

C

The Gospell on the vi. sunday after Trinitie.

14 Because straight is the gate, & narrow is the
which leadeth vnto life. and few there be that finde

Deut. 13.a
1. Iohn 1.a

15* Beware of the false Prophetes which co
you in sheepes clothing, but inwardly they are rauc
wolues.

16* Ye shall know them by their fruits: Doe
gather grapes of thornes? or figs of thistles?

17 Euen so, euery good tree bringeth forth good f
but a corrupt tree bringeth forth euill fruit.

Luke 6.g
Marke 12.d
Matth. 3.d
Luke 3.b
Matth. 25.b

18* A good tree cannot bring forth bad fruit, n
can a bad tree bring forth good fruit.

19* Euery tree that bringeth not forth good frui
hewen downe and cast into the fire.

20 Wherefore by their fruites ye shall know the

D

Matth. 25.b
Luke 6.g
and 14.c

21 Not euery one that saith vnto me,* Lorde, L
shall enter into the kingdome of heauen: but he that
the will of my father which is in heauen.

22 Many will say vnto me in that day, Lorde,
haue we not prophecied through thy name? & throu
name haue cast out deuils? and done many great
through thy name?

Actes 19.c
Psal. 9.b
Luke 13.d
Luke 6.g

23 And then will I confesse vnto them, that I
knew you: Depart from me ye that worke iniquitie.

24 Therefore whosoeuer heareth of me these sayinges
nd doth the same, I will liken him to a wise man, which
ilt his house vpon a rocke:
25 And the raine descended, and the floudes came, a
e winds blew, and beate vpon that house, and it fell d
t, because it was grounded on a rocke.
26 And euery one that heareth of me these a sayings, Iames 1.b
nd doth them not, shall bee likened to a foolish man,
hich built his house vpon the sand. Ezech. 13.b
27 *And the raine descended and the floods came, and
e windes blew, and beate vpon the house, and it fell,
o great was the fall of it.
28 And it came to passe when Iesus had ended these Marke 1.b
ings, the people were astonied at his doctrine: Luke. 4.c
29 *For he taught them as one hauing power, and not,
the Scribes.

The Notes.

Christ doth not here forbid that kinde of iudgement that
aineth vnto Magistrates, whereby euil doers are iudged and
ished, and the innocent deliuered: of the which kinde of
gement, read Exod. 18. Deut 1 Psal. 82. & Esay 1. But rather
e we are instructed and taught, that we doe not rashly and
charitably iudge or condeme other mens faultes, hauing al-
es an eye vnto their faultes, and forgetting our owne.
The fruit of the Prophets is their doctrine, therfore if thou
know the true Prophets from the false, trie their doctrine
he touchstone of Gods worde, or els by the outward con-
ation thou maiest be deceiued and beguiled
Wicked men may also prophecie and worke myracles, but
is permited and giuen vnto them to their vtter damnation
ndoing. Whereby wee vnderstand that God doth onely re-
d the good will, and the heart, and not the outward deed.
The doctrine of the Gospel is a most sure rocke, against the
ch the gates of hell cannot preuaile.
He that practiseth not Gods worde, which he hath heard,
th a plaine testimony of himselfe, that he doth not beleeue
credit the word.

The viii. Chapter.

Christ cleanseth the leper. 24 *Stilleth the Sea, and the*
winde. 28 *and driueth the deuils out of the possessed,*
into the swine.

When he was come downe from the mountaine, great A
multitudes followed him.

The Gospell on the iii. sunday after the Epiphanie.

2 And behold, * there came a leper and worshipped him, saying, Lorde, if thou a wilt, thou canst make me cleane.

3 And Jesus, when he had put forth his hand, touched him, saying, I will, be thou cleane. And immediately his lepprosie was cleansed.

Luke 5.e
Marke 1.b
Leuit. 14.c
Luke 7.a
Iohn 4.g

4 And Jesus saith vnto him: See thou tell no man, *but go, shew thy selfe to the Priest, & offer the gift that Moses commaunded for a witnesse vnto them.

5 And when Jesus was entred into * Capernaum, there came vnto him a Centurion, beseeching him,

6 And saying, Lord, my seruant lieth at home sicke of the palsie grieuously payned.

℣ 7 And Jesus said vnto him, When I come, I will heale him.

8 The Centurion answered and sayd, Lord, I am not worthy that thou shouldest come vnder my roofe:

Psal. 107.c

*speake the word onely, and my seruant shall be healed.

9 For I also my selfe am a man set vnder authority, hauing souldiers vnder me: and I say vnto this man, Go, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doth it.

10 When Jesus heard these things he marueiled, and sayd to them that followed, Verily I say vnto you, I haue not found so great faith, no not in Israel.

Luke 13.f
Esay 45.g

11 I say vnto you, That * many shall come from the East and west, and shall rest with Abraham, & Isaac, ℭ and Jacob in the kingdome of heauen:

Marke 1.c
Luke 4.f

12 But the children of the kingdome shall be cast into vtter darkenesse: there shall be weeping and gnashing of teeth.

13 And Jesus sayd vnto the Centurion, Go thy way, as thou hast c beleeued so be it done vnto thee. And his seruant was healed in the selfe same houre.

14 * And when Jesus was come into Peters house, he saw his wiues mother layd, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: she arose and ministred vnto them.

16 ℭ When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirites with a word, and healed all that were sicke:

Esay 4. b
1. Pet. 2. d

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, * He tooke on him our infirmities, and bare our sicknesses.

18 When Jesus saw great multitudes about him,

mmaunded them to depart to the other side.
19 And a certaine Scribe came and sayde vnto him, Master, * I will follow thee whether soeuer thou goest. *His disciples.
20 And Jesus saith vnto him, The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man hath not where to rest his head. Luke 9.g
21 And another of his Disciples said vnto him, Lord, suffer me first to goe and bury my father.
22 But Jesus sayd vnto him, Follow mee, and let the dead burie their dead.
23 And when he entered into a ship, his disciples followed him. *The Gospell on the iiii. sunday after the Epiphanie.*
24 And beholde, * there arose a great tempest in the sea, insomuch that the ship was couered with the waues: but he was a sleepe.
25 And his disciples came to him, and awooke him, saying, Lord saue vs we perish.
26 And he sayd vnto them, why are ye fearfull, O ye of little faith? Then he arose, * and rebuked the windes and the sea, and there followed a great calme. Luke 4.b Luke 8.b Iob 28.d Psal. 107.e
27 But the men marueiled, saying, What manner of man is this, that both the d winds and the sea obey him? d Or.
28 * And when he was come to the other side, into the country of the Gergesens, there met him two possessed with diuels, comming out of the graues, very fierce, so that no man might passe by that way. Marke 5.a
29 And behold, they cryed out, saying, O Jesu, thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? Marke 5.a
30 And there was a good way off from them, an heard of many swine, feeding.
31 So the deuils besought him, saying, * if thou cast vs out, suffer vs to goe away into the heard of swine. Marke 5.a Luke 8.d
32 And he said vnto them, Go. Then e went they out, and departed into the heard of swine: and beholde the whole heard of Swine rushed headlong into the Sea, and perished in the waters. 2. Cor. 6.e Marke 5.b
33 Then they that kept them, fled, & went their way into the citie, and told euery thing, and what was done to them possessed with the diuels.
34 And behold, the whole citie came out to meete Jesus: and when they saw him, they besought him that he would depart out of their coastes. Actes 16.g

The Notes.

a In all our troubles and aduersities, in diseases and sickne
let vs put our selues wholy vnto Gods pleasure and will, w
knoweth best a id wil alwaies do the thing that is expedient
his glory, and the saluation of our soules.

b Through faith the Gentiles and heathen are made the c
dren of the kingdome, as by infidelitie the Iewes are excl
from the kingdome, and cast out into vtter darkenesse.

c The corporall presence of Christ is nothing necessary
needfull vnto vs. For it is his word onely receiued through f
that healeth vs.

d The Sea and wind are obedient vnto Christ, which t
they would not do, vnlesse he were a very naturall God.

e Satan the diuell, can do no more then God doth permit
suffer him, no not so much as to enter into a filthie hogge.
are much better then many hoggs before God, if we cleau
his sonne by faith.

The ix. Chapter

1 He healeth the Palsie, 9 And calleth Matthew from
custome.

A
The Gospell on the xiv. Sunday after Trinitie.
Marke 2.a
Luke 5.d

AND he entred into a ship, and passed ouer, and c
into his owne citie.

2 *And behold, they brought vnto him a man fa
the palsie, lying in a bed: and when Iesus saw the
of them, he sayd vnto the sicke of the palsie, Sonn
of good cheare thy sinnes be forgiuen thee.

3 And behold, certayne of the Scribes sayd w
themselues, This man blasphemeth.

4 And when Iesus saw their c thoughtes, he
*Wherefore thinke ye euill in your hearts?

5 *Whether is it easier to say, Thy sinnes be forg
thee, or to say, Arise, and walke.

Luke 5.e
Acts. 3.d
and 6.f
Marke 2.b
Luke 5.c
Iohn 5.b

6 But that ye may know that the d sonne of man
power to forgiue sinnes in earth: (Then sayd he
sicke of the palsie,) Arise, take vp thy bed, and go
thine house.

B

7 And he arose and departed to his house.

8 And when the multitude saw it, they marueiled
glorified God, which had giuen such power vnto m

The Gospell on S. Matthewes day.

9 And as Iesus passed forth from thence, he
man named Matthew, sitting at the receit of cus
and he sayth vnto him, Follow me. And he arose an
followed him.

10 And it came to passe, as Jesus sat at meate in his house, behold, many Publicanes also and sinners came, and sate downe with Jesus and his disciples.
11 And when the Pharisees saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners?
12 But when Jesus heard that, hee sayde vnto them, They that be whole need not a Physition, but they that are sicke.
13 Go ye and learne what that meaneth, I will mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
14 Then came the disciples of John vnto him, saying, *Why doe we and the Pharisees fast oft, but thy disciples fast not?
15 And Jesus sayd vnto them, Can the children of the bride chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.
16 No man putteth a peece of new cloth into an olde garment: for then the peece taketh away some thing from the garment, and the rent is made worse.
17 Neither doe men put new wine into old bottels, else the bottels breake, and the wine runneth out, and the bottels will perish: but they put new wine into new bottels, and both are preserued together.
18 While he spake these thinges vnto them, behold, there came a *certaine Ruler of the Synagogues and worshipped him, saying, My daughter is euen now dead: but come and lay thy hand vpon her, and she shall liue.
19 And Jesus arose, and followed him, and so did his disciples.
20 *(And behold, a woman which was diseased with an issue of bloud twelue yeares came behinde him, and touched the hem of his vesture.
21 For she said within her selfe, If I may touch but his vesture onely, I shall be safe.
22 But Jesus, when he had turned him about, and saw her, sayd, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre.)
23 *And when Jesus came into the rulers house of the Synagogue, and saw the minstrels and the people making a noyse,
24 He said vnto them, Giue place, for the maid is not

Publicanes eat with Iesus.

Marke 2.c

C Matth. 11.f Marke 2.c Luke 5.f

*Or, raw cloth.

The Collect on the xxiii. sunday after Trinitie.

Marke 5.c Luke 8.g Marke 5.c

D

Marke 5.d Luke 8.g

Iohn 21.a dead, *but sleepeth, and they laughed him to scorne.

25 But when the people were put forth, hee went in and toke her by the hand: and the maid arose.

26 And the fame of this went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, O thou sonne of David haue mercy on vs.

E 28 And when he was come into the house, the blinde men came to him: and Jesus saith vnto them. Beleeue ye that I am able to doe this? They sayd vnto him, Yea Lord.

Marke 8.b 29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened: and Jesus straightly charged them saying, See that no man know it.

31 But they, when they were departed, spred abroad his name in all that land.

Luke. 21.b Marke 7.a 32 As they went out, beholde, they brought to him a dumbe man, possessed with *a diuell.

33 And when the diuell was cast out, the dumbe spake: Matth. 12.b Marke 3.f and the multitude marueiled, saying, It was neuer so seene in Israel.

Luke 11.b 34 But the Pharisees sayd, *He casteth out the Diuels through the prince of diuels.

F 35 And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospell of the kingdome, and healing euery sickenesse, and euery disease among the people.

Marke 6.d 36 But when he saw the multitudes, *he was moued with compassion on them, because they were destitute, and scattered abroad as sheepe hauing no shepheard.

uke 10.a 37 Then saith he to his disciples: The *haruest, truly is plentious, but the labourers are few.

38 Pray ye therefore the Lord of the haruest, that he will thrust forth labourers into his haruest.

The Notes

a Christ hath alwaies a more principal respect vnto our faith, without the which, all that we do is sinne,

b Though the faithful may pray for me, and offer me vnto God with their faithful praiers, yet valesse I haue faith my self I cannot be saued: for the righteous liueth with his owne faith. Abac. 2. Rom. 1.

c Christ both forgiueth sinnes by his owne authoritie, and also

also knoweth the thoughts of men, which propeities appertaine vnto God onely.

d The onely begotten sonne of God could not be the sonne of man, if he had not taken his flesh of our flesh in the virgine wombe, of her substance.

e A mind that is nourished in blinde ceremonies aed superstition, is not a meete vessell to receiue the pleasant wine of the Gospel.

f Wee touch the hem of Christes vesture, when wee beleeue that hee did take our fraile nature vpon him to heale the filthie diseases of our corrupt flesh.

The x. Chapter.

§ Christ sendeth forth his twelue Apostles to preach in Iurie.

AND* when he had a called his twelue Disciples, hee gaue them power against vncleane spirits to cast them out, and to heale all manner of sicknesse, and all maner disease. a Marke 6.b Luke 6.c

2 The names of the twelue Apostles, are these: ỳ first, Simon, which is called Peter, and Andrew his brother, James the sonne of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas and Matthew, which had bin a Publicane, James the sonne of Alphei, and Lebbeus, whose surname is Taddeus.

4 Simon the Chananite, and Judas Iscariot, which also betrayed him.

5* Iesus sent forth these twelue, when he had commanded them, saying, Goe not into the way of the Gentiles, and into the city of the Samaritanes enter ye not. Matth. 5.b

6 But goe rather to the b lost sheepe of the house of Israell. B

7 As ye goe, preach, saying that the kingdome of heauens is at hand.

8 Heale the sicke, cleanse the leapers, rayse the dead, cast out diuels: c freely ye haue receiued, freely giue.

9* Possesse not gold nor siluer, nor brasse in your purses: Marke 6.b

10 Nor scrippe towardes your Iourney, neyther two Luke. 9.a coats, neither shoues, nor yet a staffe:* (For the workman 2. Tim. 5.d is worthy of his meate.)

11 But to whatsoeuer citie or towne yee shall come, inquire who is worthy in it; and there abide, till ye goe hence.

12 And when ye come into an house, *salute the same.
13 And if the house be worthy, let your d peace come vpon it: but if it be not worthy, let your peace returne to you againe.
14 And whosoeuer shal not receiue you, nor wil heare your preaching, when ye depart out of that house, or that citie, * shake of the dust of your feete.
15 Verily I say vnto you, it shalbe easier for the land of the Sodomites and Gomorheans in the day of iudgement, then for that citie.
16* Behold, I send you forth as sheepe in the midst of wooles: Be ye therefore as wise as the serpentes, and harmeles as the doues.
17* But beware of men: for they shal deliuer you vp to the counsels, and shall scourge you in their synagogues.
18 And ye shal be brought to the head rulers, & kings for my sake, *in witnesse to them, and to the Gentiles.
19 But when they deliuer you vp, take ye no thought how or what ye shall speake: * for it shall be giuen you in that same houre what ye shall speake.
20 For it is not ye that speake, but the spirit of your father, he it is which speaketh in you.
21* The brother shall deliuer vp the brother to death, and the father the son: and the children shall rise against their fathers and mothers, and shall put them to death.
22 And ye shalbe hated of all men for my names sake: *but he that endureth to the end shalbe saued.
23 But* when they persecute you in this citie, flee ye into an other: for verily I say vnto you, yee shall not end all the cities of Israel, till the sonne of man be come.
24 The Disciple is not aboue the Master, nor the seruant aboue his Lord.
25 It is enough for the disciple that he be as his master is, and that the seruant be as his Lord is. If they have called the Lord of the house Belzebub, how much more shall they call them of his houshold?
26 Feare them not therefore: * for there is nothing cloſſe, that shal not be opened: and nothing hid, that shall not be knowne.
27 What I tell you in darkenesse, that speake yee in light: and what ye heare in the eare, that preach ye on the houses.
28* And feare yee not them which kill the body, but are not able to kill the soule: but rather fear him which is able to destroy both body and soule in hell:

29 An

29 Are not two little sparrowes sold for a farthing? Sparrowes.
And one of them shall not light on the grounde without your father.

30 Yea, euen all ỳ haires of your head are numbred.

31 Feare ye not therefore, ye are of more value than many sparrowes.

32 Euery one therefore that shall confesse me before men, him will I confesse also before my father, which is in heauen. Matth. 8. d Luke 9. c and 12. b

33 But whosoeuer shall denie mee before men, him will I also denie before my father which is in heauen.

34 Thinke not * that I am come to sende peace into the earth, I came not to send peace, but a sword. Luke 12. g

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law. F Mich. 7. a

36 And a mans foes shall be they of his owne household.

37 * He that loueth father or mother more then mee, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me. Luke 14. c

38 And he that taketh not his crosse, and followeth me, is not worthy of me.

39 * He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. Matth. 16. Marke 8. d

40 He that receiueth you, receiueth me: and hee that receiueth me, receiueth him that sent me. Luke 12. b Luke 9. c

41 * He that receiueth a Prophet, in the name of a Prophet, shall receiue a Prophetes reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue a righteous mans reward. Iohn 13. c 3. Reg. 18. f

42 * And whosoeuer shall giue vnto one of these little ones to drinke a cup of cold water onely, in the name of a disciple, verily I say vnto you, he shall in no wise lose his reward. G Marke 9. f

The Notes.

a No man ought to put forth himselfe into the office of a preacher, except he be called and sent.

b God would keepe his promise that he made vnto the people of the Iewes, though he knew that they should not beleeue. Actes 13. It behoueth that saluation should bee preached vnto you first.

c We must preach the truth without any respect of rewards

or

or gaines. They therefore that preach for their bellies sake, or preach after the prescript of man, forsaking the rule of the Gospell are not disciples of Christ.

d The Apostles are commaunded to wish vnto all them that they came vnto, the peace of conscience, which is a true quietnesse and tranquillitie of the minde, that is iustified through faith.

e The soule cannot be killed: wherefore the soules are immortall, what soeuer phantasticall spirites can imagine or say to the contrarie.

The xi. Chapter.

1 *Christ teacheth. 2 Iohn Baptist sendeth his Disciples vnto him. 7 Christes testimonie concerning Iohn.*

AND it came to passe, that when Iesus had made an end of commanding his twelue disciples, he a departed thence, to teach, and to preach in their cities.

Gospell vpon a sunday in Aduent.

2 When Iohn had heard in the prison, the workes of Christ, he b sent two of his Disciples,

3 And sayd vnto him, Art thou he that should come? or doe we looke for another?

4 Iesus answered, and sayde vnto them, Goe, c and shew Iohn againe those thinges which ye doe heare and see.

5.b

61.a

5 *The blind receiue their sight, the halt do walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore haue the Gospell preached to them.

6 And happie is he, whosoeuer shall not bee offended in me.

7 *And as they departed, Iesus began to say vnto the multitude concerning Iohn, What went yee out into the wildernesse to see? A reed shaken with the wind?

B

11.d

8 Or what went yee out to see? A man clothed in soft rayment? Behold, they that weare soft clothing are in kinges houses.

9 But what went ye out to see? A Prophet? yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

.9.d

e 1.b

11 Verily I say vnto you, among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom

of

of heauen is greater then he.

12 From the dayes of Iohn Baptist, vntill now, the kingdome of heauen suffereth violence, and the violent plucke it vnto them.

13 *For all the Prophets and the law it selfe, prophecied vnto Iohn.

14 And if ye will receiue it, *this is Elias which was for to come.

15 He that hath eares to heare, let him heare.

16 *But whereunto shall I liken this generation? it is like vnto little children sitting in the markets, & calling vnto their fellowes,

17 And saying, we haue piped vnto you, and ye haue not daunced: we haue mourned vnto you, and yee haue not sorrowed.

11 For Iohn came neither eating nor drinking, and they say he hath a Diuell.

19 The sonne of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine bibber, and a friend vnto Publicans and sinners: & wisdome is iustified of her children.

20 *Then began he to vpbraide the cities, wherein most of his mightie workes were done, because they repented not.

21 Woe vnto thee Corazin, woe vnto thee Bethsaida: for if the mightie workes which were done in you had beene done in Tyre, and Sydon, they would haue repented long ago in sackcloth and ashes.

22 But I say vnto you, it shal be easier for Tyre & Sidon at the day of iudgement, then for you.

23 And thou Capernaum which hast beene lifted vp into heauen, shalt be brought downe to hell: For if the mightie workes which haue beene done in thee had bene done among them of Sodome, they would haue remained vnto this day.

24 But I say vnto you, that it shall be easier for the land of Sodome in the day of iudgement, then for thee.

25 At that time Iesus answered and sayd, I thanke thee, O father, Lord of heauen and earth, because thou hast hid these thinges from the wise and prudent, and hast shewed them vnto babes.

16 Euen so, O father, for so was it thy good pleasure.

27 All thinges are giuen vnto me of my father: & no man knoweth the son, but the father: neither knoweth any man the father, saue the sonne, & he to whomsoeuer the

Luk. c. 16.
C
Luke 1.b
Mala. 3.d
Iohn 1.c
Luke 7.c

Luke 10.c
D

The Gosp. on S. Mat. day.
Matth. 28
Luke 10.c
Iohn 3.d
Iohn 7.d and 8.c

sh soune will open him.

28 Come vnto me all ye that labour sore, and are la-
den, and I will ease you.

29 h Take my yoake vpon you, and learne of me, for I
am meeke and lowly in heart: and ye shall find rest vnto
your soules.

30 For my yoake is easie, * and my burden is light.

The Notes.

a Christ is not content, that he hath sent his Apostles to preach, but himselfe goeth on, and preacheth in all the townes and cities about, doing in this the office of a true Bishop.

d Iohn doth send his disciples vnto Christ, not that he did doubt of Christ whether hee was the true Messias, or not, but that he might so win his Disciples vnto Christ.

c Christ did worke his miracles, to the intent that we seeing his workes, should beleeue that he is the true Messias, and so giuing credit vnto his doctrine, being thus cõfirmed, as if it were by these heauenly signes, should through him inioy life euerlasting. Note here the vse of the myracles of Christ.

d They that seke to promote Gods truth, wil in no wise backbite one another, but rather before the people cõdemne others doings, so long as they doe agree with Gods true doctrine.

e He is greatest in the kingdome of heauen, that is best: he is best, that doth most good. Here thou shalt marke that the kingdome of heauen is taken for the doctrine of the Gospel and the ministerie thereof.

f This sentence (wisedome was iustified of her children) is sundry wayes expounded. Some by those children doe vnderstand the elect and chosen, because that they haue imbraced the wisdome of God, in Iohn, & in Christ, iustifying, that is to say, allowing, and praysing it. Chrysostome by the children, doth generally vnderstand al men, whether they be elect or reprouued: for by them the wisdome of God is iustified, that is to say, by their owne confession she hath ouercommed in iudgement, and hath omitted nothing that pertaineth to their saluation, so that their portion cannot be laid to their charge.

g We ought not to discusse curiously the counsels of God in his workes and iudgements, but rather to praise laud, and magnifie them, for this cause only, that it hath so pleased God to do this or that.

h We must so shake off the yoake of mens traditions, that in the meane season, we doe not refuse to submit our neckes vnder the sweet and pleasant yoake of our Sauiour Christ, that is to say,

c Ie 6. d

Iohn 5. c

say, we must so put off the intollerable burdens of Antichristes dreames that in the meane season we seeke no carnall libertie in the Gospell.

The xii. Chapter.

3 Christ excuseth his Disciples which plucke the eares of corne. 10 Hee healeth the dryed hand. 22 Helpeth the possessed that was blinde and dumbe. 38 Hee rebuketh the vnfaithfull that would needes haue tokens. 39 And sheweth who is his brother sister, and mother.

AT that time, Jesus went on the Sabboth dayes through the corne, and his Disciples were an hungred, and began to * plucke the eares of corne, and to eate. A Marke 2.d Deut. 23.d

2 But when the Pharisees saw them, they sayde vnto him, Behold, thy Disciples do that which is not lawfull to doe vpon the Sabboth day.

3 But he sayde vnto them haue yee not read what a Dauid did when hee was an hungred, & they that were with him.

4 * how he entred into the house of God, and did eate the shew bread, which was not lawfull for him to eate, neither for them which were with him but onely for the Priests? 1. Sam. 21.g

5 Or haue yee not read in the law, howe that on the Sabboth dayes the Priests in the temple prophane the Sabboth day and are blamelesse.

6 But I say vnto you, that in this place is one greater then the temple.

7 But if ye had knowne what this meaneth, * I will mercy, and not sacrifice, ye would not haue condemned the guiltlesse. Marke 12.b Osee. 6.b

8 For the b sonne of man is Lord of the Sabboth day.

9 And when he was departed thence, * hee went into their Synagogue. Marke 3.a

10 And beholde, there was a man which had his hande dried vp, and they asked him, saying, * Is it lawfull to heale vpon the Sabboth dayes: that they might accuse him. Luke 14.a

11 And he sayd vnto them, c What man of you will there bee, that shall haue one * sheepe, and it fall into a pit Deut. 22.c

pit on the Sabboth day, will hee not take hold of it, and lift it out?

12 How much more then is a man better then a sheep? Wherefore it is lawful to do wel on the Sabboth daies.

13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth, and it was restored whole like as the other.

C 14* Then the Pharisees went out, and held a counsell against him, how they might destroy him.

arke 3.a
hn 10.g

15 But when Jesus knew it, he departed thence: and great multitudes followed him, & he healed them all.

16 And charged them that they should not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

y 43.a

18* Behold, my childe, whom I haue chosen, my beloued, in whom my soule well delighteth: I will put my spirite vpon him, and hee shall shew d iudgement to the Gentiles.

19 He shall not striue, nor crie, neither shall any man here his voice in the streetes.

20 A bruysed reede shall he not breake, and smoking flaxe shall he not quench, till he send forth iudgement vnto victory.

D 21 And in his name shall the Gentiles trust.

ke 11.d

22* Then was brought vnto him one possessed with a deuill, blind and dumbe, and he healed him, insomuch that the blind and the dumbe both spake and saw.

23 And all the people were amazed, and sayd, Is not this that sonne of Dauid?

th. 12.b
rke 3.c
ke 11.c

24* But when the Pharisees heard it, they said, This fellow doth not cast out deuils, but by Beelzebub the prince of the deuils.

25 But when Jesus knew their thoughtes, he said vnto them, Euery kingdome deuided against it selfe is brought to desolation: and euery citie or house deuided against it selfe, cannot stand.

26 And if Sathan cast out Sathan, then were he deuided against himselfe, how shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shall be your iudges.

C 28 But if I cast out the deuils by the spirit of God, the

s the kingdome of God come vpon you.
29 Or else, *how can one enter into a strong mans Luke 11.c
oule, and spoile his goods, except he first bind the strong
man, and then will spoile his house?
30 He that is not with me, is against me: and he that
athereth not with me, scatereth abroad.
31 Wherefore I say vnto you, *All maner of sinne Marke 3.d
nd blasphemie shall be forgiuen vnto men: but the blas- Luke 12.b
hemy against the holy spirite, shall not be forgiuen vnto
nen.
32 *And whosoeuer speaketh a word against the sonne 1. Reg. 2.c
f man, it shalbe forgiuen him: but whosoeuer speaketh
gainst the holy Ghost, it shall not be forgiuen him, nei-
her in this world, neither in the world to come.
33 * Either make the tree good, and his fruit good, or Matth. 7.e
ls make the tree euill and his fruit euill: * For the tree Luke 6.f
s knowne by his fruite.
34 O generations of vipers, how can yee speake good Psal. 40.b
ings, when ye your selues are euill: * For out of the a- Luke 6.g
oundance of the heart the mouth speaketh. F
35 A good man out of the good treasure of the hearte
ingeth forth good thinges: and an euill man out of the
uill treasure, bringeth forth euill things.
36 But I say vnto you that of euery idle word that
en shall speake, they shall giue account thereof in the
ay of iudgement. 2. Reg. 1.c
37 *For of thy words thou shalt be iustified, and of thy Luke 15.c
ords thou shalt be condemned. Marke 8.a
38 Then certaine of the Scribes, and of the Phary- Luke 11.d
s, answeared him, saying, *Master, we will see a signe Matth. 16.a
the. Marke 8.b
39 But he answered and sayd vnto them, An euill and Iohn 6.c
d adulterous generation * seeke a signe, and there shal Ionas 2.a
signe be giuen to it, but the signe of the Prophet Jo-
as.
40 For as Jonas was three dayes and three nights in
e whales belly: so shall the sonne of man be three dayes
nd three nightes in the heart of the earth:
41 The men of Niniuie shall rise in iudgement with
is nation and condemne it: because *they repented at Ionas 3.c
e preaching of Jonas, and beholde heare is one greater G
en Jonas.
42 *The Queene of the South shall rise in iudgement Luke 11.d
ith this generation, and shall condemne it: for she came 3. Reg. 13.a
the vttermost parts of the earth to heare the wisedome 2. Par. 6.a

of Solomon, and behold, in this place is one greater than Solomon.

Luke 11.d 43 *When the vncleane spirite is gone out of a man, he walketh throughout dye places, seeking rest and findeth none.

44 Then he saith, I will returne vnto my house from whence I came out. And when he is come he findeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with himselfe seuen other spirites worse then himselfe, and they enter in, and dwell there: * and the last state of that man is worse then the first, g Euen so shall it be also vnto this froward generation.

1.Pet.2.b Hebr.6.a

Marke 3.d Luke 8.c 46 *While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one sayd vnto him, *Behold, thy mother and thy brethren stand without, desiring to speake with thee.

Marke 3.d Luke 8.c 48 But he answered and sayd vnto him that told him, Who is my mother? Or who are my brethren?

49 And when he had stretched forth his hand toward his disciples, he sayd, *Behold my mother and my brethren.

h

Iohn 15.b 50 For whosoeuer shall doe the will of my Father which is in heauen the same is my brother, and sister and mother.

The Notes.

a Charitie, faith, and necessitie, may alwayes dispence with the law.

b Euery faithfull man is Lord of the world, of the Sabboth and of the law.

c The wicked worldlings had rather see a thousand of their neighbours to perish before them, then to lose one seely poore sheepe.

d By the iudgment, is vnderstanded the doctrine and knowledge of the truth, which when it was refused by the Iewes was by the kingdome of Christ brought and preached vnto the Gentiles.

e By the bruised reede and smoking flaxe, the aduersaries of Christ, the Scribes and Pharisees are vnderstanded, whose power is likened vnto a bruised reede, and their furie, wherewith they persecuted the innocent vnto smoking flaxe, so that it

be

byn as easie for Christ to haue destroyed them, as it is to break asunder a bruised reed, and to quench smoking flaxe, Some suppose that the same should be vnderstanded of the Publicans and sinners, whom he did not contemne nor dispise, but mercifully called them vnto him.

f To persever and continue in sinne of infidelitie, to kicke against the manifest and knowne truth, and so to die without repentance, with a dispaire of the mercy of God in Iesus Christ, is to sinne against the holy Ghost

g Vnlesse we doe now at this present take better heed vnto ourselues, and vse thankfully the grace of God now offered vnto vs by his Gospel, and labour to expel those foule spirits that yet remaine among vs, as couetousnes, whordome, and vncleannesse: &c the sinne that Christ threatneth heare to the Iewes, shall happen vnto vs.

The xiii. Chapter.

3 *The parable of the seede.* 14 *And of the tares.*

THe same day when Iesus was gone out of the house, A
*he sate by the sea side. Marke 3.c

2 And great multitudes were gathered together vnto him, so that he went into the ship, and sate, and the whole multitude stood on the shore.

3 And he spake many thinges vnto them in parables, saying, behold, the sower went forth to sowe.

4 And when he sowed, some seede fell by the wayes side: and the foules came and deuoured them vp.

5 Some fell vpon stonie places, where they had not much earth, and anon they sprang vp, because they had no deepenesse of earth.

6 And when the Sunne was vp, they caught heate: & because they had not roote, they weathered away.

7 Againe some fell among thornes, and the thornes sprang vp and choked them. B

8 But some fell into good ground, and brought forth fruit, some an hundred fold, some sixtie folde, some thirtie folde.

9 Who hath eares to heare let him heare.

10 And the disciples came, and sayd vnto him, Why speakest thou vnto them by parables? Marke 4.c

11 He answered, and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdome of hea- Luke 7.b

Matth.25.c
Marke4.c
Luke 8.b
Rad 19.d

uen,but to them it is not giuen.

12* For whosoeuer hath, a to him shalbe giuen, and he shall haue more abundance: but whosoeuer hath not, from him shalbe taken away, euen that he hath.

13 Therefore speake I to them in parables: because they seeing,see not, and hearing, they heare not, neither

C do they vnderstand.

Esay 6.c
Marke 4.b
Luke 8.b
John 12.b
Actes,28.f
Rom.11.b

14b And in them is fulfilled the prophecie of Esaias which saith,*With the eares shall ye here: and shall not vnderstand: and seeing ye shall see and shall not perceiue.

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: least at any time they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, and should conuert, that I might heale them.

Luke.10.d

16*Blessed are your eyes, for they see: and your eares, for they heare.

1.Pet.1.d

17 Verily I say vnto you,*that many Prophets and righteous men haue desired to see those things which ye see, and haue not seene: and to heare those things which ye heare, and haue not heard.

18 Heare ye therefore the similitude of the Sower.

Marke4.c
Luke 8.b

19*When one heareth the word of the kingdome, and vnderstandeth it not, then commeth that euil, & catcheth away that which was sowen in his hearte: this is he which receiued seede by the way side.

20 But he that receiued the seede in stonie places, the same is he that heareth the word, and anon with ioy receiueth it:

D

21 Yet hath he not rote in himselfe but dureth for a season: for when tribulation or persecution ariseth, because of the word, by and by he is offended.

22 He also that receiueth seed into the thornes, is he that heareth the word, and the care of this world, and the deceitfulnesse of riches choke vp the worde, and so is he made vnfruitfull.

23 But he that receiued seede into the good ground, he that heareth the worde, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, some thirtie fold.

The Gospell on the v. sunday after the Epiphanie.

Marke 4.c

24 Another parable put he forth vnto them, saying, *The kingdome of heauen is likened vnto a man which sowed good seed in his field.

25 B

25 But while men slept, his enemy came, and sowed tares among the wheat, and went his way.
26 But when the blade was sprung vp, and had brought forth fruit then appeared the tares also.
27 So that the seruantes of the housholder came, and said vnto him, Sir, didst not thou sow good seede in the field? From whence then hath it tares?
28 He sayd vnto them, the malicious man hath done this. The seruants sayd vnto him, Wilt thou then that we goe and gather them vp. E
29 But hee sayde, Nay: least while yee gather vp the tares: ye roote vp also the wheat with them.
30 Let both grow together vntill the harueste: and in time of harueste I will say to the Reapers, Gather yee together first the teares, and binde them in bundels to burne them: but carry the wheat into my barne.
31 Another parable put he forth vnto them, *saying. * The kingdome of heauen is like vnto a grayne of Mustard seede, which a man toke and sowed in the field. Matth. 4. c Luke 13. d
32 Which indeed is the least of all seedes: but when it is growne it is the greatest among hearbes, and is a tree: so that the birdes of the ayre come and make their nestes in the branches thereof.
33 Another parable spake he vnto them, saying * The kingdome of heauen is like vnto leauen, which a woman toke and hid in three peckes of meale, till all were leauened. Marke 13. d
34 * All these thinges spake Jesus vnto the people in Parables, and without a Parable spake he not vnto them. Marke 4. e
35 That it might be fulfilled which was spoken by the Prophet, saying, * I will open my mouth in parables, I will speake forth things which haue been secret from the foundation of the world. F Psal. 68. a
36 Then Jesus when he had sent the people away, went into the house: * and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field. Marke 4. e
37 He answered, and sayd vnto them, He that soweth the good seed, is the sonne of man.
38 The field is the world. The good seede, these are the children of the kingdome: but the tares are the children of the wicked.
39 And the enemy that sowed them, is the Diuell.

The harueſt is the end of the world. The Reapers be the Angels.

40 Euen as the Tares therefore are gathered and brent in the fire, ſo ſhall it be in the end of this world.

41 *The ſonne of man ſhall ſende forth his Angels, *Apoc. 14.d*
and they ſhall gather out of his kingdome all things that offend, and them which doe iniquitie.

G 42 And ſhall caſt them into a furnace of fire, there ſhal be wayling and gnaſhing of teeth.

43 *Then ſhall the righteous ſhine as the ſunne in the *Deut. 12.a*
kingdome of their father. Who hath eares to heare let *Apoc. 3.d*
him heare. *1. Cor. 15.f*

44 Agayne, the kingdome of heauen is like vnto a treaſure hid in the fielde: the which when a man hath founde, hydeth, and for ioy thereof, goeth and ſelleth all that he hath, and buyeth that field.

45 Agayne, the kingdome of heauen is like vnto a marchant man ſeeking goodly pearles.

46 Which when hee had found one precious pearle, went and ſold all that he had, and bought it.

47 Agayne, the kingdome of heauen is like vnto a neete that was caſt into the Sea, and gathered of all kind.

48 Which when it was full, the fiſhers drew to land, and ſate downe, and gathered the good into veſſels, but caſt the bad away.

H 49 So ſhall it bee at the ende of the world: the Angell ſhall come forth, and ſeuer the badde from among the iuſt.

50 And ſhall caſt them into a furnace of fire: *there *Matth. 21.b*
ſhalbe wayling and gnaſhing of teeth. *and 25.a*

51 Jeſus ſaith vnto them, Haue yee vnderſtode all theſe things? They ſay vnto him, Yea Lord.

52 Then ſayd he vnto them, Therefore euery c Scribe which is taught in the kingdome of heauen, is like vnto a man that is an houſholder, which bringeth forth of his treaſure things new and old.

53 And it came to paſſe, that when Jeſus had finiſhed theſe parables, *he departed thence. *Matth 6.b*

54 And when he came into his owne Countrey, he taught them in their Synagogue, in ſo much that they were *aſtonied, and ſayd, Whence commeth this wiſedome and mighty works vnto him? *Luke 3.a*

55 *Is not this the Carpenters ſonne? Is not his *Marke 3.a*
mother called Mary? and his brethren James & Joſes *Iohn 6.c*

a

and Simon, and Judas?
56 And are not all his sisters with vs? whence hath he then all these things?
57 And they were offended at him. But Jesus sayd unto them, *A Prophet is not without honour, saue in his owne countrey, and in his owne house. Marke 6.a Luke 4.d Iohn.5.f
58 And d he did not many mightie workes there, because of their vnbeliefe.

The Notes.

a They that haue a desire of righteousnesse, and of the truth shalbe more and more illuminated of God. On the contrarie part, they that doe not count after righteousnesse and truth are more hardned and blinded although they seeme vnto themselues to be most wise.

b GOD doth heare follow the example of a louing Father, which when he seeth that fatherly correction doth not helpe towardes his children, vseth another way, he ceaseth to be beneficiall vnto them, and to minister fatherly correction, he giueth them ouer vnto themselues, suffering them to liue as they list themselues: Yet his fatherly affection cannot be withdrawen from them, he loueth them still, hee seeketh their saluation: wherefore hee doth all that hee can to bring them to a better life but al will not helpe, for the children waxe euery day worse and worse.

c The office of Scribes was to interprete, and to expounde the lawe and the Prophetes. He is then a Scribe taught to the kingdome of GOD, that hath a spirite, that is to say, the true meaning of the law and of the Prophets, and not onely out of the dead letter, but out of the treasure of his heart, and with a feruent spirit of God bringeth forth Christ out of the law and the prophets

d Christ might haue wrought miracles, yea, though they beleeued not but he did not worke many, and that for there owne profit, least if he had done there as he did in other places, there condemnation should haue bin the greater.

The xiiii. Chapter.

10 Iohn is taken and beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes.

A T that time *Herod the Tetrach heard of the fame of Iesu. A Marke 6.c Luke 9.c

2 And said vnto his seruants, This is Iohn the Baptist, hee is risen from the deade, and therefore a great workes doe shew forth themselues in him.

3 For Herod, when he had taken Iohn, he bound him and put him in prison for Herodias sake, his brother Philips wife.

Marke 6.c
Luke 3.d
Leuit. 18.c
Matth. 21.b
Gen. 40.b

4 For Iohn sayd vnto him, b*It is not lawfull for thee to haue her.

5 And when he would haue put him to death, hee feared the people, * because they counted him as a Prophet.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herod.

B

7*Wherefore hee promised with an othe, to giue her whatsoeuer she would aske.

Marke 6.c
*Or, inuised.
*Or, induced.

8 And she being before *instructed of her mother said, Giue me here Iohn Baptists head in a platter.

9 And the king was sory: neuertheless for the c othes sake and them which sate also at the table, he commanded it to be giuen her.

10 And sent a Tormentor, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the Damsell: and she brought it to her mother.

12 And his Disciples came, and tooke vp his body and buried it, and went and told Iesus.

13 When Iesus heard of it he * departed thence in a shippe vnto a desart place out of the way: and when the people had heard thereof: they followed him on foot out of the citties.

Marke 6. d
Luke 9.d
Iohn 6.a

C

14 And when Iesus went forth, he saw much people and was moued with mercy toward them, and he healed their sicke.

15 And when it was Euening, his Disciples came vnto him, saying, This is a desart place, and the hour is now past: let the people depart, that they may goe into the villages, to buy them victuals.

16 But Iesus sayd vnto them, They haue no need to goe away: giue ye them to eat.

17 They say vnto him, We haue not heare but d fiue loaues and two fishes.

18 He sayd, bring them hither to me.

19 And when he had commaunded the people to sit downe on the grasse, and had taken the fiue loaues and

wo fishes, and had lifted vp his eyes toward heauen, he
lessed: and when hee had broken them, hee gaue the
oaues to his Disciples, and his Disciples to the peo-
le.
20 And they did all eate, and were sufficed: and they
oke vp (of the fragments that remained) twelue bas-
ets full.
21 And they that had eaten, were about fiue thou- D
nd men, besides women and children.
22 *And straightway Jesus constrained his disci- Marke 6.f
les to get vp into a ship, and to goe before him vnto the Iohn 6.b
her side, while he sent the people away.
23 And when he had sent the people away, * he went
into a mountaine alone to pray: and when night was Luke 6.a
me, he was there himselfe alone.
24 But the ship was now in the middest of the Sea
was tost with the waues: for it was a contrary wind.
25 And in the fourth watch of the night, Jesus went
to them, walking on the sea.
26 And when the Disciples sawe him c walking on
e Sea, they were troubled, saying, That it is a spirit:
d they cryed out for feare.
27 But straightway Jesus spake vnto them, saying,
e of good cheare: it is I be not afrayd.
28 Peter answered him, and sayd, Lord, if it be thou, E
d me come vnto thee on the water.
29 And he sayd, Come. And when Peter was come
wne out of the ship, he walked on the water to goe to
esus.
30 But when he saw a mighty wind, he was afrayd:
d when he began to sinke, he cryed, saying, Lord saue
e.
31 And immediatly Jesus, when hee had stretched
th his hand, caught him, and sayd vnto him, O thou of
le faith, wherefore didst thou doubt?
32 *And when they were come into the ship, the wind Marke 6.g
sed.
33 Then they that were in the shippe, came and wor-
pped him, saying, Of a truth thou art the sonne of God.
34 And when they were gone ouer, they came into
land of Genezaret.
35 And when the men of that place had knowledge of F
, they sent out into al that countrey round about, and
ught vnto him all that were sicke,
36 And besought him, that they might touch the hem
of his

of his garment onely: and as many as touched, w
made perfectly whole.

The Notes.

a It is a Heathenish beliefe to thinke that men can d
ter thinges after there death than in there life time: and he
did follow this vaine worshipping of dead folkes.

b No whoremongers adulterers, nor voluptuous persons
abide that the truth be told vnto them, they hate therfore G
verite and his heauenly doctrine.

c Better it is other whiles that a man forswear himself
to doe any vngodly thing. This deed of Herod can in no wi
excused: for if she had asked his own head, or her mothers h
he would not haue graunted her.

d Though we thinke our selues vnable to teach Christs
gregation, yet let vs at the commaundement of Christ: im
and bestow that little that we haue vpon Christs flocke, an
that augmented the fiue loaues & two fishes shall also augm
in vs his owne giftes

e Christ walking vppon the sea, declared thereby his G
head.

The xv. Chapter.

3 *Christ excuseth his Disciples, and rebuketh the Scr
and Pharisees.*

A Then* came to Jesus Scribes and Pharisees, w
were come from Hierusalem, saying,

Marke 7.a 2 Why do thy Disciples transgresse the tradi
of the Elders? for they wash not their hands when
eate bread.

3 But he answered and sayd vnto them, Why do
also transgresse the commandement of God by your
dition?

4 For God commaunded, saying, *Honour thy fa
Exod. 20.b and thy mother, and he that curseth father or mother
Matth. 7.a him die the death.

5 a But ye say, whosoeuer shall say to his father o
Exod. 21.b mother, *By the gift that is offered of mee, thou sha
Ephes. 6.a helped.
Deut. 5.b 6 And so shall he not honour his father or his mo
And thus haue ye made the commaundement of G

e effect by your tradition.
Ye hypocrites, full well did Esaias prophecie of B
saying,
* This people draweth nigh vnto mee with their Esay 29.c
th, and honoureth me with their lips: howbeit, their Marke 7.b
is far from me.
But in b vaine doe they worship me, teaching doc-
es, precepts of men.
c And when he had called the people to him, he said
them, heare and vnderstand.
That which goeth into the mouth defileth not the
: but that which commeth out of the mouth, defileth
man.
Then came his disciples, and said vnto him, know-
ou not that the Pharisees were offended after they
d this saying?
But he answered and said, d All manner planting
th my heauenly father hath not planted, shalbe ro-
p.
Let them alone: they bee blinde leaders of the C
e. If the blind d lead the blind, both shall fall into
itch.
Then answereth Peter, and sayde vnto him, De-
e vnto vs this parable.
Jesus said, Are ye also yet without vnderstanding?
Doe not ye yet vnderstand, that whatsoeuer ente-
in at the mouth, goeth into the belly, and is cast out
he draught?
But those things which proceed out of the mouth,
e forth from the heart, and they defile the man.
For out of the heart proceed euill thoughts, mur-
, adulteries, whoredomes, thefts, false witnesse,
hemies.
These are the things which defile a man: But to
with vnwashen hands, defileth not a man.
And Jesus when hee went thence, departed into D
st of Tyre and Sydon. *The Gospell on the ii. sunday in lent.*
And behold, a Woman of the Canaanites, which
out of the same coastes, cryed vnto him, saying,
e mercy on mee, O Lord, thou sonne of Dauid, my
hter is grieuously vexed with a diuell.
But he answered her not a e word. And his Disci-
ame and besought him, saying, send her away, for
eth after vs.
But he answered, and said, I am not sent* but vnto Luke 19.d
the

of his garment onely: and as many as touched, w
made perfectly whole.

The Notes.

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ter thinges after there death than in there life time: and he
did follow this vaine worshipping of dead folkes.

b No whoremongers adulterers, nor voluptuous persons
abide that the truth be told vnto them, they hate therfore
verite and his heauenly doctrine.

c Better it is other whiles that a man forswear himself
to doe any vngodly thing. This deed of Herod can in no w
excused: for if she had asked his own head, or her mothers
he would not haue graunted her.

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3 But he answered and sayd vnto them, Why d
also transgresse the commandement of God by you
dition?

Exod. 20.b Matth. 7.a 4 For God commaunded, saying, *Honour thy f
and thy mother, and he that curseth father or moth
him die the death.

Exod. 21.b Ephes. 6.a Deut. 5.b 5 a But ye say, whosoeuer shall say to his father
mother, *By the gift that is offered of mee, thou sh
helped.

6 And so shall he not honour his father or his m
And thus haue ye made the commaundement of G

e effect by your tradition.
Oe hypocrites, full well did Esaias prophecie of B
saying,
* This people draweth nigh vnto mee with their Esay 26.c
th, and honoureth me with their lips: howbeit, their Marke 7.b
is far from me.
But in b vaine doe they worship me, teaching doc-
es, precepts of men.
And when he had called the people to him, he said
them, Heare and vnderstand.
That which goeth into the mouth defileth not the
: but that which commeth out of the mouth, defileth
nan.
Then came his disciples, and said vnto him, know-
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this saying?
But he answered and said, d All manner planting
hy heauenly father hath not planted, shalbe ro-
p.
Let them alone: they bee blinde leaders of the C
e. If the blind d lead the blind, both shall fall into
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Then answereth Peter, and sayde vnto him, De-
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Jesus said, Are ye also yet without vnderstanding?
Doe not ye yet vnderstand, that whatsoeuer ente-
nat the mouth, goeth into the belly, and is cast out
he draught?
But those things which proceed out of the mouth,
forth from the heart, and they defile the man.
For out of the heart proceed euill thoughts, mur-
adulteries, whoredomes, thefts, false witnesse,
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uh vnwashen hands, defileth not a man.
And Jesus when hee went thence, departed into D
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out of the same coastes, cryed vnto him, saying,
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ter is grieuously vexed with a diuell.
But he answered her not a e word. And his Disci-
ame and besought him, saying, send her away, for
eth after vs.
But he answered, and said, I am not sent* but vnto Luke 19.d
the

the lost sheepe of the house of Israel.

25 Then came she and worshipped him, saying, L helpe me.

26 But he answered, and sayd, It is not meet to the childrens bread, and to cast it to little dogs.

27 And she sayd, Yee Lord, for the little dogges so eate of the crummes which fall from their mai table.

E 28 Then Jesus answered, and sayd vnto her, O man, great is thy faith: be it done vnto thee euen as wilt. And her daughter was made whole euen from same houre.

29 And Jesus, when he was departed from th came nigh vnto the Sea of Galilee, and when he gone vp into a mountaine, he sate downe there.

30 Then great multitudes came vnto him, ha with them those that were blind, lame, dumb, ma
Esay 53.b and other many, and cast them downe at Jesus fee he healed them.

31 In so much that the people wondered, when sawe the dumbe speake, the maimed to bee whole lame to walke, and the blinde to see: and they glo the God of Israel.

Marke 8.a 32* Then Jesus called his Disciples vnto him, sayd, I haue compassion on the people because the tinued with me now three dayes & haue nothing to And I will not let them depart fasting, least they in the way.

33 And his Disciples sayd vnto him, Whence weget so much bread in the wildernesse, as to suf great a multitude?

34 And Jesus sayth vnto them, howe many l
Matth.16.c haue yee? And they sayd, * Seuen, and a few li shes.

F 34 And he commaunded the people to sit do the ground.

36 And when he had taken the seuen loaues, a fishes, and had giuen thankes, hee brake them, an to his Disciples: and the disciples gaue them to t ple.

37 And they did all eate and were sufficed: a tooke vp of the broken meate that was lefte, seu kets full.

38 And yet they that did eate, were foure th men, beside women and children.

29

39 And when he had sent away the people, hee toke
vp, and came into the parts of Magdala.

The Notes.

a God hath commanded to honour father and mother, that
is to say, to helpe and succour them: but the Scribes taught the
people another lesson, saying, What soeuer ye offer in the Tem-
ple, the same is giuen to your parents, and therefore say to your
parents after this maner. The gifts that I haue offred in the tem-
ple, shall be no lesse profitable to you, then vnto mee: And so
ought to passe (by their diuelish wresting) that the children
offred in the temple those things wherwith their poore parents
should haue beene succoured and helped.

b God will not be worshipped after the doctrine and pre-
cepts of men, but as he himselfe prescribed and taught vs in his
worde.

c All kinds of religion and doctrine that is not of God, shal
be plucked vp by the rootes, onely the worde of God shall re-
maine for euer.

d Ignorance excuseth no man: If thou of ignorance follow-
est a blinde guide, thou shalt perish together with him.

e We ought not to leaue of by and by, or to despayre though
the Lord doth not here vs straightway, but rather with a bold
confidence and trust in his mercy, we must still cry and call vp-
on him, tell at the length he grant vs our petition.

f Weeare all in a wilderneſſe, as many as bee in this vaile
of miserie. Christ is our Pastour and shepheard, which feedeth
vs with his blessed worde in the wilderneſſe, that is to say, a-
mong so many traditions of men, wherewith weeare burde-
ned.

The xvi Chapter.

The Pharisees require a token. 6 Iesus warneth his Disciples of the Pharisees doctrine.

1 The *Pharisees also and the Sadducees came, and A
tempting, desired him that hee would shew them a Marke. 8. b
signe from heauen. Iohn 6. d
2 He answered and said vnto them, When it is euening Luke 1. d
ye say it will be faire wether: for the skie is red. Luke 12. g
3 And in the morning, it will be foule wether to day: for
the skie is lowring red. O ye a hypocrits, ye can discerne
the outward appearance of the skie: but can ye not discerne
the

the signes of the times.

Marke 12.c Marke 8.d Luke 11.d Iohn 6.b Iohn 2.a

4 * A frowarde and adulterous nation requireth a signe, and there shall no signe bee giuen vnto it, but the signe of the Prophete Jonas. And he left them and departed.

5 And when his Disciples were come to the other side of the water, they had forgotten to take bread with them.

Luke 12.a

6 Then Jesus sayd vnto them, * Take heede and beware of the b leauen of the Pharisees, and of the Sadducees.

B

7 And they thought in themselues, saying, For we haue taken no bread with vs.

8 Which when Jesus vnderstood, he sayd vnto them, O ye of litle faith, why thinke ye within your selues, because ye haue brought no bread?

Matth. 14.c

9 * Doe ye not perceiue neither remember those fiue loaues of the fiue thousand, and how many baskets tooke ye vp?

10 Neither the seuen loaues of the foure thousand, and how many baskets tooke ye vp?

Marke 15.d

11 Howe is it that yee doe not vnderstande, that I speake it not vnto you concerning bread, that yee should beware of the leauen of the Pharisees, and of the Sadducees?

The Gospell on S. Peters day.

12 Then vnderstood they how that hee bad not them beware of the leauen of the bread, but of the doctrine of the Pharisees and of the Sadducees.

Marke 8.d Luke 9.g

13 When Jesus came into the coastes of Cesarea which is called Philippy, he asked his disciples, saying, Whom do men say that I the sonne of man am?

C

14 They sayde, some say that thou art John Baptist, some Elias, some Jeremias, or as one of the Prophets.

15 He saith vnto them, d But whom say yee that I am?

16 Simon Peter answered, & sayd, * thou art Christ the sonne of the liuing God.

Luke 6.c Iohn 6.g

17 And Jesus answered, and sayd vnto him, Happy art thou Simon Bar Jona: For flesh and bloud hath not opened that vnto thee, * but my father which is in heauen.

Iohn 6.d

18 And I say also vnto thee, that thou art Peter, and vpon this * rocke I will builde my congregation: and e the gates of hell shall not preuaile against it.

1. Cor. 10.a

19 And I will giue vnto thee the keies of the kingdome

heauen: and *whatsoeuer thou shalt bind in earth, shal
bound in heauen: and whatsoeuer thou shalt loose in Matth. 24. a
th, shall be loosed in heauen.
0 Then charged he his Disciples, that they should
no man that he was Iesus Christ.
1 *From that time forth began Iesus to shewe vnto D
Disciples, how that hee must goe into Hierusalem,
suffer many things of the Elders, and high Priests,
Scribes, and must be killed, and be raised againe the
third day. Marke 8. d
2 And when Peter had taken him aside, he began Luke 9. c
rebuke him, saying, Lord, fauour thy selfe, this shall
be vnto thee.
3 But he turned him about, and said vnto Peter, Goe
r me, Satan, thou art an offence vnto me: for, thou
sauest not the things that be of God, but those that
men.
4 Then said Iesus vnto his Disciples, If any man
goe after me, let him forsake himselfe, and take vp
crosse, and follow me.
5 * For whosoeuer will saue his life, shall loose it, Matth. 10. f
ine, whosoeuer shall loose his life for my sake, shall Luke. 9. d
it. Marke. 8. f
6 For what is a man profited, if he shal win ỹ whole
ld and loose his owne soule? Or what shall a man
e for a ransome of his soule?
7 For the sonne of man shal come in the glory of his Rom. 2. a
er with his Angels: and then shall * hee reward eue-
man according to his worke.
8 Verily I say vnto you, b * There be some standing Marke 8. d
e, which shall in no wise tast of death, till they see the Iohn 9. d
ne of man comming in his kingdome.

The Notes.

a Mans reason can comprehend all thinges that bee
ldely, but is not able to comprehende the high myste-
of Christ, without a speciall grace. Besides that, though
reason can wel trust in natural creatures, yet it wil neuer
God, nor yet his worde, without some outward signe or
n.

Leuen is here taken for the erroneous doctrine of the Pha-
s and Sadduces, which with their glosses depriuated the
ptures. Some thinke this word (Leuen) is taken for the
ome doctrine of the Gospel. Matth. 3.

c Origen

c Origen if any man be a bishoppe, or a Magistrate, him hardly aske this question. What doe men say of me? this they must aske of them that wil tell the truth without terie.

d It is not inough to beleeue in our hearts but Christ d also require of vs an open confession of the mouth.

e Christ is the rocke whereupon the true Church is build No man can lay any other foundation besides that which laid already, which is Iesus Christ. 1. Corinthians 3. Pe is through faith, one of the stones wherewith the Church builded

f By the gates of hell, the power of Satan with all his s tilrie and craftie counsell is vnderstanded

g We ought to rebuke sharply all them that goe about pluck vs away from the obedience that we owe vnto God to his word.

h The same is to be vnderstanded of his glorious transfi ration, as if he should say: There are some standing among y which sholl not die till they haue seene mee in the h glory and maiestie, that I shall come in at the last day of iu ment.

The xvii. Chapter.

1 *The Transfiguration of Christ.* 15 *Hee healeth the l natike.*

a AND* after six dayes, Iesus taketh Peter, James, a John his brother, and bringeth them vp into an h mountaine out of the way.

Marke 9.c
Luke 9.c
Apoc. 1.c

2 And was transfigured before them,* and his f did shine as the Sunne, and his clothes were as wh as the light.

3 And behold, there appeared vnto them Moses, a Elias talking with him.

4 Then answered Peter, and sayd vnto Iesus, Lo it is good for vs to bee heare. If thou wilt, let vs m here three tabernacles: one for thee, and one for Mos and one for Elias.

Matth. 3.d and 12.b
Esay 42.a
Deut. 18.b

5 While he yet spake, behold a bright cloud ouer sh dowed them: and beholde, there came a voice out of cloud, which sayd,* This is my beloued sonne, in wh I am well pleased, a here ye him.

6 And when the disciples heard these things, they fell th

eir face, and were soze afraid.
7 And Jesus came and touched them, and sayd, Arise B
e, and be not afraid.
8 And when they had lifted vp their eyes, they saw no
an, saue Jesus onely. Marke 9.a
9 *And when they came downe from the mountaine,
esus charged them, saying, Shewe the vision to no
an, vntill the sonne of man bee risen againe from the
ad.
10 And his disciples asked him, saying, Why then say
e Scribes that Elias must first come?
11 Jesus answered and said vnto them, * Elias tru- Mala.3.d
shall first come and restore all things:
12 But I say vnto you, *that Elias is come already, Matth. 11.b
nd they knew him not, but haue done vnto him whatso-
er they listed: Likewise shall also the sonne of man
ffer of them.
13 Then the Disciples vnderstood that he spake vnto
em b of John Baptist.
14 And when they were come to the people, there C
me to him a certaine man, kneeling downe to him,
nd saying,
15 Lord, haue mercy on my sonne, for he is lunatike,
nd sore vexed: for oft times he falleth into the fire, and
into the water.
16 *And I brought him to thy disciples, and they could Marke.9.f
t heale him. Luke 9.e
17 Jesus answeared, & sayd, O faithlesse and peruerse
tion, how long shall I be with you? how long shall I
er you? bring him hither to me.
18 And Jesus rebuked the Diuell, and he departed
t of him: and the child was healed euen the same
me.
19 *Then came the disciples to Jesus secretly, and Marke 9.d
yd, why could we not cast him out?
20 Jesus sayd vnto them, Because of your vnbeleefe:
verily I say vnto you, * If ye haue faith as a graine Luke 17.a
mustard seed, ye shall say vnto this mountaine: Remoue as much.
nce to yonder place, and it shall remoue, neither shall D
y thing be vnpossible vnto you. a old iuels.
21 Howbeit, c this kind goeth not out but by prayer, Matth. 16.d
d fasting. and 20.c
22 While they were conuersant in Galilee, Jesus said Marke 8.d
to them, *It will come to passe that the sonne of man & 9.d & 10.a
all be betraid into the hands of men: Luke 7.c

23 And they shall kill him, and the third day shall
rise againe. And they were exceeding sory.
24 And when they were come to Capernaum, t
that receiued tribute money, came to Peter and
Doth not your master pay tribute?
25 He saith, Yes. And when hee was come into
house, Iesus preuented him, saying, What thinkest t
Simon? of whom do the kings of the earth take tri
or toule? of their owne children, or of the strangers?
26 Peter saith vnto him, Of the strangers. Ie
saith vnto him, then are the children free.
27 Notwithstanding least we should offend them,
c houto the Sea, and cast an hooke, and take vp the
that first commeth vp: and when thou hast opened
mouth, thou shalt find a peece of twentie pence, that
and giue it vnto them for me and thee.

The Notes.

a Sith that we are from aboue (by the voice of the he
ly father) bidden to heare Christ: we ought not (as Saint C
an saith) to care what the Fathers haue done before vs,
much rather, What Christ (which was before the Fathers)
commaund vs to doe, that wee are most bound to follow
doe.

b Iohn baptist was called Elias, because that he came in
spirite and power of Elias, most sharply rebuking sinne, th
men knowing their owne sinful nature, and the damnation
hangeth ouer them should the more gladly imbrace Chri
Sauiour and redeemer of the world.

c Satan and the flesh, which are our most mortall enemie
ouercome by faithfull prayer, and true abstinance or sobe
of liuing, if we vse the same according to Gods word, and
doctrine of Christ.

d Though we be made free by the death of Christ, yet o
we to be obedient vnto Magistrates, and to pay them such
bute as they require of vs.

The xviii Chapter.

A 3 *He teacheth his Disciples to be humble, and harmle*
6 *to auoid occasion of euill.*

The Gospel on S. Micheal and all Angels.

AT the same time came the disciples vnto Iesus,
ing, a Who is the greatest in the kingdome of

en
2 Jesus called a little child vnto him, and set him in
midst of them,
3 And sayd, verily I say vnto you, * except yee turne Marke 9.
become as little children, yee shall not enter into Luke 3.g
kingdome of heauen. Marke 10.e
4 Whosoeuer therefore shall humble himselfe as this Luke. 18.c
little childe, the same is the greatest in the kingdome of 1. Pet. 2.a
heauen.
5 And who so shall receiue such a little childe in my
name, receiueth me.
6 * But who so shall offend one of these little ones which Marke 6.f
beeue in me, it were better for him that a millstone Luke 17.a
were hanged about his necke, and that hee were drow-
ned in the depth of the sea.
7 Woe vnto the worlde because of offences, * it must B
needes be that offences come: but woe to that mā by whom 1. Cor. 11.c
offences commeth.
8 If then * thy hand or thy foote offend thee, cut them Matth. 5.c
off and cast them from thee: it is better for thee to enter Marke 9.f
into life halt or maimed, rather then thou shouldest, ha-
uing two hands or two feete, be cast into the euerlasting
fire.
9 And if thine eye offend thee, plucke it out, and cast
it from thee: it is better for thee to enter into life with
one eye, rather then hauing two eyes, to be cast into hell
fire.
10 Take heede that yee dispise not one of these little
ones: for I say vnto you, that in heauen their c Angels
alwaies behold the face of my father which is in hea-
uen.
11 For the sonne of man is come to saue that which
was lost.
12 How thinke ye: * If a man haue an hundred sheepe, Luke 15.b
and one of them be gone astray, doth he not leaue those
ninetie and nine, and goeth into the mountaines, and
seeketh that which went astray?
13 And if so be that he finde it, verily I say vnto you,
he reioyceth more of that sheepe, then of the ninetie and
nine, which went not astray.
14 Euen so, it is not the will of your Father which C
is in heauen, that one of those little ones should pe-
rish.
15 Moreouer, * if thy brother shall trespasse against
thee, goe and tell him his fault betweene thee and him

alone: if thee shall heare thee, thou hast wonne thy brother.

16 But if he will not heare thee, then take yet with thee one or two, that in * the mouth of two or three witnesses, euery word may be established.

17 If he will not heare them, tell it vnto the Church: if he will not heare the Church, let him be vnto thee as an heathen man, and a Publicane.

18 Verily I say vnto you, d* Whatsoeuer ye shall bind on earth shall be bound in heauen: and whatsoeuer ye shall loose on earth, shall be loosed in heauen.

19 Againe, truely I say vnto you, that if two of you shall agree in earth as touching any thing that they shall aske it shall be done for them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the midst of them.

D

21 Then came Peter to him, and sayd, Lord, how oft shall my brother sinne against me: and I forgiue him? seuen times?

22 Jesus sayth vnto him, I say not vnto thee, vntill seauentimes: but, vntill seuentie times seuen.

23 Therefore is the kingdome of heauen likened vnto a certaine man which was a king, which would take account of his seruants.

24 And when hee had begunne to recken, one was brought vnto him which ought him tenne thousand talents.

25 But for as much as he had not to pay, his Lord commanded him to be solde, and his wife, and children, and all that he had: and payment to be made.

26 The seruant therefore fell downe, and besought him, saying, Lord, haue patience with me, and I will pay thee all.

27 Then the Lord of that seruant moued with pitie, loosed him and forgaue him the debt.

E

28 But the same seruant went out, and found one of his fellowes, which ought him an hundred pence: and when he had layd hands on him, he tooke him by the throte, saying, Pay me that thou owest.

29 And his fellow fell downe at his feete, and besought him, saying, haue patience with me, and I will pay thee all.

30 And he would not but went and cast him into prison, till he should pay the debt.

31 So

Luke. 17. a
Leuit. 19. d
Deut. 19. b
1. Cor. 13. a
Hebr. 10. b
Iohn 21. b

The Gospell on the xxii. sunday after Trinitie.

31 So when his fellowes saw what was done, they
re very sorry, and came, and tould vnto their Lord all
t was done.
32 Then his Lord: after that he had called him, sayd
to him, O thou vngratious seruant, I forgaue thee all
t debt when thou desiredst me:
33 Shouldest not thou also haue had compassion on
fellow, euen as I had pitie on thee?
34 And his Lord was wroth, and deliuered him to
Tormenters, e till he should pay al that was due vn-
him.
35 * So likewise shall my heauenly Father doe also to you, if ye from your hearts forgiue not euery one his brother their trespasses. James 2.c Matth. 9.b Marke 12.d

The Notes.

a Satan doth alwaies tempt the Ministers of Gods word to
bition, that they setting their minds on worldly promoti-
s and honours, should neglect their office and dutie, which
the preaching of Gods word, whereby his kingdome is ouer-
rowne.
b We must cut off all our fleshly and carnall concupiscences
affections, least we be with them cast into the fire of hell.
c In this appeareth the fatherly kindnes of God towards vs,
at he doth send his holy Angels to keepe and defend vs, euen
om our very birth.
d To binde, is to banish the stifnecked and vnrepentant sin-
r from the congregation of the Saints. To loose, is (when he
penteth and submitteth himselfe) to receiue him againe into
e fellowship of the elect and chosen people of God.
e If we be through our vnthankefulnesse put from the mercy
God we shall neuer be able to pay our depts, that is to say,
e are altogether vndone and lost for euer.

The ix. Chapter.

Christ giueth answere concerning marriage. 21 *And teacheth not to bee carefull.* 22 *Nor to loue worldly riches.*

AND it came to passe, that * when Jesus had finished these sayings, he gate him from Galilee, and came into the coastes of Iurie beyond Iordan. A Marke 10.a

2 And great multitudes followed him, and he healed them there.

3 The Pharisées also came vnto him, tempting him, and saying vnto him, Is it lawfull for a man to put away his wife for euery cause?

Gen. 1.2.d Ephes.5.f 1.Cor.9.c 4 He answered and sayd vnto them, Haue ye not read that hee which created at the beginning, * made them male and female?

5 And sayde, For this cause shall a man leaue his father and mother, and shall be knit to his wife, and they twaine shalbe one flesh.

6 Wherefore they are no more twaine, but one flesh. Let not a man therefore put asunder that, which God hath coupled together.

B 7 They say vnto him, Why did Moses then commaund to giue a writing of diuorcement, and to put her away?

8 He sayd vnto them, Moses, because of the hardnes of your heartes, suffred you to put away your wiues: but from the beginning it was not so.

Deut.24.a Iere.3.a Mala.2.d Matth.5.c Marke 10.b Luke 16.c 9 I say vnto you, * Whosoeuer shal put away his wife except it be for fornication, and shal marry another committeth adultery: and who so marryeth her that is diuorced, doth commit adultery.

10 His Disciples say vnto him, If the case of the man be so with his wife, then is it not good to marry.

Luke 16.c 11 But he sayd vnto them, all men cannot receiue this saying, * saue they to whom it is giuen.

12 For there are some chast, which were so borne out of their Mothers wombe: and there are some chast which were made chast of men: and there be chast, which haue made themselues, b chast for the kingdome of heauens sake, Hee that is able to receiue it, let him receiue it.

Marke 10.b Luke 18.b 13 * Then were there brought vnto him young children, that he should put his hands on them, and pray: and the Disciples rebuked them.

C 14 Jesus said vnto them, Suffer the yong children, and forbid them not to come vnto me: for to such belongeth the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

Marke 10.a Luke 18.d 16 And behold, one came and sayd vnto him, * Good master, what good thing shall I doe, that I may haue eternall life?

17 Hee sayde vnto him, Why callest thou me good? there is none good but one, and that is God: but if thou wilt enter into that life, kepe the commaundementes.

18 Hee sayth vnto him, Which? Jesus sayd, * Thou shalt doe no murther. Thou shalt not commit adultery. Thou shalt not steale. Thou shalt not beare false witnesse. Exod.23.b Deut.5.c

19 Honour thy father and thy mother: and, * Thou shalt loue thy neighbour as thy selfe. Rom.15.b Galat.5.c

20 The young man saith vnto him, All these thinges haue I kept from my youth vp: what lacke I yet?

21 Jesus sayd vnto him, If thou wilt be perfect, goe and sell thy substance, and giue to the poore, and thou shalt haue treasure in heauen: and come and followe me. D Matth.10.c Luke 12.d Matth.6.c

22 But when the young man heard that saying, hee went away sorry, for he had great possessions.

23 Then Jesus sayd vnto his Disciples, Verely I say vnto you, * that a rich man shall hardly enter into the kingdome of heauen. Apoc.10.e Luke 18.d

24 And againe I say vnto you, it is easier for a Camell to goe through the eye of a needle, d than for the rich to enter into the kingdome of God.

25 When the Disciples heard this, they were exceeding amazed, saying, who then can be saued?

26 But Jesus beheld them, and sayde vnto them, With men this is vnpossible, * but with God all things are possible. Zach.18.b

27 Then answered Peter, and sayde vnto him, Behold, * we haue forsaken all, and followed thee, what shall we haue therefore? *The Gospel on the conuersion of S. Paul.*

28 Jesus sayde vnto them, Verily I say vnto you, that when the sonne of man shall sit in the throne of his maiestie, yee that haue followed mee in the regeneration, shall sit also vpon twelue seates iudging the twelue tribes of Israel. Matth.4.d Marke 13.d Luke 18.f

29 * And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, * shall receiue an hundreth fold, and shall inherite euerlasting life. Luke.22.c Deut.23.b Iob 42.c

30 * But many that are first, shall be last, and the last shall be first. Matth.23.b Luke 13.c

The Notes.

a He that putteth away his wife for adultery, or fornicati- sake, doth not p.t asunder that which God hath coupled fo is God himselfe (Which commaundeth such to bee stoned death) that doth seperate them.

b He maketh himselfe chaste for the kingdome of hea- sake, which, either hauing the gift of sole life, vseth the same the setting forth of God, word: or else being a perfect and n turall man, taketh to him selfe an honest yoke-fellow and liu in chast wedlocke with her, setting foorth neuertheless Go truth to his vtter most power.

c If there be any goodnesse in vs that haue we of God, b God only is good of himselfe.

d Onely they that put their trust and confidence in their o riches, are here vnderstanded. For there be many godly r men that vse their riches and substance, according to the w and pleesure of God.

The xx Chapter.

1 *Christ teacheth by a similitude, that God is debter vn no man.* 20 *He teacheth his Disciples to bee lowly.* 3 *And giueth two blind men their sight.*

A *The Gospel on Septuage- sima Sunday.*

FOr the kingdom of heauen is like vnto a man that an housholder, which went out early in the morni to hyre labourers into his vineyard.

2 And when hee had agreed with the labourers for peny a day, he sent them into his vineyard.

3 And when he went out about the third houre, he sa other standing idle in the market place,

4 And sayd vnto them, Goe ye also into the vineyar and whatsoeuer is right, I will giue you. And they we their way.

5 Againe, when he went out about the sixth and ninth houre, he did likewise.

6 And about the a eleuenth houre, when he went o he found other standing idle, and saith vnto them, Wh stand ye here all the day idle?

7 They say vnto him, because no man hath hyred B He saith vnto them, Goe yee also into the vineyard: a whatsoeuer is right, that shall ye receiue.

8 So when euen was come, the Lord of the vineyar said

ith vnto his Steward, Call the labourers, and giue
em their hyre, beginning from the last, vntill the first.
9 And when they came that were hyred about the ele-
enth houre, they receiued euery man a peny.
10 But when the first came also, they supposed that
ey should haue receiued more, and they likewise recei-
ed euery man a peny:
11 And when they had receiued it, they murmured a-
ainst the good man of the house:
12 Saying, these last haue wrought but one houre,
nd thou hast made them equall vnto vs, which haue
orne the burthen, and feruent heate of the day.
13 But he answered to one of them, and sayd, friend,
doe thee no wrong: diddest not thou agree with mee
or a peny?
14 Take that is thine and goe thy way, I will giue C
nto this last, euen as vnto thee.
15 Is it not lawfull for me to doe that I will with
ine owne? Is thine eye euill, because I am good?
16* So the last shalbe first, and the first shalbe last: Matth. 19.d
for many be called, but few are chosen. Marke 10.c
17 And Iesus going vp to Hierusalem, took the twelue Luke 13.d
Disciples aside in the way, and said vnto them,
18* Behold, we go vp to Hierusalem, and the sonne of Marke 9.c
man shalbe betrayed vnto the chiefe Priestes, and vnto Luke 18.c
the Scribes, and they shall condemne him to death:
19 And shall deliuer him to the Gentiles to be mo-
ked, and to be scourged, and to be crucified: and the third
day he shall rise againe.
20* Then came to him the mother of Zebedees chil- *The Gospel*
dren, with her sonnes, worshipping him, and desiring a *on S. Iames*
certayne thing of him. *the Apostle.*
21 And he sayd vnto her, What wilt thou? She saith Mark. 10.f
vnto him, Graunt that these my two sonnes may sit, the D
one on thy right hande, and the other on the left, in thy
kingdome.
22 But Iesus answered and sayd, Ye wote not what
ye aske. Are yee able to drinke of the d cup that I shall
drinke of, and to bee baptized with the baptisme that I
am baptised with? They say vnto him, We are able.
23 He sayth vnto them, Yee shall drinke indeede of
my cup, and bee baptised with the baptisme that I am
baptized with: but to sit on my right hande, and on my
left, is not mine to giue, but to them for whom it is
prepared of my father.

24* And

Matth. 25.a
Marke 10.f

24 *And when the ten heard this, they did disdayne the two brethren.

25 But Jesus, when hee had called them vnto him, Luke 22.e
sayd, *Ye know that the Princes of the Gentiles haue dominion ouer them, and they that are great, exercise authority vpon them.

26 It shall not be so among you: But whosoeuer will be great among you let him be your minister.

27 And who so will be chiefe among you, let him be your seruant.

Marke 10.a
28 Euen as *the sonne of man came not to be ministred vnto, but to minister, and to giue his life a ransome for many.

Marke 10.g
Luke 18.e
29 *And as they departed from Jerecho, much people followed him.

30 And beholde, two blinde men sitting by the way side, when they heard that Jesus passed by, they cryed saying, O Lord, thou sonne of Dauid, haue mercy on vs.

31 And the people rebuked them, because they should hold their peace: but they cryed the more, saying, Haue mercy on vs, O Lord, thou sonne of Dauid.

32 And Jesus stood still, and called them, and said, What will ye that I shall doe vnto you?

33 And they say vnto him, Lorde, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes, and immediatlie their eyes receiued sight, and they followed him.

The Notes.

a In the old time they did reckon twelue houres from the rising of the Sunne, to the going downe of the same, therefore the eleuenth houre was, as a man might say, an houre before the sunne going downe.

b To be made of the first last, is to be excluded and shut out of the kingdome of heauen: as in a running game, not they that run first, but they that came first to the game, win the game, and beare away the praise.

c All nations and people are by the outward preaching of the Gospell called: but onely they that are ordeyned and chosen vnto life euerlasting, doe beleeue and giue credit vnto the word.

d By the cup of Baptisme, he vnderstandeth his bitter pas-

and death, as he himselfe testifieth a little after, saying, let
cup passe from me
Though Christ had receiued al power of his father: yet had
not receiued it, to this end, that he should giue the glory of
kingdome, vnto other then his father had appointed. Beside
, Christ doth here speake as a man: for touching his God-
d, he was and is equall with the father.

The xxi. Chapter.

*He rideth into Hierusalem, 12 driueth the marchants
out of the temple. 19 and curseth the figge tree.*

AND when they * drew nigh vnto Hierusalem, & were
come to Bethpage, vnto the mount of Olives, then
sent Iesus two Disciples,
2 Saying vnto them, Goe into the village, that lyeth
er against you, and anon yee shall finde an Asse tyed,
d a Colt with her, when yee haue loosed them bring
m vnto me.
3 And if any man say ought to you ye shall say, a The
rd hath need of them: and straightway hee will let
m goe.
4 All this was done, that it might bee fulfilled which
s spoken by the prophet, saying,
5 * Tell yee the daughter of Syon, Beholde, the king
meth vnto thee, meeke, and sitting vpon an Asse, and
Colt, the foale of the Asse vsed to the yoke.
6 The b Disciples went, and did as Iesus commanded them.
7 And brought the Asse, and the Colt, and put on them
ir clothes, and he sate thereon.
8 And many of the people spread their garmentes in
e way, other cut downe branches from the trees, and
awed them in the way.
9 Moreouer the multitudes that went before, and they
at came after, cryed, saying, Hosanna to the sonne of
aud: * Blessed is he that commeth in the name of the
rd: hosanna in the highest.
10 * And when he was come into Hierusalem, all the
ie was moued, saying, Who is this?
11 And the multitude said, This is Iesus that * prophet
of

A
The Gospell on the first sunday in Aduent.

Marke 11.a
Luke. 19.c
Esay 62.d

Zach. 9.b
Iohn 12.c

B

Luke 19.f.
Iohn 12.d
Psal. 118.d
Marke 11.c
Matth. 14.a
Luke 19.g

of Nazareth a citie in Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues,

1.Reg.8.d 1.f Esay 56.c Ierc.7.c

13 And sayd vnto them, It is written, *My house shalbe called the house of prayer, but yee haue made it a denne of theeues.

C 14 And the blind and the halt came vnto him in the temple, and he healed them.

15 When the chiefe priests, and Scribes saw the wonders that he did, & the children crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned,

16 And sayde vnto him, Hearest thou what these say? but Jesus saith vnto them, yea, haue yee neuer read, Psal.8.a *out of the mouth of babes and sucklinges thou hast ordayned praise?

17 And hee left them, and went out of the citie vnto Bethanie, and he lodged there.

John 8.a Marke 11.b

18 *In the morning, as he returned into the Citie, he hungred.

Luke 13.d

19 *And when he saw one fig tree in the way, he came to it, and found nothing theron but leaues onely, and said vnto it, Neuer fruite grow on thee hence forward. And anon the fig tree withered away.

20 And when the Disciples saw it, they marueiled, saying, how soone is this fig tree withered away.

D

21 Jesus answered and sayd vnto them, Verily I say vnto you, *if you haue faith, and doubt not, ye shal not only do this, which is done to the fig tree, but also if ye shall say vnto this mountaine, Be thou remoued, and be thou cast into the sea, it shalbe done.

Matth.17.d Luke 17.a

22 And all things whatsoeuer ye shall aske in prayer, beleeuing, ye shall receiue.

23 * And when hee was come into the Temple, the chiefe Priests and the Elders of the people came vnto him, teaching, and said, *By what authority doest thou these things? and who gaue thee this power?

Marke 11.d John 14.a 15.b 16.c Marke 11.d Luke 17.a Exod.2.c Act.4.b and 7.d

24 Jesus answered, and saide vnto them, I also will aske you one question, which if yee tell me, I in likewise will tell you, by what authoritie I do these things.

25 The baptisme of John, whence was it? From heauen, or of men? and they reasoned with themselues, saying. If we shall say, From heauen, hee will say vnto vs, Why dis ye not then beleeue him?

26 But if we shall say, of men, then feare we the peo-
ple: For all men hold John as a prophet. Matth. 14.a
27 And they answered vnto Jesus, and sayd, We can
not tell. And he sayd vnto them, Neither tell I you by
what authority I do these things.
28 But what thinke you? A certaine man had two E
sonnes, and when he came to the first, he sayd, Sonne, go
and worke to day in my vineyard.
29 He answered and sayd, I will not. But afterward
he repented, and went.
30 And when he came to the second, he sayd likewise:
and he answered, and sayd, I goe sir, and went not.
31 Whether of them twaine did the will of his father?
And they sayd vnto him, The first. Jesus saith vnto them,
Verily I say vnto you, that the Publicans and the har-
lots goe into the kingdome of God before you.
32 For John came vnto you by the way of righteous- Matth. 3.a
nesse, and ye beleeued him not: but the f Publicans and
the harlots beleeued him. And yee when yee had seene
it, were not moued afterward with repentance, that yee
might haue beleeued him.
33 Harken another similitude, * There was a cer- G n. 46.a
taine man an housholder, which planted a vineyard, and Ioel 3.a
hedged it round about, and digged a wine presse in it, Iere. 12.c
and built a Tower, and let it out to husbandmen, and Marke 12.c
went into a strange Countrye. Luke 11.b
34 And when the time of the fruit drew neere, he sent
his seruants to the husbandmen, that they might receiue
the fruits of it.
35 And the husbandmen, when they had taken his F
seruants, they beate one, killed another, and stoned an-
other.
36 Againe he sent other seruants, moe then the first:
and they did vnto them likewise.
37 But last of all he sent vnto them his owne sonne,
saying, they will stand in awe of my sonne.
38 But when the husbandmen sawe the sonne, they
sayd among themselues, * This is the heyre, come, let vs Gene. 36.c
kill him, and let vs seaze vpon his inheritance. Matth. 26.a
39 And they caught him, and thrust him out of the Ioha 1.b
vineyard, and slew him.
40 g When the Lord therefore of the vineyard com-
meth, what will he doe to these husbandmen?
41 They say vnto him, He will miserably destroy those
wicked men, and will let out his vineyard vnto other hus-
band-

handmen, which shall render him the fruit in due

sons.

G 42 Jesus saith vnto them, did yee neuer readin

Psal.118.c Scriptures,* the stone which the builders disalow
Marke 12.a the same is become the g head of the corner,: This is
Luke 20.c Lordes doing, and it is marueilous in our eyes.
1.Pet.2.d
Actes 4.b 43 Therefore I say vnto you, the kingdome of G
shall bee taken from you and giuen to a nation bring
forth the fruites thereof.

44 And* whosoeuer shall fall on this stone, shall
Zach.12.a broken in peeces, * but on whomsoeuer it shall fall,
Dan.2.c shall all to grind him.

45 And when the chiefe Priestes and Pharisees h
heard his parables, they perceiued that hee spake
them.

Iohn 7.e
Marke 11.c 46* And when they sought to lay handes on him, th
Luke 19.g feared the multitudes, because they toke him as a p
and 20.c phet.

The Notes.

a Christ hath not onely a foresight of things, but also can
his deuine vertue and power, mooue the hearts of men to
obedience towards him and his word.

b They which in their ministrie and preaching doe othe
wise then God hath commanded them, are no true disciples
Christ.

c Here wee doe learne, that they which vnder the preten
of Godlinesse are giuen vnto filthie lucre, ought in no wise to
borne with, or to be maintained in the Church of Christ.

d For this final cause or end, are the temples of the Christi
as ordeined that they may haue some conuenient places to a
semble themselues together, for to offer with one accord the
sacrifices of praiers and thankesgiuing vnto the Lord, for t
preach and here Gods word, and for to minister the Sacrame
duely and rightly. But if there be hypocrisie, superstition, an
false doctrine, the people are robbed and spoiled, and the Tem
ples made deanes of theeues.

e Here the baptisme of Iohn is taken for the heeuenly do
trine which he taught, For as water doth wash away the filth
nesse of the body: so doth true doctrine make the soule cleane
deliuering it from superstition, and erronious doctrine.

f The harlots and Publicans repenting truely, and with
mendmẽt of life, submitting themselues vnto the mercy of Go
are more exceptable vnto God, then the proude whoremon
gers that trust in their owne righteousnesse.

g Christ

Christ is called the head stone of the corner, not onely be-
cause he beareth vp the whole building (that is to say, the
congregatō) but because that he doth ioyne two wales together
one, that is to say, the Iewes and the gentiles.

The xxii. Chapter.

Tribute to be giuen to the Emperor. 36 He answereth the Scribe vnto his question.

AND Iesus answered, and spake vnto them againe by parables, and said.

A *The Gospell on the xx. sunday after Trinitie.*

2 The kingdome of heauen is like vnto a *man that was a king, which made a marriage for his sonne,

3 And sent forth his seruants, to call them that were bidden to the wedding: and they would not come.

4 Againe he sent forth other seruants saying, Tell them which are bidden, Beholde, I haue prepared my dinner, my oxen and my fatlinges are killed, and all things are ready: come vnto the marriage. Luke 14.c

5 But they made light of it, and went their wayes, one to his farme, another to his marchandize:

6 And the remnant tooke his seruants, and intreated them spitefully, and slewe them.

7 But when the king heard thereof, he was wroth, and when he had sent forth his armies, hee destroyed those murtherers, and brent vp their citie. B

8 Then saith he to his seruants. The marriage indeed is prepared, but they which were bidden, were not worthie.

9 Goe ye therefore out into the high waies, & as many as ye shall find, bid them to the marriage.

10 And the seruantes went into the high wayes and gathered together all, as many as they founde, both good and bade, and the wedding was furnished with guestes.

11 When the king came in to see the guestes, he spied there a man which had not on * a wedding garment. Esay 1.d

12 And he saith vnto him, Friend, how camest thou hither, not hauing a b wedding garment? and he was speechlesse.

13 Then sayd the king to the ministers, when yee haue bound him hand and foote, take him vp, & cast him into vtter darknesse, * there shalbee weeping and gnashing of teeth. Matth. 13.g and 25.c

14 For many are called, but few are chosen.

15 * Then

The Gospel on the xxiii. Sunday after Trinitie.

15 *Then went the Pharisees (& toke counsell they might intangle him in his talke.)

16 And they sent out vnto him their disciples, with herodiãs, saying, *Master we know that thou art and teachest the way of God truely, neither carest for any man, for thou doest not respect mens persons.

Marke 12.a
Luke 20.d

17 Tell vs therefore how thinkest thou: Is it lawful to giue tribute vnto Ceasar, or not?

Luke 20.c

18 But Jesus, when he knew their wickednesse, said, Why tempt yee me, ye hypocrites?

19 Shew me the tribute money. And they brought vnto him a peny.

20 And he saith vnto them: whose is this image and superscription?

D

21 They sayd vnto him, Cesars. Then saith he vnto them, Giue therefore vnto * Cesar the thinges which are Cesars, and vnto God, those things that are Gods.

Marke 7.d
Rom. 13.b

22 When they had heard these words, they marueiled and left him, and went their way.

23 *The same day came to him the Sadduces, which say that there is no resurrection, and asked him,

Marke 12.b
Luke 20.d
Actes 23.b

24 Saying, Master, Moses sayd, *If a man die, hauing no children, his brother shall * marry his wife, and rayse vp seede vnto his brother.

Deut. 25.b
By the law of affinitie.

25 There were with vs seuen brethren, and the first when he had married a wife, deceassed, and hauing no issue, left his wife vnto his brother,

26 Likewise the second also, and the third, vnto the seuenth.

C

27 Last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for they all had her.

29 Jesus answered, and said vnto them, c Ye do err, not knowing the scriptures nor the power of God.

30 For in the resurrection they neither marry, nor are giuen in marriage, but are as d the Angels of God in heauen.

31 But as touching, the resurrection of the dead, haue yee not reade that which was spoken vnto you of God, which saith,

Exod. 3.b
Marke 12.c
Luke 20.f

32 *I am the God of Abraham, & the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the multitudes heard this, they were astonied at his doctrine.

34 But when the Pharisees had heard that hee had
put the Sadduces to silence, they were gathered togi-
ther.

35 Then one of them which was a lawier, asked him
a question, tempting him, and saying,

36 Master, which is the greatest commaundement in
the law?

37 Jesus saith vnto him, Thou *shalt loue the Lorde
thy God with all thy heart, and with all thy soule, and
with all thy minde.

38 This is the first and great commandement.

39 And the second is like vnto it, * Thou shalt loue
thy neighbour as thy selfe.

40 In these two commandements hang all the lawe
and the Prophets.

41 When the Pharisees were gathered togither, Je-
sus asked them,

42 Saying, what thinke ye of Christ? whose sonne is
he? They said vnto him, The sonne of Dauid.

43 He sayth vnto them, * How then doth Dauid in
spirite call him Lord, saying,

44 The Lorde sayd vnto my Lord, * Sit thou on my
right hand, till I make thine enemies thy footestoole?

45 e If Dauid then call him Lord, how is he then his
sonne?

46 And no man was able to answere him a worde,
neither durst any man (from that day) aske him any mo
questions.

The Notes.

a This was done by the Emperours of Roome vespasianus
and Titus, which destroyed Hierusalem, and slew about eleuen
hundred thousand men. Note that the Romans are here called
the armies of the Lord, euē as the king of the Assyrians is in the
Prophet called the seruant of God, because that by him God
did punish his people.

b The wedding garment, is Christ himselfe, whom in bap-
tisme we do put on through faith: where from proceedeth loue
and charitie, which is the common badge of all true faithfull
Christians.

c The ignorance of the scriptures and worde of God, is the
head spring of al heresies and pernitious errours. For why, with-
out the Scriptures the power of God cannot be knowen, which
is Christ.

d Heare we must note and marke, that Christ doth not say,

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F

Deut. 6. b

Leuit. 19. d
Marke 12. a
Rom. 13. c
Gal. 5. d
Iacob 2. d
Matth. 5. g

G

Marke 12. d
Psal. 110. a

in the resurrection they shalbe Angels: but, they shalbe like vnto Angels. For Angels haue no bodies at all: but we shall haue our bodies both raised from death, and also glorified.

e Christ in that he is a very naturall man, is Dauids sonne: in that he is a true and naturall God, equall with the father, he is also his Lord.

The xxiii. Chapter.

3 Christ crieth woe to the Pharisees, Scribes and hypocrites. 37 and prophecieth the destruction of Hierusalem.

a THen spake Jesus to the multitude, & to his disciples,
2 Saying, * The Scribes and Pharisees sit in Moses seate.

Deut. 17.b
*Beza readeth it, sire

3 All therefore, whatsoeuer they bid you obserue, that obserue and do, but do not ye after their workes: for they say and do not.

4 *Yea they binde together heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

Esay 4.a
Luke 11.f

5 They doe all their workes for to bee seene of men: they make broad their b Phylacteries, and enlarge the c hemmes of their garments.

6 And loue the vppermost seates at feastes and the chiefe in the chiefe place in the Synagogues.

B 7 And greetings in the markets, and to bee called of men, Rabby, Rabby.

8 *But be not ye called Rabbi: for one is your master, euen Christ, and all ye are brethren.

Iames 3.a

9 And call no man your father vpon the earth: for one is your father which is in heauen.

10 Neither be ye called masters: for one is your master, euen Christ.

11 Hee that is greatest among you, shall be your seruant.

Luke 14.c and 18.c

12 *But whosoeuer shall exalt himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

13 Wo vnto you Scribes and Pharisees, hypocrites, for ye d shut vp the kingdome of heauen before men: for neither goe in your selues, neither suffer yee them that come to enter in.

Luke 11.g

14 Wo vnto you Scribes & Pharisees hypocrites, for ye deuour widowes houses, & that vnder a pretence

lo

ong prayer, therefore ye shall receiue the greater damnation.

15 Woe vnto you Scribes and Pharisees hypocrits, for ye compasse the sea and land to make one proselite, and when he is become one, ye make him two fold more the child of hell then ye your selues are.

16 Woe be vnto you ye blinde guids, for ye say, Whosoeuer shall sweare by the Temple, it is nothing, but whosoeuer shall sweare by the golde of the Temple, hee is a debter.

17 Ye fooles and blinde, for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoeuer shall sweare by the aulter, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a debter.

19 Ye fooles and blinde for whether is greater, the gift or the aulter that sanctifieth the gift?

20 Who so therefore shall sweare by the aulter, sweareth by it, and all things thereon.

21 And who so shall sweare by the temple, sweareth D by it, and by him that dwelleth therein.

22 *And he that shall sweare by heauen, sweareth by the seate of God, and by him that sitteth thereon. Matth. 5. f

23 *Woe vnto you Scribes and Pharisees, hypocrits, for ye tithe Mint, and Annise, and Cummin, and haue left the weightie matters of the law, iudgement, mercie, and faith: these ought ye to haue done, and not to leaue the other vndone. Luke 11. f

24 Ye blinde guides, which straine at a gnat and swallow a Cammel.

25 Woe vnto you Scribes and Pharisees, hypocrites, for ye make cleane the outer side of the cupe, and of the platter, but within they are full of bribrie and excesse.

26 Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also. Luke 11. f

27 *Woe vnto you Scribes and Pharisees hypocrits, for ye are like vnto painted Sepulchres, which indeede appeare beautifull outward: but are within full of dead mens bones, and of all filthinesse.

28 Euen so, yee also outwardly appeare righteous vnto men: but within yee are full of hypocrisie and iniquitie. E

29 Woe vnto you Scribes and Pharisees, hypocrits, because yee build the tombes of the prophetes, & garnish

the sepulchers of the righteous.

30 And say, if we had bin in the dayes of our fathers we woulde not haue beene partners with them in the bloud of the Prophets.

31 Wherefore *ye be witnesses vnto your selues, that ye are the children of them which killed the Prophets.

32 Fulfill ye also the measure of your fathers.

33 Ye serpents, ye generation of vipers, how will ye escape the damnation of hell?

34 Wherefore, behold, *I send vnto you prophets, and wisemen, and scribes, and some of them you shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie:

35 That vpon you may come all the righteous blood shed vpon the earth from the bloud of that righteous Abel, vnto the bloud of Zacharias, sonne of Barachias, *whom ye slew betweene the temple and the aulter.

36 Verily I say vnto you all these thinges shall come vpon this generation.

37 *O Hierusalem, Hierusalem, thou that killest the prophets, and stonest them which haue beene sent vnto thee, how often would I haue *gathered thy children together, euen as a hen gathereth her chickins vnder her winges, and ye would not,

38 Behold, *your house is left vnto you desolate.

39 For I say vnto you, yee shall by no meanes see me henceforth, till that ye shall say, *Blessed is he that cometh in the name of the Lord.

1. Thess. 2. c

The Gospell in S. Stevens day.

Matth. 10. d
Luke 11. g
John 16. a
Actes 5. c
And 7. b

F

Gen. 4. b
2. Par. 24. b
Luke 13. g
4. Esd. 1. e

Psal. 9. f

Psal. 118. f
Luke 19. f

The Notes.

a We ought to haue an eye most specially to the doctrine of the preachers, whether they sit in Christs chaier or not, that is to say, whether they teach Christs doctrine or not. For by the doctrine, shal we eyther be iustifyed or condemned, and not by their liuing.

b Aphylacteary, was a certaine paper or parchment wherein the tenne commaundements were written, and this did the Pharisees and Scribes put rounde aboute their heades like a crowne, thereby to perswade the simple and ignorant people that they were holy, and that they did diligently keepe the law. Ierem. 22.

c Reed Num. 15. Chapter and there thou shalt learne what the Iewes did were such borders on their garments.

d To shut vp the kingdome of heauen, is to keepe off men from the true doctrine & from the faith of the Gospel of Christ

The xxiiii. Chapter.

Christ sheweth his disciples the destruction of the temple. 6 The end of the world, & the tokens of the latter daies, 42 And warneth them to awake 44 for the world shall sodenly perish.

AND Jesus went out, and departed from the temple: and his Disciples came to him, for to shew him the buildings of the temple. A Marke 13.a Luke 21.d

2 Jesus sayd vnto them, See ye not all these thinges? verely I say vnto you, there shall not bee lefte here one stone vpon another, that shall not be destroyed.

3 And as he sate vpon the mount of Olives, the Disciples came vnto him secretly, saying, Tell vs, When shall these thinges bee? and what shalbe the token of thy comming, and of the end of the world?

4 And Jesus answered and sayde vnto them* Take heede that no man deceiue you. Colos.2.c Ephes.5.a

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 It will come to passe, that yee shall heare of warres and rumors of warres: see that yee be not troubled: for all these thinges must come to passe, but the end is not yet.

7* For nation shall rise against nation, and realme against realme, and there shal be famins, and pestilences, and earthquakes in *certaine places. B 4.Esdr.13.c *Some read euery place.

8 All these are the beginning of sorrowes.

9* Then shall they put you to trouble, and shall kill you, and ye shalbe hated of al nations for my names sake. Matth.10.b Matth 13.b

10 And then shall many be offended, and shall betray one another, and shall hate one another. Luke 21.c John 16.a

11 And many false Prophets shall arise, and shall deceiue many.

12* And because iniquitie shall abound, the loue of many shall ware cold. 4.Esdr.14.b

13* But he that shall endure to the end the same shall be saued. Matth.10.c

14* And this Gospel of the kingdome shalbe preached in all the world, for a witnesse vnto all nations, and then shall the end come. C Marke 13.b

15* When ye therfore shal see the abhomination of desolation, spoken of by* Daniell the prophet, stand in the holy place, (who so readeth, let him vnderstand) Marke 13.d Luke 21.d Dan.9.c

16 Then let them which bee in Jury, flee into the mountaines.

17 And let him which is on the house toppe, not come downe to fetch any thing out of his house.

18 Neither let him which is in the field, returne back to fetch his clothes

19 Woe shall be in those dayes to them that are with child, and to them that giue sucke.

20 But pray yee that your flight be not in the winter neither on the Sabboth day:

D 21 For then shall bee great tribulation, such as was not since the beginning of the world to this time, no, nor in any wise shalbe.

Dan. 12.a

22 Yea, and except those dayes should bee shortned there should no flesh be saued: but for the chosens sake those dayes shalbe shortned.

23 * Then if any man shall say vnto you, Loe, heare Christ, or there: beleeue it not.

Marke 13.b
Luke 17.c

24 For there shal arise false Christs, & false prophets * and shall shew great signes and wonders: in so much that (if it were possible) they shall deceiue the very elect.

2. Thess. 2.b
Deut. 13. a

25 Behold, I haue told you before.

26 Wherefore, if they shall say vnto you, Behold, he is in the desart, goe not forth: Behold, he is in the secret places: beleeue it not.

27 For as lightening commeth out of the East, and shineth into the West: so shall also the comming of the sonne of man be.

E 28 * For where soeuer the dead carkasse is, euen there will the Eagles also be gathered togither.

Iob 39. d
Luke 17. f

29 Immediatly, after * the tribulation of those dayes shall the b Sunne be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

Marke 13. d
Luke 21. d
Ioel 2. e

30 And then shall appeare the signe of the son of man in heauen: and then shall all the kinreds of the Earth mourne, and they shall * see the Sonne of man comming in the clouds of heauen with power and great glory.

Acts 1. b

31 * And he shal send his Angels with the great sound of a trumpet, and they shal gather togeather his chosen from the foure windes, euen from the one end of heauen to the other.

Dan. 12. a
2. Thess. 4. e

32 * Learne a parable of the figge tree: when his branch is yet tender, and the leaues spring, ye know that

Marke 13. c
Luke 21. f

Sommer is nigh:

33 So likewise ye, when ye shall see all these things,
sure that it is nere, euen at the dores.
34 Verely I say vnto you, this generation shall in no
wise passe, till all these things be fulfilled.
35 *Heauen and earth shal passe away, *but my words F
shall in no wise passe away. Esay 2.b
36 But of that day and houre *knoweth no man, no, Esay 40.c
not the angels of heauen, but my father onely. Matth. 5.c
37 *But as the daies of Noe were, so shal also the com- Actes 1.a
ming of the sonne of man be. Gen. 7.d
38 For as in the dayes that were before the flood, they Luke 7.c
were eating, and drinking, marrying, and giuing in mar-
age, euen vntill the day that Noe entered into the
arke.
39 And knew not till the flood came, and tooke them
all away: so shal also the comming of the sonne of man be.
40 Then shall two be in the field: the one is receiued,
and the other is left alone.
41 *Two women shall be grinding at the mill: the one Luke 17.g
receiued, the other is left alone. G
42 *Watch therefore, for ye know not in what houre Matth. 25.b
your Lord doth come. Marke 13.d
43 Of this yet be ye sure, ỹ if the good man of the house Luke 12.c
had knowne what watch* ỹ theefe would come, he would Apoc. 16.c
haue watched, and would not haue suffered his house to
be broken vp.
44 Therefore be yee also ready: for in such an houre
as ye thinke not, the sonne of man commeth.
45 Who then is that faithfull and wise seruant, whom
his Lorde hath made ruler ouer his houshold, to giue
them meate in due season?
46 Blessed is that seruant, whom his Lorde when he
commeth, shall find so doing.
47 Verely I say vnto you, that he shall make him ru-
ler ouer all his goods.
48 But and if that euill seruant shall say in his heart,
My Lord will be long a comming.
49 And so begin to smite his fellowes, yea, and to eat
and drinke with the drunken:
50 The same seruants Lord shal come in a day when H
he looketh not for him, and in an houre when hee is not
aware of,
51 And shall hew him in pieces, and giue him his por-
tion with the hypocrites: there shall bee weeping and
gnashing of teeth.

The Notes.

a Here are the elect and chosen of God very much comforted, in this, that for their sakes the daies of affections and troubles, shalbe shortned.

b By the Sonne, Christ (which is the sonne of righteousnesse) is to be vnderstanded. This sonne hath beene and shalbe in the latter dayes darkened with the cloudes of mens traditions. Therefore the Moone, which is the Church, and hath her light of the Sonne, must needes loose her light, yea and also the starres, that is to say, the teachers and ministers shall fall from heauen, that is to say, from the heauenly doctrine and word of God.

The xxv. Chapter.

1 *The ten virgins,* 14 *The talents deliuered to the seruants,* 32 *And of the generall iudgement.*

A THen shall the kingdome of heauen be likened vnto ten virgins, which when they had taken their lamps, went forth to meet the bridegroome.

2 But fiue of them were wise, and fiue foolish.

3 They that were foolish, when they had taken their lampes, toke none oyle with them:

4 But the wise toke oyle in their vessels, with their lampes also.

5 While the bridegroome tarryed, they all slumbred and slept.

6 And euen at midnight, there was a cry made, Behold, the bridegroome commeth, goe ye out to meete him.

B 7 Then all those virgins arose, and prepared their lampes.

8 So the foolish sayde vnto the wise, Giue vs of your oyle, for our lampes are gone out.

9 But the wise answered, saying, Not so least there be not inough for vs and you, but goe yee rather to them that sell, and buy for your selues.

Marke 7. c

10 And while they went to buy, the bridegroome came, and they that were ready, went in with him to the mariage, and the doore was shut vp.

11 Afterward came also the other virgins, saying, *Lord, Lord open to vs.

12 But he answered, and said: Verely I say vnto you, I

now you not.
13 *Watch therefore, for ye know neyther the day, nor Matth. 24.d
et the houre, wherein the sonne of man commeth. Marke 13.d
14 *Likewise as when a certaine man taking his iour- Luke 12.c
ey into a strange countrey, called his owne seruants: C
nd deliuered vnto them his goods. Marke 13.d
15 And vnto one he gaue fiue talents, to another two, Luke 19.b
nd to another one, to euery man after his habilitie, and
raightway toke his iourney.
16 Then hee that had receiued the fiue talents went
nd occupied with the same, and made them other fiue
lents.
17 And likewise hee that had receiued two, hee also
ained other two.
18 But he that had receiued one, went and digged in
e earth, and hid his Lords money.
19 After a long season, the Lorde of those seruantes
mmeth, and reckoned with them.
20 And so he that had receiued fiue talents, came and
ought other fiue talents, saying, Lord, thou deliueredst
nto mee fiue talents, beholde, I haue gayned besides
em, fiue talents moe.
21 His Lord sayd vnto him, well done thou good and D
ithfull seruant, thou hast bin faithfull ouer few things,
will make thee ruler ouer many things: enter thou into
e ioy of thy Lord.
22 He also that had receiued two talents, came and
yd, Lord thou deliueredst vnto me two talents: behold
haue won two other talents besides them.
23 His Lord sayd vnto him, Well done good and faith-
ll seruant, thou hast bin faithfull ouer few thinges, I
ll make thee ruler ouer many thinges: enter thou into
e ioy of thy Lord.
24 Then he which had receiued the one talent, came,
nd said, Lorde, I knew thee that thou art an hard man,
eaping where thou hast not sown, and gathering where
ou hast not strawed:
25 And therefore was I afrayd, and went and hid thy
lent in the earth: loe, there thou hast that thine is.
26 His Lord answered and sayd vnto him: thou euill
nd slothfull seruant, thou knewest that I reape where
sowed not, and gather where I haue not strawed:
27 Thou oughtest therefore to haue deliuered my mo-
y to the exchangers, and then at my comming should
haue receiued mine owne with aduantage.
28 Take

E 28 Take therfore the talent from him, and giue it
Matth. 13.c to him which hath ten talents.
Marke 3.c 29 * For vnto euery one that hath, shalbe giuen, and
he shall haue aboundance: but from him that hath not, shall
be taken away, euen that which he hath.
30 And cast the vnprofitable seruant into vtter dark-
Matth. 13.g nes * there shalbe weeping and gnashing of teeth.
and 22.b 31 * When the Sonne of man shall come in his glo-
2. Thess. 1.b ry and all the holy Angels with him, then shall hee sit vp-
on the throne of his glory.
Ezech. 34.c 32 And before him shalbe gathered all nations, * and
he shall seperate them one from another, as a shepherd
diuideth his sheepe from the goats.
33 And he shall set his sheepe on the right hande, but
the goats on his left.
34 Then shall the king say vnto them, which shalbe on
Matth. 20.d his right hand, Come ye blessed of my father, inherite the
Marke 10.b kingdome, which hath beene * prepared for you from the
F foundation of the world.
Esay 58.b 35 * For I was an hungred, and yee gaue me meate:
Ezech. 18.a I was thirstie, and ye gaue me drinke: I was a stranger,
and ye tooke me in:
36 Naked, and ye clothed me: I was sicke, and ye vi-
Eccle. 7.d sited me: * I was in prison, and ye came vnto me.
2. Tim. 1.d 37 Then shall the righteous answere him, saying,
Lord, when saw we thee an hungred, and fedde thee?
thirstie, and gaue thee drinke?
38 When saw wee thee a stranger, and tooke thee in?
Psal. 6.d or naked b and clothed thee?
Matth. 7.d 39 Or when saw we thee sicke, or in prison, and came
Luke 12.f vnto thee?
Dan. 7.d 40 And the king shal answere and say vnto them, Verily
verily I say vnto you, In asmuch as ye haue done it vnto one
of the least of these my brethren, ye haue done it vnto me.
41 Then shall he say vnto them on the left hand, Go
part from me ye cursed, into the euerlasting fire, which
is prepared for the deuill and his Angels.
O 42 For I was an hungred, and ye gaue me no meate:
I was thirstie, and ye gaue me no drinke:
43 I was a stranger, and ye tooke me not in: naked,
and ye clothed me not: sicke and in prison, and ye visited
me not.
44 Then shall they answere him, saying, Lord, when
saw we thee an hungred, or a thirst, or a stranger, or naked,
or sicke, or in prison, and did not minister vnto thee?

45 Then

45 Then shall he answere them, saying, Verely I say to you, In asmuch* as yee did it not to one of the least of these, ye did it not to me. Prou. 13.c and 17.a
46* And these shall goe away into euerlasting payne: but the righteous into life euerlasting. Iohn 5.a

The Notes.

a These lampes doe signifie all manner of outward thinges, whereby we are known to be Christians. The oyle betokeneth the liuely faith which worketh by vnfained loue and charity: the whole parable speaketh of the true and false Christians.
b Let no man trust in another mans faith and good works: for euery man at that day shall haue litle inough for himself.

The xxvi. Chapter.

Marie Magdalene annointeth Christ. 26 They eate the Passeouer.

AND it came to passe when Iesus had finished all these sayings, he said vnto his disciples, A
2* Ye know we that after two dayes is the feast of Passeouer, and the sonne of man is betrayed to bee crucified. *The gospel on the next sunday before Easter*
3* Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people vnto the pallace of the high priest, which was called Caiphas: Marke 14.a Luke 22.a
4 And held a counsell, that they might take Iesus subtilly, and kill him. Iohn 11.d
5 But they sayd, not one the feast day, least there bee an vproare among the people.
6* When Iesus was in Bethanie, in the house of Simon the Leper, Marke 14.a
7 There came vnto him a woman, hauing an Alabaster box of precious oyntment, and powred it on his head as he sate at the boord. B Iohn 12.a
8 But when his disciples saw it, they had indignation saying, To what purpose is this waste?
9 This oyntment might haue bin sold for much, and giuen to the poore.
10 When Iesus vnderstood that, hee sayd vnto them, Why trouble yee the woman? For shee hath wrought a good worke vpon me.

11* For

Deut.15.b

11 * For ye haue the poore alwayes with you, but me ye haue ye not alwayes.

12 For in that this woman hath cast this ointment on my body, she did it to burie me.

13 Verely I say vnto you, Where soeuer this Gospel shalbe preached in the whole world, there shall also this that this woman hath done, be telde for a memoriall of her.

C

Marke 14.h
Luke 22.a
Iohn 12.a

14 * Then one of the twelue, called Judas Iscariot, went vnto the chiefe priests.

15 And sayd vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie siluer pieces.

16 And from that time forth, he sought opportunitie to betray him.

Marke 14.b
Luke 23.a

17 * The first day of the sweet bread, the disciples came to Jesus, saying vnto him, Where wilt thou that we shall prepare for thee to eat the passeouer?

18 And he saide, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand, I make the Passeouer at thy house with my Disciples.

19 And the Disciples did as Jesus had appointed them, and they made ready the passeouer.

Marke 14.c
Luke 22.c

20 * When the euen was come, hee sate downe with the twelue.

D

Iohn 13.d

21 And as they did eate, he sayde, Verely I say vnto you, that * one of you shall betray me.

22 And they being exceeding sorowfull, began euery one of them to say vnto him, Lord, is it I?

23 He answered and sayd, Hee that hath dipped his hand with me in the dish, the same shall betray me.

Psal.41.b

24 * The sonne of man truly goeth, as it is written of him, but woe vnto that man by whom the sonne of man is betrayed. It had beene good for that man if hee had not beene borne.

25 Then Judas which betrayed him answered, and said, Master is it I? He said vnto him, Thou hast said.

1.Cor.11.d
Luke 22.c
Marke 14.d

26 When they were eating, * Jesus when hee had taken the bread, and c giuen thanks, he brake it & gaue to the disciples, and said, Take ye, eat ye, this is my body.

27 And when he had taken the cup, and giuen thanks, he gaue it them, saying, Drinke ye all of it:

28 For this is my bloud of the d new Testament, which is shed for many for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke hence-

oyth of the fruite of the vine tree, vntill that day when
dynke it new with you in my fathers kingdom. Marke 14.c
30 *And when they had praised God, they went out
nto the mount of Olives.
31 Then sayd Jesus vnto them: All ye shall be offen- Zach. 13.c
d because of me this night: for it is written,* I will Marke 14.c
ite the shephard and the sheepe of the flocke shall bee
ttered abroad.
32 But after I am risen againe, I will goe before you
to Galilee. Marke 14.b
33 Peter answered and sayd vnto him,* Though all Luke 22.c
en shall be offended because of thee, yet will I neuer
offended:
34 Jesus sayd vnto him, Verily I say vnto thee that
this same night before the cocke crow, thou shalt de-
me thrise.
35 Peter sayd vnto him,* though I should die with F
e, yet will I by no maner of meanes denie thee. Like-
se also sayd all the Disciples. Marke 14.d
36 *Then commeth Jesus with them vnto a place cal-
d Gethsemane, & saith vnto the disciples, Sit ye heare
hile I Goe and pray yonder,
37 And when he had taken with him Peter, & the two Marke 14.d
nes of Zebedee, he began to be sorowfull and heauie. Ionas 12.b
38 Then sayd Jesus vnto them,* My soule is exce-
ng heauie, euen vnto the death: tary ye heare, & watch
ith me. Luke 22.d
39 And when he had gone a little further, he fell flat
his face, praying, and saying, O my father, if it be pos-
ble,* let this cup passe from me: neuertheless: not as
will, but as thou wilt.
40 And he commeth vnto his Disciples and findeth
em a sleepe, and saith vnto Peter, What, could ye not
atch with me one houre?
41 Watch and pray, that ye enter not into temptation: Galat. 5.c
The spirit indeed is willing, but the flesh is weake. G
42 *He went away againe the second time and prayed, Matth. 14.c
ing, O my father, if this cup may not passe away from
, except I dynke it, thy will be fulfilled.
43 And when he came, he findeth them a sleepe again:
their eyes were heauie.
44 And he left them, and went againe, and prayed
e third time saying the same words.
45 Then commeth he to his Disciples, and saith vnto
m, sleepe henceforth, and take your rest, beholde the
houre

hower is at hand, and the sonne of man is betrayed
the hands of sinners.

Marke 14.c
Luke 22.c
46* Rise, let vs be going: beholde, he is at hand
both betray me.

47* While he yet spake, loe, Judas one of the twe
came, and with him, a great multitude with swo
and staues, from the chiefe Priestes and Elders of
people.

H
48 But he that betrayed him, gaue thē a token, say
Whosoeuer I shall kisse, the same is he, hold him fas

49 And forthwith when he came to Jesus, hee sa
Haile master, and kissed him.

50 And Jesus sayd vnto him, friend wherfore art
come? Then came they and layd handes on Jesus,
toke him.

51 And beholde, one of them which were with J
stretched out his hād and drew his sword, and after
he had striken a seruant of the high Priests, he smo
his eare.

52 Then sayd Jesus vnto him, turne backe thy sw
into his* place: for all they that take the sword, *f shall
rish with the sword.

Iohn 18.b
Gen. 9.a
Apoc. 13.e
Ezech. 11.b
53 Thinkest thou that I cannot now pray to my fath
and he shall cause to stand by me more then twelue le
ons of Angels?

Luke 24.f
54* But how then shall the scripture be fulfilled,
thus it must be?

55 In that same houre sayd Jesus to the multitu
*Ye be come out as it were vnto a theefe, with swo
and staues, for to take me: I sat dayly with you teach
in the Temple, and ye toke me not:

Marke. 14.f
Luke 22.f
I
Mat. 21.b
and 69,
56 But all this was done that the scriptures of
Prophets might be fulfilled, * Then all the Disci
hauing forsaken him, fled.

57 But they that had taken Jesus, led him awa
Caiphas the high Priest, where the Scribes & the
ders were assembled.

58 But Peter followed him a farre off vnto the h
priests pallace, and went in, and sate with the seru
to see the ende.

Marke 14.f
Acts 5.d
59* The chiefe Priests, and Elders, & all the coun
sought false witnesse against Jesus, to put him to de

60 But found none: yea, when many false witnes
came, yet found they none. At the last came two false w
nesses,

61

61 And sayd, this fellow sayd, * I am able to destroy
e temple of God, and to build it in three dayes. Marke 14.f
62 * And the chiefe priest arose, and sayd vnto him, An- Iohn 2.d
ereſt thou nothing? What is that which these witnesse Marke 14.f
ainſt thee? K
63 But Jesus held his peace*. And the chiefe Priest Marke 14.f
swered and sayd vnto him, I charge thee by the liuing
od that thou tell vs, whether thou be Christ the sonne Luke. 14.g
God.
64 Jesus saith vnto him, thou hast sayd: neuertheleſſe Luke 21.g
ay vnto you, * hereafter shall yee see the sonne of man
ting on the right hand of the power of God, and com-
ing in the cloudes of the skie. Marke 14.g
65 * Then the high priest rent his clothes, saying, Hee
th spoken blasphemie: what neede wee any moe wit-
nesses? Behold now ye haue heard his blasphemie.
66 What thinke ye? They answered, and sayd, Hee is
worthie to die.
67 * Then did they spit in his face, and buffeted him Esay 50.c
th fistes, and other smote him on the face with the
me of their handes.
68 Saying, Prophecie vnto vs, O Christ, who is he
at smote thee?
69 Peter sat without in the pallace: & a damsell came
him, saying, Thou also wast with Jesus of Galilee. L
70 But he denied before them all, saying, I wote not
at thou sayest.
71 When he was gone out into the porche, another
aid saw him, & sayd vnto them that were there, This
llow was also with Jesus of Nazareth.
72 And againe he denied with an oth, I do not know Marke 14.g
e man.
73 And after a while came vnto him they that stoode
, and said vnto Peter, * Surely thou art euen one of
em: for thy speach bewraieth thee. Luke 22.g
74 Then began he to curse, and to sweare, saying, g I
ow not the man. And immediatly * the cocke crew.
75 And Peter remembred the wordes of Jesu, which Iohn 18.c
d vnto him, * Before the cocke crow, thou shalt denie * Verse 34.
e thrise. And he went out and wept bitterly.

The Notes.

a We cannot haue Christ alwaies with vs touching his man-
hood, for he is ascended vp into heauen with it, and sitteth on
the

the right hand of the father: but as touching his Godhead, h
alwaies with vs vnto the worldes end.

b They were called the dayes of sweete bread, becaus
by the space of seuen dayes, no leuened bread was vsed am
the Iewes, when they kept their Ester. Exod. 12.

c Giuing of thankes vnto God for the death of his only
gotten sonne Iesu Christ, is the true consecration.

d Thou shalt haue a further exposition of the same in the
Chapter of Luke.

e Heare we learne that Christ did not onely take an h
maine bodie vpon him, but also an humaine soule, so that
was both a perfect man and a perfect God: else if the Godh
had bin vnto him in steed of his soule, he could not haue
heauie.

f This ought not to be vnderstanded of Magistrates w
haue receiued of God authoritie to strike with the swords,
as beill doers: but of priuate persons that goe aboute to re
themselues.

g Peter had afore: confessed that Christ was the onely
gotten son of the liuing God, and now he vtterly denied h
yet for al that assoone, as he repented, and did call for merc
he was forgiuen. That opiniõ then is false, which affirmeth
if a man falleth (after that hee hath knowen the trueth) he
neuer be forgiuen.

The xxvii. Chapter.

1 *Christ is deliuered vnto Pilate. 5. Iudas hangeth h
selfe.*

A When the morning was come, * all the chiefe Priest
and Elders of the people held a counsell against
sus to put him to death,

2 And when they had bound him they led him aw
and deliuered him to Pontius Pilate the Deputie.

3 And Iudas which had betrayed him, when he
that he was condemned repented himselfe, and bro
againe the *thirtie siluer peeces to the chiefe priest
elders,

4 Saying, I haue sinned, in that I haue betrayed
innocent bloud. And they sayd, What is that to vs?
thou to that.

5 And when he had cast downe the peeces of silu
the Temple, he departed, * And went his way, and

pſal 2.a
Marke 15.a
Luke 23.a
Actes 3.a
Iohn 18.c
*O. silu
lings.

1. Reg. 17.b
Actes 1.c

nged himselfe.
6 And the chiefe Priests tooke the siluer pieces, & sayd
t is not lawfull for to put them into the treasurie: be-
use it is the price of blood.
7 And when they had taken counsell, they bought with B
em the potters field, to burie strangers in.
8 Wherefore that field was called, The field of blood
nto this day.
9 (Then was fulfilled that which was spoken by Je- Zach. 11. e
rmie the Prophet, saying, *And they tooke thirtie siluer
eces, the price of him that was valued, whome they
ught of the children of Israel:
10 And gaue them for the potters field, as the Lord
pointed me.)
11 *Iesus stode before the Deputie, and the deputie Marke 14. a
ked him, saying, Art thou the king of the Iewes? Je- Luke 13. a
s saith vnto him, thou sayest, Iohn 18. f
12 And when he was accused of the chief Priests and
lders, he answered nothing.
13 Then saith Pilate vnto him, Hearest thou not
w many things they witnesse against thee?
14 *And he answered him to neuer a word: insomuch C
at the Deputie maruelled greatly. Esay 53. e
15 *And at the feast the Deputie was wont to let loose Marke 15. a
to the people, a prisoner, whom they would.
16 He had then a notable prisoner, called Barabas,
17 Therfore when they were gathered together, Pi- Luke 23. b
e sayd vnto them, *Whether will ye that I giue lose Iohn 18. g
to you Barabas or Iesus which is called Christ?
18 For he knew that for enuy they had deliuered him.
19 When he was set downe on the iudgement seate,
s wife sent vnto him, saying, Haue thou nothing to do
th that iust man: for I haue suffered many thinges
s day in a dreame because of him.
20 *But the chiefe Priests and Elders, perswaded Marke 15. a
e people, that they should aske Barabas, and destroy Luke 23. b
sus.
21 The deputie answered, and sayd vnto them, *Whe- D
er of the twaine will yee that I lose vnto you? They
d, *Barabas. Actes 3. b
22 Pilate sayd vnto them, *What shall I dos then Matth. 15. d
th Iesus which is called Christ? They all sayde vnto
m, let him be crucified.
23 The Deputie sayde what euill hath he done? But
e cried exceedingly, saying, let him be crucified.

24 When Pilate saw that he could prenaile not
but that more businesse was made, he toke water,
washed his handes before the people, saying, I am i
Actes.5.c cent of the blond of this iust person: see ye to it.
Marke 15.a 25 Then answered all the people, and saide,
Luke 23.d blond be on vs, and on our children.
26* Then let hee Barabbas lose vnto them, a
Marke 15.a he had scourged Jesus, he deliuered him to be cruci
27* Then the souldiers of the deputie, when they
taken Jesus into the common hall, gathered vnto h
the band of souldiers.
E 28 And when they had stripped him, they put on
a scarlet robe.
29 And when they had platted a crowne of thor
they put it vpon his head, and a reede in his right h
and whē they had bowed the knee before him, they
ked him, saying, Haile king of the Jewes.
30 And when they had spit vpon him, they took
reed and smot him on the head.
31 And after that they had mocked him, they t
the robe of him, and put his owne rayment on him,
Marke 15.b led him away to crucifie him.
Luke 23.d 32 And as they came out, * they found a man of S
Marke 15.b Simon by name: him they compelled to beare his c
Iohn 19.d 33 * And when they were come to a place called
F gotha, that is to say, a place of a skull,
Psal.22.d 34 They gaue him vineger to drink mingled with
Marke 15.d and when he had tasted thereof, he would not drink
35 When they had crucified him, they parted his
ments, casting lots: that it might be fulfilled which
Iuke 23.f spoken by the prophet, * They parted my garmen
mong them, and vpon my vesture did they cast lots.
36 And sitting downe they watched him there.
Luke 23.f 37* And set vp ouer his head, his accusation wr
Iohn 19.d This is Iesus the king of the Iewes.
38* Then are there two theeues crucified with h
one on the right hand, and another on the left.
Marke 15.d 39 They that passed by, reuiled him, wagging
Luke 23.d heades:
Esay 52.e 40 And saying, thou that destroyest the temple,
Sap 2.b buildest it in three dayes, saue thy selfe: if thou be
sonne of God come downe from the crosse.
41 Likewise also the high Priests mocking him
the Scribes and Elders, sayd,
42 He saued other, himselfe can he not saue. If he b

ng of Israell, let him now come downe from the crosse,
d we will beleeue him.
43 *He hath trusted in God, let him deliuer him now pſal. 22.b
he will haue him: for he sayd, I am the sonne of God.
44 The theeues also which were crucified with him,
t the same in his teeth. Marke 15.c
45 *From the sixt houre was there darkenesse ouer all Luke 23.a
the land vnto the ninth houre. Marke 15.c
46 And about the ninth houre Jesus cried with a loud Pſal. 22.a
ice, saying, Eli, Eli, Lamma sabachthani, that is to say, *My
od, my God, why hast thou forsaken me?
47 Some of them that stood there, when they heard
at, sayd, This man calleth for Elias. Marke 15.d
48 And straight way *one of them ranne, and tooke a Iohn 19.f
unge, and when he had filled it full of viniger, and put
on a reede, he gaue him to drinke.
49 The rest sayd, Let be, let vs see whether Elias
ll come to saue him.
50 Jesus, when he had cried againe with a loud voice,
lded vp the ghost.
51 And behold, the *vaile of the temple was rent in Marke 16.d
o parts, from the top to the bottom, and the earth did Luke 23.g
ake, and the stones rent.
52 And graues were opened, & many bodies of saints
ich slept, arose:
53 And after that they were come out of the graues
er his resurrection, came into the holy citie, and ap-
ared vnto many.
54 *When the Centurion, and they that were with Marke 15.d
m watching Jesus, saw the earthquake, and those Luke 23.g
ngs that were done, they feared greatly, saying, Tru-
his was the sonne of God,
55 *And many women were there (beholding h
of) which followed Jesus from Galilee, ministring Marke 15.d
to him. Luke 23.g
56 Among which was Mary Magdalene and Ma-
the mother of Iames and Ioses, and the mother of
edees children.
57 When the euen was come, *there came a rich man *The gospel on*
m the citie of Aremathea, named Joseph, which also *Easter euen*
mselfe was Jesus disciple. Marke 15.d
58 He went to Pilate and begged the bodie of Jesus: Luke 23.a
n Pilate commanded the bodie to be deliuered. Iohn 19.g
59 And when Joseph had taken the body, he wrapped
in a cleane linnen cloth:

60 And laid in his new tombe, which he had he
out of a rocke: and when he had roled a great stone to
Matth. 15.d doze of the sepulchre he departed.

61 And there was * Mary Magdalene, and the o
Mary, sitting ouer against the sepulchre.

62 The next day that followed the day of prepari
the high Priests and Pharisees came together vnto
late.

63 Saying, Syr, we remember that this decei
R sayd whiles he was yet aliue, * after three dayes
Matth. 16.c rise againe.
and 17.b
Marke 9.a
Luke 18.f

64 Commaund therefore, that the sepulchre be m
sure vntill the third day, least his Disciples come
night, and steale him away, and say vnto the people
is risen from the dead: and the last errour shall be w
then the first.

65 Pilate sayd vnto them, ye haue the watch, go y
way, make it as sure as ye know.

66 So they went, and when they had sealed by
stone, they made the sepulchre sure with the watch.

The Notes.

a This was done by the deuine prouidence of God, & n
the operation of the deuill, as some men thinke, which a
that this was done by Satan, to let the redemption of mank
But it is not so. For if the deuill would haue letted Christ
his death, he would haue stopped the fury of the Scribes, P
and Pharisees, whom he did by al meanskindle against C
to bring his purpose to an end. This therfore was done to
intent, that Christs innocencie should be so knowne (euen
then women bearing witnesse of the same) that Pilate wit
other should be inexcusable.

The xxviii. Chapter.

6 *The resurrection of Christ*, 12. *The high Priests gi*
soldiers monie, to say that Christ was stolne out of
graue.

A IN the latter ende of the Sabboth day, * which
Marke 15.a neth the first day of the weeke, came Mary Ma
Luke 24.c len, and the other Mary, to see the sepulchre.
James 20.a

2 And behold there was a great earthquake, fo
Angel of the Lord descended from heauen, & came
roled backe the stone from the doze, and sate vpon it.

3 His countenance was like lightning, and his r

ite as snow.
4 And for feare of him the keepers did shake, and be-
me as b dead men.
5 *The angell answered, and sayd vnto the woman, Marke 16.b
are ye not: for I know that ye seeke Jesus which was Luke 24.c
cified.
6 He is not here, he is risen, as he sayd: Come see the
ce where that the Lord was laid.
7 And go quickly and tell his Disciples that he is ri- B
from the dead: and behold, hee goeth before you into
llee, there shall ye see him: loe, I haue told you.
8 *And they departed quickly from the sepulchre with Marke 15.b
e and great ioy, and did run and bring his disciples Luke 24.b
d.
9 And as they went to tell his Disciples, behold, Je-
met them, saying, All hayle. And they came, and held
by the feete, and worshipped him.
10 Then sayd Jesus vnto them, be not afrayd: go tell
brethren that they goe into Galilee, and there shall
see me.
11 cWhen they were gone, behold some of the watch
e into the citie, and shewed vnto the high priests all
hings that were done.
12 And when they were assembled with the Elders,
had taken counsell, they gaue large money vnto the
diers.
13 Saying, say ye, his Disciples came by night, and
him away, while we slept.
14 And if this come to the deputies eares, we will per- C
swade him, and make you careless.
15 So they, when they had taken the money, did as
were taught. And this saying is noysed among the
es vntill this day.
16 Then the eleuen Disciples went away into Ga-
into a mountaine where Jesus had appointed them.
17 And when they saw him, they worshipped him: but
some doubted.
18 And Jesus came and spake vnto them, saying, *All Matth. 11.d
er is giuen vnto me, in heauen and in earth. Iohn 17.d
19 *Go ye therefore, and teach all nations, baptising Marke 16.c
them in the name of the father, and of the sonne, and of
the holy Ghost.
20 bTeaching them to obserue all thinges whatso-
soeuer I haue commaunded you, and loe, *I am with you Iohn 14.b
alway euen vnto the end of the world.

The Notes.

a They that goe about to feare the ministers of Gods wo
are by the power of God, at the rising againe of the truth fa
ken downe to the ground, and be as dead: for they are at t
wittes end:

b Here do all the preachers learne what they ought tote
nothing else but Gods word, nothing else but that the Lo
hath commanded them, not their own dreames and inuenti

Here endeth the Gospel by S Matthew.

The life of the Euangelist S. Marke, wri
ten by the famous Doctor S. Hierome.

*MArke being the disciple and interpreter of Peter, w
desire of certain brethren that were at Rome, did wri
short Gospel, according as he had heard of Peter, which
pell, Peter (assoon as he saw it) did both allow & set forth
his own authoritie, for to be read in the Church, as Cle
did writ in his book of infirmations, Papias bishop of I
salem maketh mention of this marke, and Peter in his
Epistle (where vnder the name of Babylon he setteth f
Rome couertly and colouredly) saith on this maner. The
sen cõgregation that is at Babylon salute you, & Mar
son. He therfore taking the Gospell which he had made,
into Egypt, and teaching Christ first at Alexandria, did
ther a congregation, with such doctrin and contenency
uing, that he did therby prouok and moue all the profe
of Christ to follow his example. Finally, Philo a most eloq
man among the Iewes seeing the first cõgregation of Al
dria to be yet Iewish (that is to say, to vse yet the ceremo
of the Iewes) did write, as it were to the praise and laud
his nation, a booke of their conuersation and liuing. An
Lucas doth tel, that they which beleeued in Hierusalem
al things common among them: so this man did set forth
writing whatsoeuer hee did see vnder Marke, being
their teacher. At length he died (in the eight yere of N
and was buried at Alexandria. Anianus succeded him.*

The first Chapter.

The office of Iohn Baptist, 9 The baptising of Christ. 13 His fasting, 14 and preaching,

THe a beginning of the Gospell of Jesu Christ, the sonne of God. A
2 As it hath bene written in the Pro- Mala. 3. a
phets, *Behold, I send my messenger be- Matth. 11. b
fore thy face, which shal prepare thy way Luke 7. d
before thee.
3 A voyce of him that cryeth in the wil- Esay 40. a
ernes, *Prepare ye the way of the Lord, and make his
pathes straight.
4 *Iohn was baptising in the wildernesse, and prea- Matth. 3. a
ching the b baptisme of *repentance, for the remission of Luke 3. a
sinnes. Marke 3. b
5 And all the land of Jurie, and they of Hierusalem, Luke 4. c
went out vnto him, and were all baptized of him in the Marke 3. b
river of Jordan, confessing their sinnes. Luke 3. c
6 *Iohn was clothed with Camels hayre, and with a Matth. 3. d
girdle of a skin about his loynes, and he did eat locustes
and wild honey.
7 And preached, saying, *Hee that is stronger then I, B
commeth after mee, whose shoe latchet I am not wor- Matth. 3. b
thy to stoupe downe and vnlose. Luke 3. c
8 I haue baptized you with water: but hee shall bap- Iohn 1. d
tize you with the holy Ghost.
9 And it came to passe in those dayes, that Jesus came Matth. 3. c
from Nazareth a citie of Galilee, and was baptized of
Iohn in Jordan.
10 And assoone as he was come vp out of the water, Matth. 3. d
he saw heauen open, and the spirit c descending vpon
him like a doue.
11 And there came a voyce from heauen, * Thou art Matth. 3. d
my deare sonne, in whom I am well pleased. 12. b. 17. b
12 *And immediatly the spirit driueth him into the Matth. 4. a
wildernesse. Esay 42. a
13 And he was there in the wildernesse fortie dayes Marke 9. a
tempted of Satan, and was with the wild beasts, * and Matth. 4. b
the angels ministred vnto him.
14 After that Iohn was deliuered to prison, * Jesus Matth. 4. c

Luke 4.b

came into Galilee, preaching the Gospell of the kingdome of God.

15 And saying the time is come, and the kingdome of God is at hand: * repent ye, and beleeue the Gospel.

Matth. 4.b
Matth. 3.a

16 As he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting netes into the sea, (for they were fishers:)

Matth. 4.c

17 And Jesus sayd vnto them, Follow me, and I will make * you fishers of men.

Luke. 19.c

18 And straightway they forsooke their netes, and followed him.

19 And when he had gone a little further thence, he saw James the sonne of Zebedee, and John his brother, which also were in the ship mending their netes.

20 And anon he calleth them, and they left their father Zebedee in the shippe with the hyred seruantes, and followed him.

D

21 And they came into Capernaum, and straightway one the Sabboth dayes hee entered into the Synagogue, and taught,

Matth. 4.b
Matth. 7.d
Luke 3.c
Matth. 7.c
Luke 4.e

22 And they were astonied at his learning: * for he taught them as one that had authoritie, and not as the Scribes.

23 * And there was in the Synagogue a man vexed with an vncleane spirit, and he cryed aloud,

24 Saying, Let vs alone, What haue we to do with thee, thou Jesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen the holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the vncleane spirit had torne him, and cryed with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they demanded one of another among themselues, saying, what thing is this? what a new doctrine is this? For with authoritie commaundeth he the foule spirites, and they do obey him.

E

28 And immediatly his fame spred about throughout all the region bordering on Galilee.

29 And foorthwith, when they were come out of the Synagogue, * they entred into the house of Simon and Andrew, with James and John.

Matth. 8.b
Luke 4.e

30 But Simons wiues mother lay sicke of a feuer: and anon they tell him of her.

31 And he came and toke her by the hand, and lifted her vp:

re and immediatly the feuer forsoke her, and she ministred vnto them.

32 And at euen when the sun was down, they brought vnto him all that were diseased, and them that were vexed with deuils:

33 And all the Citie was gathered togither at the dore.

34 And he healed many that were sicke of many diseases, and * cast out many deuils: and suffered not the deuels to speake, because they knew him. Luke 4.g Matth.5.b

35 And in the morning very early before day, Jesus when he was risen vp, went out, and departed into a solitarie place, and there prayed. F

36 And Simon and they that were with him, followed after him:

37 And when they had found him, they said vnto him, All men seeke for thee.

38 And he sayd vnto them, Let vs goe into the next towne, that I may preach there also: for therefore am I come.

39 And he preached in their Synagogues in all Galilee, and cast the deuils out.

40 And there came a Leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt thou canst make me cleane. Matth.8.a Luke.5.c

41 And Jesus hauing compassion on him, when he had put forth his hand, touched him, and saith vnto him, I will, be thou cleane.

42 And as soone as he had spoken, immediatly the leprosie departed from him, and he was made cleane. G

43 And after he had giuen him a straite commaundement, he sent him away forthwith.

44 And saith vnto him, * See thou say nothing to any man: but get thee hence, shew thy selfe to the Priest, and offer for thy cleansing those things which Moses commaunded for a witnesse vnto them. Matth.7.d

45 But he, as soone as he was departed, began openly to declare many things, and to publish this rumor: in so much that Jesus could no more openly enter into the city, but was without in desart places: and they came to him from euery quarter.

The Notes.

The beginning of the Gospel is the end of the law.

b Baptisme

b Baptisme is a signe of repentance, and of forgiuenesse of sinnes, whereby God doth testifie that he washeth away or forgiueth the sinnes of them that beleeue, and also whereby God doth seale and admonish vs of true repentance all the dayes of our life.

c Christ did come downe, the holy Ghost also did come downe. But Christ the sonne of God did appeare in a true naturall and assentiall body, whereby the holy Ghost came downe in the likenes, and not in the true and assential body of a dove. The father also did speak from heauen. Here ye haue the whole Trinitie, Ambrose de sacra. lib. 1. Cap. v.

d They blasphemed, which did call the Gospell a new doctrine: for Christ did onely by himselfe speake those things which he had spoken before by the prophets.

The ii. Chapter.

3 *He healeth the man of the palsie,* 14 *And calleth Leui the customer.*

A AFter a few dayes also hee entered into Capernaum againe, and it was noysed that he was in the house.

2 And anon many were gathered togither, insomuch that now there was no rome to receiue them, no not so much as about the dowre, and hee preached the worde vnto them.

3 * And they came vnto him, bringing one sicke of the palsie, which was borne of foure men.

4 And when they coulde not come nigh vnto him for preasse, they vncouered the rofe of the house that hee was in: & when they had broken vp the rofe, they do with cords let downe the bed wherin the sicke of the palsie lay.

5 When Iesus saw there faith, hee sayd vnto the sicke of the palsie, * Sonne, thy sinnes be forgiuen thee.

6 But there were certain of the Scribes sitting there, and reasoning in their harts.

B 7 Why doth he thus speake blasphemies? Who can forgiue sinnes but God onely?

8 And immediatly when Iesus perceiued in his spirit that they so reason within themselues, hee sayth vnto them, Why reason you such things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes be forgiuen thee: or to say, Arise, take vp thy bed and walke.

10 But that ye may know that the sonne of man hath power

eth. 6. a
ke 5. d

7 43. a
44. d
ke 5. d

ower in earth to forgiue sinnes, hee saith to the sicke of
the palsie,

11 I say vnto thee, * Arise, and take vp thy bed, and Matth 9.a
get thee hence into thine house. Luke 5.d

12 And immediatly he arose, toke vp the bed, and Iohn 5.b
went forth before them all, insomuch that they were all
amazed, and glorified God, saying, We neuer saw it on
this fashion.

13 * And he went againe by the Sea side, and all the Matth. 2.a
people resorted vnto him, and he taught them.

14 And as Iesus passed by, he saw a Leui the sonne of C
Alphe sitting at the receite of custome, and sayde vnto
him, Follow me, And he arose, and followed him.

15 And it came to passe, that when Iesus sate at meat
in his house, many Publicanes and sinners sate also to-
gither at meat with Iesus and his Disciples: for there
were many, and they followed him.

16 And when the Scribes and Pharisees sawe him
eate with Publicanes and sinners, they sayde vnto his
Disciples, Howe is it, that hee eateth and drinketh with
Publicanes and sinnes?

17 When Iesus heard that, he saith vnto them, They 1. Tim. 1.c
that bee whole haue no neede of the Phisition, but they Matth. 9.b
that are sicke: I came not to call the righteous, but sin- Luke 5.f
ners to repentance.

18 And the disciples of Iohn and of the Pharisees,
did fast: and they come and say vnto him, Why do the dis-
ciples of Iohn and of the Pharisees fast, but thy Disci-
ples fast not?

19 And Iesus sayde vnto them, Can the children of
the Bride chamber fast, while the bridegroome is with
them? As long as they haue the bridegroome with them,
they can not fast.

20 But the dayes will come, when the b bridegroome
shalbe taken away from them, and then shall they fast in
those dayes.

21 No man also soweth a piece of new cloth vnto an D
olde garment: otherwise his newe piece taketh away
somewhat from the olde garment, and so the rent is made
worse.

22 And no man powreth newe wine into old vessels,
else the newe wine doth burst the vessels, and the wine
runneth out, and the vessels will be mared: but newe
wine must be put into new vessels. Matth. 12.a

23 * And it came to passe, that he went through the corne Luke 6.c.
fieldes

fieldes on the Sabboth daies, and his Disciples began by the way to plucke the eares of corne.

24 And the Pharises sayd vnto him, Behold why do they on the Sabboth daies that which is not lawfull?

25 And he sayd vnto them, haue you neuer read what Dauid did, when he had need, and was an hungred, both he and they that were with him?

26* How he went into the house of God in the daies of Abiathar the high Priest, and did eate the shew bread, which is not lawfull to eate, but for the Priestes, and gaue also to them which were with him?

Reg. 21.b

27 And he sayd vnto them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore is the Sonne of man Lord also of the Sabboth.

The Notes.

a He that is here in Marke called Leui, in the Gospell before is called Matthew, in him wee haue an example howe they that be called, and beleeue, ought to bring foorth worthie fruits of repentance

b The bridegroome is taken from vs, when euill affections concupiscences and lustes do driue Christ out of our hearte: then ought we to vse abstinance, thereby to tame the wanton flesh, and to giue our selues to earnest prayers, that so the spirit of God may be renued in vs.

The iii. Chapter.

1 He helped the man with the dryed hand, 14 chuseth his Apostles.

a AND hee entred againe into the Synagogue, and a man was there which had a* withered hand.

eth. 12.d
ke 6.a

2 And they watched him, whether he would heale him on the Sabboth day, that they might accuse him.

3 And he sayd vnto the man which had the withered hand, Arise, and stand in the midst.

4 And he saith vnto them, Is it lawfull to do good on the Sabboth dayes, or to doe euill? to saue life, or to kill? But they held their peace.

5 And when he had looked round about on them, with anger, mourning for the hardnes of their harts, he saith to the man, *Stretch forth thine hand. And he stretched it

ke 12.b
ke 6.b,

out

him: and his hand was restored as whole as the o-
ther.

6 * And the Pharisees departed, and straightway ga- 1. Reg. 13. b
thered a counsell with the Herodians against him, that Matth. 12. b
they might destroy him.

7 But Jesus auoided with his Disciples to the sea: B
and a great multitude followed him from Galilee, and Matth. 4. d
from Iurie. Luke 6. g

8 And from Hierusalem, and from Idumea, and from Matth. 4. b
beyond Iordan, * and they that dwelt Luke 6. c
about Tyre and Sidon, a great multitude when they Iohn 6. a
had heard what things he did, came vnto him.

9 And Jesus commaunded his Disciples that a ship
should wait e on him because of the people, least they
should throng him,

10 For he had healed many, insomuch, that they preas-
sed vpon him for to touch him, as many as had plagues.

11 And the vncleane spirits, when they saw him, they
fell downe before him, at his feete, & cryed, saying, Thou
art the sonne of God.

12 And he straightly charged them, that they should
not make him knowne.

13 And he goeth into a mountaine, and calleth vnto
him whome he would: and they came vnto him.

14 * And he ordeined twelue, that they should be with C
him, and that he might send them forth to preach. Matth. 10. a

15 And that they might haue power to heale sickenes-
ses, and to cast out deuils.

16 And he gaue vnto Simon the name Peter.

17 And he called James, the son of Zebedee, and John
James brother (& gaue them names, Boanarges, which
is to say the sonnes of thunder.)

18 And Andrew, and Philip, and Bartholomew, and
Matthew: and Thomas, and James the sonne of Al-
phe, and Taddeus, and Simon the Cananite,

19 And Judas Iscariot, which also betrayed him:
and they came into an house.

20 And the people commeth together againe, so that
they could not so much as eate bread.

21 And when they that belonged to him heard of it, D
they went out to lay hands on him: for they sayd, He is
mad,

22 And the Scribes which came downe from Hieru- Matth. 9. d
salem, sayd, hee hath Belzebub: * and by the prince of the and 12. b
deuils, casteth he out deuils. Luke 11. b

23 And

23 And when he had called them vnto him, he sa
vnto them in parables How can satan cast out Sata
24 And if a Realme bee deuided against it selfe,
Realme cannot endure.
25 And if a house bee deuided against it selfe, t
house cannot continue.
26 And if Satan make insurrection against himsel
and be deuided, he cannot continue but hath an end.
27 No man can enter into a strong mans house, a
take away his goods, except he will first bind the stro
man, and then will spoile his house.
28 Verily I say vnto you, All sinnes shall be forgi
vnto the children of men, and blasphemies where
soeuer they shall blaspheme.
29 * But hee that shall blaspheme against the h
ghoste, hath neuer forgiuenesse, but is in danger of e
nall damnation.
30 For they sayd, he hath an vncleane spirit.
31 * There come his mother and his brethren, a
standing without, sent vnto him, calling him.
32 And the people sat about him, and sayd vnto hi
Behold, thy mother, and thy b brethren, and thy sister
seeke for thee without.
33 And he answered them, saying, Who is my m
ther, or my brethren.
34 And when hee had looked rounde about on the
which sate about him, he sayde, Behold my mother a
my brethren:
35 For whosoeuer shall do the will of God, the sa
is my brother, and my sister, and mother.

Matth. 12. c
Luke 12. c

Matth. 12. d
Luke 8. c

The Notes.

a The vncleane spirits confesse here, that Christ is the so
of God, Be ye therefore confounded, and looke for a worse p
nishment then the deuils haue, that dare deny Christ to be
very naturall God.

b Here they are called Christs brethren, which indeede we
not his naturall brethren, but his cosins and kinsfolke, euen
Lot is called Abrahams brother, which was his brother Ara
sonne, Conferre the 6. of Marke, and the 13. of Matthew, w
the 19. of Iohn, and againe read diligently the 14. Chapter
Ezechiell, and thou shalt find that the virgine Mary had n
more sonnes or daughters but Christ onely.

The iiii. Chapter.

The parable of the sower. 37 Christ stilleth the tempest of the sea, which obeied him.

AND he began againe to teach by the sea side: & there A
gathered vnto him much people, so that he entered
into a ship, * and sate in the sea, and all the people was
by the sea side on the shore: Matth. 13.a
2 And he taught them many thinges by parables, and
said vnto them in his doctrine,
3 Hearken: behold, * there went forth a sower to sowe: Luke 8.a
4 And it fortuned as he sowed, that some fell by the
way side: and the foules of the ayre came, and deuoured
it vp.
5 Some fell on stonie ground, where it had not much
earth: and immediatly it sprang vp, because it had no
depth of earth.
6 But assone as the sunne was vp, it caught heat: and B
because it had not root it withered away.
7 And some fell among thornes: and the thornes grew
vp, and choaked it, and gaue no fruit.
8 And some fell among good ground, & did yeeld fruit
that sprang vp and grew, and brought forth some thir-
tie, and some sixtie, and some an hundred.
9 And he said vnto them, he that hath eares to heare,
let him heare.
10 And when he was alone, they that were about Matth. 13.b
him with the twelue, asked of him the parable. Luke 8.b
11 And he said vnto them, * Vnto you it is giuen to
know the mistery of the kingdome of God: but vnto them Esay 6.c
that are without, all things are done by parables. Matth. 13.b
12 * That when they see, they may see, & not discerne: Luke 8.b
and when they here, they may here, and not vnderstand,
least at any time they shoulde turne, and their sinnes
should be forgiuen them. Iohn 12.f
13 And he said vnto them, know ye not this parable? Actes 28.f
and how then will ye know all parables? Rom. 11.b
14 * The sower soweth the word. &
15 And they that receiued seede by the way side, are Matth. 13.a
those wher the word is sowne, but when they haue heard, Luke 6.b
Satan commeth immediatly, and taketh away the word
that was sowne in their hearts.
16 And likwise they that receiue seede into the stony
ground, are they, which when they haue heard ỹ word, at

once

once receiue it with gladnesse:

17 Yet haue no roote in themselues, and so indure a time: and anone when trouble and persecution arise for the words sake, immediatly they are offended.

18 And they that receiue seede among thornes, are such as here the word.

19 And the cares of this world, and the deceitfulnesse of riches, and the lust of other thinges entering in, choke the word, and it is made vnfruitfull.

20 And they which receiue seed into good ground, are such as heare the word and receiue it, so that one corne doth bring forth thirtie, some sixtie, some an hundred.

D 21 And he sayd vnto them, is the candle lighted to be put vnder a bushel, or vnder the table, and not to be set on a candlesticke?

Matth 5.d
Luke 8.c
and 12.
Matth. 10.c
Luke 8.d
and 2.a

22* For there is nothing so priuie, that shall not be opened, neither hath beene so secret, but that it shall come abroade.

23 If any man haue eares to here let him here.

24 And he sayd vnto them, Take heede what ye here: *with what measure ye mete, with the same shall it be measured to you againe: and vnto ye that haue, shall more be giuen,

Matth. 7.a
Luke 6.f

25* For vnto him that hath, shall be giuen: and from him that hath not, shall be taken away euen that which he hath.

Matth. 13.d
and 25.c
Luke. 8.c
and 19.d
Matth. 13.d

26 And he sayd, so is the kingdome of God, euen as *if a man should sow seed in the ground.

E 27 And should slepe, and rise vp night & day, and the seed should spring and grow vp, he knoweth not how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eare, after that, the full corne in the eare.

29 But when the fruit is brought forth, anone he thrusteth in the sickle, because the harueste is come.

30 And he said, Whereunto shall we liken the kingdome of God: or with what comparison shall we compare it?

Matth. 12.d

31 It is like a graine of Mustard seede: which when it is sowne in the earth, is lesse then all seedes that be in the earth:

Luke. 3.d

32 And when it is sowne, it groweth vp, and is greater then all herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadow of it.

33 *And

33 *And with many such parables preached he the word vnto them, as they were able to heare it. Matth. 13. d

34 But without parables spake he not vnto them, but when they were alone, *he expounded all thinges to his Disciples. Matth. 13. e F

35 And the same day, when the euen was come, hee saith vnto them, let vs passe ouer vnto the other side.

36 And they left the people, and toke him, euen as he was in the ship, and there were also with him other little shippes.

37 *And there arose a great stormne of wind, and the waues dashed into the ship, so that it was now full. Matth. 8. d

38 *And he was in the sterne a sleepe on a pillow: and they awake him, and say vnto him, Master, carest thou not that we b perish? Luke. 8. e

39 And he arose, and rebuked the wind, and sayd vnto the sea, Peace, and be still: and the wind ceased, and there followed a great calme.

40 And he sayd vnto them, Why are ye fearfull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the winde and sea obey him?

The Notes.

a Onely the forth part of the seede doth bring forth fruite, therefore let not the ministers of Godes word bee discouraged though that very few doe giue credite vnto their doctrine, and be saued.

b It is sayd that the Lord sleepeth, when in the troubles and aduersities of this world, hee deferreth to here and succour his elect and chosen, which thing was here prefigured by Iesus sleeping.

The v. Chapter.

Christ deliuereth the possessed from the vncleane spirits, 25 The woman from the blody issue.

AND they came ouer* to the other side of the sea, into the countrie of the Gaderenes. A Marke. 8. d

2 And when he was come out of the ship, immediatly there met him from among the tombes a man possessed with an vncleane spirit. Luke 8. d

3 Which had his abiding among the tombes: and no man could bind him, no not with chaines:

4 Because that he had beene often bound with fetters and chaines, and the chaines had beene plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

5 And alwaies night and day hee was in the mountaines, and in the tombes, crying, and all to cutting himselfe with stones.

6 But when he had spied Jesus afarre off, he ran and worshipped him:

B 7 And cried with a loud voice, and sayd, *What have I to doe with thee, Jesus, thou sonne of the most highest God? I require thee in the name of God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou foule spirite.)

9 And he asked him, what is thy name? And he answered, saying, My name is Legion: for we are many.

10 And hee prayed them instantly that he would not send them away out of the countrey.

11 But there was there nigh vnto the mountaines, a great heard of swine feeding.

12 And all the deuils besought him saying, *Send vs into the swine that we may enter into them.

13 And anon Jesus gaue them leaue: And the vncleane spirits went out, and entered into the swine, and the heard ranne headlong into the Sea, (they were about two thousand,) and were a choaked in the sea.

C 14 And the swine heards fled, and told it in the citie, and in the countrey. And they went out for to see what was done.

15 And they come to Jesus, & see him that was vexed with the fiend, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them how it came to passe to him that was possessed with the deuil, and also of the swine.

17 *And they beganne to pray him to b depart out of their coasts.

18 *And when he was come into the ship, he that had beene possessed with the deuill, prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith vnto him, Goe home to thy friendes, and shew them how great thinges

Matth. 8. d
Acts 16. c
Matth. 8. d
Luke 8. d
Matth. 8. d
Luke 8. c

hinges the Lord had done for thee, and had compassion
n thee.
20 And he departed, and began to publish in Deca-
olis how great things Jesus had done for him: and all
nen did marusile.
21 And when Jesus was come over againe by ship
nto the other side, much people gathered vnto him, and
e was nigh vnto the sea. D
22 *And behold, there commeth one of the Rulers of Matth. 9.d
he Synagogue, Jairus by name: and when he saw him, Luke 8.f
e fell downe at his feete,
23 And besought him greatly, saying, My yõg daugh-
r lyeth at point of death: I pray thee come and lay thy
ands on her, that she may be safe, and she shal liue.
24 And Iesus went with him, & much people followed
m, and thronged him.
25 And there was a* certaine woman which had Matth. 9.e
ene diseased of an issue of bloud twelue yeares, Luke 1.f
26 And had suffered many thinges of many Philist-
ns, and had e spent all that she had, and felt no amend-
ent at all, but rather the worse.
27 When shee had heard of Jesus, shee came in the
esse behind him, and touched his garment. E
28 For she said, If I may but touch his clothes I shall
e whole.
29 And straightway the fountaine of her bloud was
ied vp: and she felt in her body that she was healed of
e plague.
30 And Jesus immediatly knowing in himselfe that
ue proceeded from him, turned him about in the
esse, and sayd, Who touched my clothes?
31 And his disciples sayd vnto him, Thou seest the peo-
e thrust thee, and askest thou, Who did touch me?
32 And he looked round about, for to see her that had
ne this thing.
33 But the woman fearing and trembling, knowing
at was done within her, came and fell downe before
n, and told him all the truth.
34 And he sayd vnto her, *Daughter thy faith hath sa- Luke 4.g
d thee, goe in peace, and be whole of thy plague.
35 While he yet spake, there came from the ruler of
ynagogues house, certaine which said, *Thy Daugh- F
is dead, why diseasest thou the Master anie fur- Matth 9.f
er. Luke 1.g
36 As soone as Jesus heard the word that was spoke,

he saith vnto the ruler of the Synagogue, Be not afrai
onely beleeue.

37 And he suffered no man for to follow him, saue Pe
ter, and James, and John the brother of James.

Matth.9.c 38 * And he commeth to the house of the Ruler of t
Synagogue, and seeth the tumult, and them that wep
and wailed greatly.

39 * And when he was come in, hee saith vnto them
Luke.8.g Why make ye this adoe, and weepe? The Damsell
not dead, but sleepeth.

40 And they laught him to scorne: but he, after that
had put them al out, taketh the Father and the mother
the Damsell, and them that were with him, and en
reth in were the damsell lay.

41 And when he had taken the Damsell by the han
he saith vnto her Talithacumi, which is, being interp
ted, Damsel, (I say vnto the,) arise.

42 And straightway the Damsell arose, and walke
for she was of the age of twelue yeares: and they wo
astonied out of measure.

43 And he charged them straightly that no m
should know of it and commanded to giue her meate.

The Notes.

a Here we learne that it is the nature and propertie of t
deuill, alwaies to doe harme and to hurt, vnlesse he were f
bidden of God.

b They are very Gadernites, which for feare to loose a
thing of their worldly substance, do banish away Christ a
his Gospel.

c Here the woman is not blamed: because that she had sp
and bestowed much substance vpon Phisitions: but rather h
we doe learne that Phisicke ministred without God, is vnpr
table. Let vs not then dispise Phisicke, which the highest
create from the earth: but let vs resigne and put our whole w
into the hands of God, whether that he wil heale vs by P
sicke, or bring vs into our graue.

The vi. Chapter.

Of Christes doing and estimation in his owne countrey.

Matth.13.g Luke.4.c A Nd * hee departed thence, and came into his ow
countrey, and his Disciples followed him.

2 A

2 And when the Sabboth day was come, he began to
each in the Synagogue: and many hearing him, were
tonied, saying, From whence hath he these things? and
hat wisedome is this that is giuen vnto him, and such
ightie wozks that are wrought by his hands?
3 *Is not this the Carpenter a Maries son, the bro- Matth. 13.g
er of James and Joses, and of Juda and Simon? and
e not his sisters here with vs? And they were offen-
d at him.
4 Jesus sayd vnto them, *A prophet is not without ho- Matth. 13.g
ur but in his owne countrey, and among his own kin Luke 4.d
d in his owne house. Iohn 5.f
5 And he could there do no mighty wozke: but laid his
nds vpon a few sicke folke, and healed them.
6 And he marueiled because of their vnbeliefe, * And Marke 6.f
e went about by the villages that lay on euerie side B
aching. Matth. 10.c
7 *And he calleth the twelue, and began to send them
th, two and two, and gaue them power against vn-
ane spirits.
8 And commaunded them that they should take no-
ng in their iourney, saue a staffe onely: no scrippe, no
ead, no money in their purse:
9 But should be shoode with sandales: and that they
uld not put on two coats.
10 And he said vnto them, wheresoeuer ye enter into
houle, there abide till ye depart thence.
11 * And whosoeuer shall not receiue you, nor heare Matth. 10.b
, when ye depart thence: shake of the dust that is vn- Luke 9.a
your feete, for a witnes against them: * I say verily vn- Matth. 11.d
you, it shall be easier for the Sodomites and the Go- Luke 10.c
rrheans in the day of iudgement, then for that city. Matth. 10.a
12 *And they went out and preached, that men should
ent.
13 And they cast out many diuels, and annointed ma-
hat were sicke, with b oyle, and healed them.
14 * And king Herod heard of him (for his name was C
ad abroade:) and he sayd that John Baptist was ri- Matth. 14.a
from the dead, and therefore mightie wozks do shew Luke 9.b
themselues in him.
15 Other sayd that it is Elias. Some said that it is
ophet, or as one of the Prophets.
16 But when Herod had heard of him, hee said, It is
, whom I beheaded: he is risen from death.
17 For Herod himselfe had sent forth and laid hands *His seruants

vpon Iohn, and bounde him in prison for Herodias
his brother Philips wife: because he had marryed
Leuit. 18.d and 20.d 18 For Iohn sayd vnto Herod, * it is not lawfull
thee to haue thy brothers wife.
19 Therfore Herodias laid waite for him, and wo
haue killed him, but she could not.
20 For Herod feared Iohn, knowing that he wa
iust man & an holy, & gaue him reuerence: and whe
heard him, he did many things, and heard him glad
D 21 And when a conuenient day was come, that Ha
Gen. 40.d on his * birth day made a supper to the Lordes, high t
taines, and chiefe estates of Galilee:
22 And when the daughter of the same Herodias c
in and daunced, and pleased Herod, and them that
at bord also, the king sayd vnto the damsell, Aske of
whatsoeuer thou wilt, and I will giue it thee.
Matth. 14.a 23 And he sware vnto her, * whatsoeuer thou shalt
of me, I will giue it thee, euen vnto the one halfe of
kingdome.
24 And she went forth, and sayd vnto her mother, w
shall I aske? She sayd, Iohn Baptist head.
25 And shee came in straightway with haste vnto
king, and asked, saying, I will that thou giue me by
by in a charger, the head of Iohn Baptist
26 And the king was exceeding sorie, howbeit for
oths sake, and for their sakes which sate at supper
he would not cast her off.
27 And immediatly the king sent the hangman,
commaunded his head to bee brought in, and hee
and beheaded him in the prison.
E 28 And brought his heade in a charger and gaue
the Damsell, and the Damsell gaue it to her mother.
29 And when his disciples heard of it, they came
take vp his body, and layd it in a tumbe.
30 And the Apostles gathered themselues tog
vnto Iesus, and told him all thinges, both what the
done, and what they had taught.
Matth. 14.b Luke 9.b Iohn 6.a 31 And he sayd vnto them, * Come ye alone out
way into the wildernes, and rest a while. For there
many comuers and goers, and they had no leisu
much as to eate.
Matth. 14.b 32 * And they departed by shippe out of the way
a desart place.
33 And the people spied them when they depart
many knew him, and ran a foot thither out of all c

me thither before them, and came together vnto him.
34 And Iesus when he came out, saw much people, and had compassion on them, because * they were like sheepe, not hauing a shepheard: and hee began to teach them many things. Matth 9.d and 14.b Ezech 34.a
35 *And when the day was now farre spent, his disciples come vnto him, saying, This is a desert place, and now the time is farre passed: F Matth. 14.b Luke 9.b Iohn 6.a
36 Let them depart, that they may goe into the countrey round about, and into the villages, and buy them bread: for they haue nothing to eate.
37 He answered and sayd vnto them, Giue ye them to eate. And they say vnto him, shall wee goe and c buy two hundred penie worth of bread, and giue them to eate?
38 He saith vnto them, How many loaues haue yee? goe, and looke. And when they had searched, they say: Fiue, and two fishes.
39 And hee commaunded them to make them all sit downe by companies vpon the greene grasse.
40 And they sate downe, here a row, and there a row, by hundreds and by fifties.
41 And when he had taken the fiue loaues, & the two fishes, and looked vp to heauen: he blessed, and brake the loaues, and gaue them to his Disciples, to set before them: and the two fishes diuided he amongst them all.
42 And they did all eate, and were satisfied. G
43 And they tooke vppe twelue Baskets full of the fragments, and of the fishes.
44 And they that did eate the Loaues, were about fiue thousand men.
45 *And straightway hee constrained his Disciples to goe into the ship, and to goe ouer the Sea before vnto Bethsaida, while he should send away the people, Matth. 14.c
46 *And when he had sent them away, hee departed into a mountaine to pray. Matth. 14.c Iohn 6.b
47 And when euen was come, the shippe was in the midst of the Sea, and he alone on the land.
48 And he saw them troubled in rowing, (for the wind was contrarie vnto them:) and about the fourth watch of the night, he commeth vnto them, walking vpon the Sea, and would haue passed by them.
49 But when they saw him walking vpon the Sea, they supposed it had beene a spirit, and cryed out.
50 For they all saw him, and were troubled: and anon

hee talked with them, and saith vnto them. Be of g
cheare, It is I, be not afrayd.

Matth. 14.c 51 *And he went vp vnto them into the ship, and
wind ceased, and they were sore amazed in themsel
beyond measure, and marueiled.

52 For they vnderstood not what was done of the lo
because their hart was hardned.

53 And when they had passed ouer, they came into
land of Genazereth, and drew vp into the hauen.

54 And when they were come out of the ship, strai
way they knew him,

55 And ranne forth throughout all the region round
bout, and began to carry about in beds, those that w
sicke, thither where they heard that he was.

56 And whither soeuer he entred, into villages, o
ties, or fieldes, they laid the sicke folks in the streets,
prayed him that they might touch, and it were but
hem of his garment: and as many as touched it w
made whole.

The Notes.

a Reade the third Chapter the exposition of this place.

b In healing the sicke, the Apostles did vse oyle, to sig
thereby, that they were healed by the vertue of the holy Gh
which in the holy scriptures many times is signified by the
ward vnction. Of this Oyle wee will speake more in the
Chapter of Iames.

c Wee learne here that Christ had money, else the Apos
would not haue sayd, Let vs goe and buy two hundreth p
worth of bread. Then it is lawfull for preachers to haue
ney with them, there with to buy meate, and drinke, and c
thing, with other necessaries.

The vii. Chapter.

*3 The Pharisees find fault at the disciples eating of
with vnwashen handes. 32 The healing of the d
and dumbe.*

Matth. 15.a A AND the Pharisees came togither vnto him, & cert
of the Scribes, *which came from Hierusalem,

2 And when they saw some of his disciples
a bread with defiled (that is to say, w vnwashen ha
they found fault.

3 For the Pharisees, & all the Iewes, except they

heirhandes oft, eat not, obseruing the traditions of the Elders.

4 And when they came from the market, except they wash, they eate not: and many other thinges there bee, which they haue taken vpon them to obserue, as the washing of cups and pots, brasen vessels, and of tables.

5 Then asked him the Pharisees and Scribes, why walke not the disciples according to the tradition of the Elders, but eat bread with vnwashen hands?

6 He answered and sayd vnto them, Surely Esaias hath prophecied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is far from me. Esay 26.b Matth. 15.a B

7 Howbeit, in vaine do they worship me, teaching doctrines, the commaundements of men.

8 For, the commandement of God being laid a part, ye obserue the tradition of men, as the washing of pots and cups: and many other such like things ye doe.

9 And he sayde vnto them. Full well ye cast asside the commaundement of God, that ye may keepe your owne tradition.

10* For Moses said, Honour thy father and thy Mother: And who so curseth father or Mother, let him die the death. Exod. 21.b Deut. 5.b Ephes. 6.a

11 But ye say, if a man shal say to his father, or his mother, Corban (that is, by the gift) that is offered of me, thou shalt be helped. Exod. 20.b Leuit. 20.b prou. 20.c

12 And so ye suffer him no more to doe ought for his father, or his mother.

13 Making the worde of God of none effect through your tradition, which ye haue ordained: and many such thinges do ye.

14 And when he had called all the people vnto him, he sayde vnto them, Hearken vnto me euery one of you, and vnderstand. C

15* There is nothing without a man that can defile him, when it entreth into him: but the things which proceed out of a man, those are they that defile the man. Matth. 15.b

16 If any man haue eares to heare, let him heare.

17 And when he came into the house, away from the people, his Disciples asked him of the similitude.

18 And he saith vnto them, Are ye also so without vnderstanding? Do ye not perceiue, that whatsoeuer thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly

belly, and goeth out into the draught, purging all
meates:

20 And he sayd, that which commeth out of the
defileth the man.

D 21 For from within, euen from the heart of
proceede euill thoughtes, adulteries, fornications,
ders,

22 Theft, couetousnesse, wickednesse, deceit, wan
nes, a wicked eye, blasphemie, pride, foolishnesse:

23 All these euill thinges come from within, and
file the man,

Matth. 15.b 24 And from thence he arose, * and went into the
ders of Tyre and Sydon, and entred into an house,
would that no man should haue knowne, but he could
be hid.

25 For a certaine woman whose young daughter
an vncleane spirit, when she had heard of him, came
fell at his feete.

26 (The woman was a Greeke, out of the nation
Syrophenitia:) and she besought him, that he would
out the diuell from her daughter.

27 But Iesus sayd vnto her, Let the children first
fed: For it is not meet to take the childrens bread, and
cast it vnto litle dogges.

E 28 She answered and sayd vnto him, * Yes Lord,
Matth. 15.d the little dogges also eate vnder the table of the
drens crumbes.

29 And he said vnto her, For this saying, goe thy w
the deuill is gone out of thy daughter.

30 And when shee was come home to her house,
found that the deuill was departed, and her Daugh
lying on the bed.

The Gospell on the xiii. Sunday after Trinitie.

31 And when he was departed againe from the co
of Tyre and Sydon, hee came vnto the Sea of Gal
through the midst of the coasts of Decapolis.

32 And they bring vnto him one that was deafe,
had an impediment in his speach: and they pray him
put his hand vpon him.

33 And when he had taken him aside from the pe
he put his fingers into his eares, and when he had
touched his toung.

34 And when he had loked vp to heauen, sighed
said vnto him Ephatha, that is to say, Be thou open

35 And straight way his eares were opened, a
string of his tongue was loosed, and he spake plain

36 And he commaunded them that they ſhould tel no man: but the more he commaunded them, ſo much the more a great deale they b publiſhed it:

37 And were beyond meaſure aſtonied, ſaying, hee hath done all things well: he hath made both the deafe to heare and the dumbe to ſpeake.

The Notes.

a Meate defileth not, if it be taken and receiued with faith: and if any man make this obiection, ſaying, doth not meat and drinke defile them that doe ſurfet, and are drunken? Anſwere, the ſurfeting or drunkennesſe ought not to be imputed to the meat and drinks, but to the inordinate luſt of the heart.

b In this place we are taught, when we doe any good deed that wee ſhould not hunt and hauke after the prayſe of men. They therfore that doe heare ſo earneſtly ſpread abroad the beauties and power of God, ſinne not againſt Chriſtes wordes. But in other places he requireth thankefulneſſe of vs, and that we ſhould alwayes ſet foorth the bounteous liberalitie of our heauenly Father. Theophilactus.

The viii. Chapter.

The myracle of the ſeuen loaues. 34 *How we ſhould follow Chriſt.*

IN thoſe dayes the *company being very great, and hauing nothing to eate, when Jeſus had called his diſciples vnto him, he ſaith vnto them,

2 I haue compaſſion on the people, becauſe they haue now beene with me three dayes, and hauing nothing to eate:

3 And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: *for diuers of them came from farre.

4 And his diſciples anſwered him, From whence can a man ſatiſfie theſe men with breade heare in the wilderneſſe?

5 And he aſked them, how many loaues haue ye? They ſaid, Seuen.

6 And he commaunded the people to ſit downe on the ground: and he toke the ſeuen loaues, and when he had giuen thankes, he brake, and gaue it to his Diſciples, to ſet before them: and they did ſet them before the people.

7 And

A *The Goſpell on the vii, ſunday after Trinitie.*

Matth. 15, d
Eſay 9. a
Tob. 13, d

B 7 And they had a few small fishes, and when he
blessed, he commaunded to set them also before them.
8 So they did eat, and were sufficed, and they took
of the broken meat that was left, seuen baskets full.
9 And they that had eaten, were about foure thou
and he sent them away.
10 And anon, when he had entred into a ship with
Disciples he came into the parts of Dalmanutha.
Matth. 16.a Luke 11.c Iohn 6.c 11 * And the Pharisees came forth, and began
pute with him, seeking of him a signe from heauen t
ting him.
12 * And when he had sighed deeply in his spirit,
saith, Why doe this generation seeke a signe? Ver
say vnto you, There shall no signe be giuen vnto th
neration.
13 And when he had left them, and entered into
ship againe, he departed ouer the water.
C 14 And they had forgotten to take bread with t
neither had they in the shippe with them moe than
loafe.
Matth. 16.b Luke 12.a 15 And he charged them, saying, * Take heed, be
of the leuen of the Pharisees, and of the b leuen of
rod.
16 And they reasoned among themselues, saying,
haue no bread.
17 And when Iesus knew it, he saith vnto them,
reason ye because ye haue no bread? Perceiue ye not
neither vnderstande: haue yee your heart yet har
ned?
18 Hauing eyes, see yee not? hauing eares hear
not? Doe ye not remember?
Matth. 14.c 19 When I brake the fiue loaues among fiue t
sand men, how many baskets full of broken meat to
vp? They say vnto him, twelue.
Matth. 15.d 20 * When I brake the seuen among foure thou
how many baskets of the leuinges of the broken m
tooke ye vp? They said, seuen.
D 21 And he sayd vnto them, how happeneth it, that
do not vnderstand?
22 And he commeth to Bethsaida, and they bri
blind man to him, and desired him to touch him.
23 And when he had caught the blind by the ha
led him out of the towne, and when hee had spitte in
eyes, and put his handes vpon him, hee asked him
saw ought.

24 And he loked vp, and sayd, I see men, for I perc
ue them walke, as they were trees.
25 After that, he put his handes againe vpon his eies,
and made him see: and he was restored, and saw euery
man clearly.
26 And he sent him home to his house, saying, Ney-
ther goe into village, nor tell it to any in the village.
27 And Jesus went out and his disciples, into the
villages that long to Cesarea, Philippi: and by the way
he asked his disciples, saying vnto them, whom doe men
say that I am?
28 And they answered, John Baptist: and some say,
Elias: againe some say, that thou art one of the prophets.
29 And he sayd vnto them, But whom say yee that I
am? Peter answereth and saith vnto him, * Thou art
the Christ.
30 And he charged them that they should tell no man.
31 And he began to teach them that the sonne of man
must suffer many things, & be reprooued of the Elders,
and of the high Priests, and Scribes, and be killed, and
after three dayes rise againe.
32 And he spake that saying openly, and Peter toke
him aside, and began to rebuke him.
33 But when he had turned about, and loked on his
disciples, he rebuked Peter, saying, goe after me Sa-
tan: for thou sauourest not the thinges that be of God, but
the things that be of men.
34 And when he had called the people vnto him with
his disciples also, hee sayd vnto them, * whosoeuer will
come after me, let him forsake himselfe, and take vp his
crosse, and follow me.
35 For whosoeuer shall saue his life, shall lose it, but
whosoeuer shall lose his life for my sake and the Gospels,
the same shall saue it.
36 For what shall it profite a man, if he shall win all
the whole world, and lose his owne soule?
37 Or what shall a man giue for a ransome of his
soule?
38 Whosoeuer therefore shal be ashamed of me, & of
my words, in this adulterous and sinfull generation, of
him also shall the sonne of man bee ashamed, when hee
commeth in the glory of his father, with the holy An-

Matth. 16.a
Luke 9.c

Matth. 26.c and 20.c
Luke 9.c
Iohn 6.g

Matth. 16.d
Luke 9.c and 15.f

Matth. 10.c
Marke 12.d

The Notes.

Alwaies the flesh is afraid to lacke, but they that be de-
sirous

firous of Gods truth, and giue themselues to Godlinesse, c
uer lacke any thing.

b By the leuen of Herod, hee vnderstandeth the doctri
the Sadduces, which did denie bo h the immortalitie o
soule and also the resurrection of the dead. Their doctri
Herod and also his court imbrace. They were also called
rodians. Which beleeued and taught that Herod wa
Messias.

The ix. Chapter.

2 *The transfiguration of Christ.* 49 *Of seasoning w*
salt.

A AND he said vnto them, Verily I say vnto you, *
Matth. 16.d there be some of them that stand here, which sh
Luke 9.c no wise tast of death, till they haue seene the king
of God come with power.

Matth. 16.a 2 *And after six dayes, Jesus taketh with him Pe
Luke 9.c and James, and John, & leadeth them vp into an
mountaine out of the way alone: and he was tran
red before them.

3 And his rayment did shine, and became very w
euen as snowe: so as no Fuller vpon the earth can
them.

4 And there appeared vnto them Elias with Mo
and they were talking with Jesus.

5 And Peter answered, and sayd to Jesus, Ma
here is good being for vs: & let vs make three taberna
one for thee, and one for Moses, and one for Elias.

6 For he wist not what he should say: for they
sore afraid.

B 7 And there was a cloud that shadowed them: a
Matth. 3.d voice came out of the cloud, saying, * This is my b
and 17.b ued sonne: here him.
Luke 2.c
Marke 1.b 8 And sodainely when they had looked rounde ab
they sawe no man, more then a Jesus onely, with th
selues.

9 And as they came downe from the hill, he cha
them that they shoulde b tell no man those thinges
they had seene, till the sonne of man were risen fro
dead.

10 And they kept that saying within them, and
maunded one of another, what the rising from the
should meane.

11

t And they asked him, saying, Why then say the
ibes that Elias must first come.
2 He answered and sayd vnto them, * Elias verily
n he commeth, first restoreth all things: and the son Mala. 4. b
n* as it is written of him, shall suffer many things,
e set at naught.
But I say vnto you, that Elias is come, and they Esay 53. a
done vnto him whatsoeuer they would, as it is
en of him.
And when he came to his disciples, he saw much C
le about them, and the Scribes disputing with

And straightway all the people, when they beheld
were greatly amazed, and running to him, saluted

And he asked the Scribes, What dispute yee* a- *Some read
your selues? with them.
And one of the companie answered and sayd, Matth. 17. c
er, I haue brought vnto thee my sonne, which hath Luke 9. a
the spirit.
And where soeuer he taketh him, he teareth him, e
eth, and gnasheth with his teeth, and pineth away:
speake to thy Disciples that they should cast him
n they could not.
He answereth him, and sayth, O faithlesse nation,
long shall I be with you? how long shall I suffer
ing him vnto me.
And they brought him vnto him: and when he sa
raight way the spirit tare him, and when hee fell
on the ground, he wallowed foming.
And he asked his father, How long is it a go since D
me vnto him? And he sayd, of a child. Matth. 17. d
And oft times it hath cast him into the fire, and
e waters to destroy him: but if thou canst do any
haue mercie on vs and helpe vs.
Jesus sayd vnto him: This thing if thou canst be- Matth. 17. d
all things are possible vnto him that beleeueth.
And straight way when the father of the child had
th teares, he sayd, Lord, I beleeue, help thou my
e.
When Jesus saw that the people came runing to
he rebuked the foule spirit, saying vnto him. Thou
and deafe spirite, I charge thee come out of him,
er no more into him.
and the spirit when he had cryed and rent him sore,

came

came out of him, and he was as one that had bee
insomuch that many sayd, he is dead.

27 But Jesus when he had caught him by the
lifted him vp: and he arose.

E 28 And whē he was come into the house, his dis
Matth.17.d asked him secretly, why could not we cast him out?
Matth.17.d 29* And he sayd vnto them, This kinde* can
*of deuils. forth by nothing, but by prayer and fasting.

30 And after they departed thence, they tooke
iourney through Galilæe, and he would not that an
should know it.

31 For he taught his disciples, and sayd vnto th
Matth.16.c The sonne of man is deliuered into the hands of
Luke 9.c they shall kill him, and after y he is killed, hee shal
the third day.

32 But they vnderstood not that saying, and we
fraid to aske him.

33 And he came to Capernaum: and when he
come into the house, he asked them, What was it t
disputed among your selues by the way?

34 And they held their peace, for by the way the
reasoned among themselues who should be the ch

F 35 And when he was set down, he called the t
Matth.18.a and saith vnto them, if any man desire to bee fir
Luke 9.f same shall be last of all, and seruant vnto all.

36* And when he had taking a yong child, he s
in the midst of them, and when he had taken him
armes, he sayd vnto them,

37 Whosoeuer shall receiue any such a yong ch
my name, receiueth me: and whosoeuer shall recei
receiueth not me, but him that sent me.

38 John answered him, saying, Master, we sa
casting out deuils in thy name, and hee followed n
and wee forbad him because he followed vs not.

39 But Jesus sayd,* Forbid him not, for there
man, which, if he doe a myracle in my name, can
1.Cor.13.a speake euill of me.

40 For he that is not against vs, is on our part.

Matth.10.d 41* And whosoeuer shall in my name giue you a
cold water to drinke, because ye belong to Christ
I say vnto you, he shall not loose his reward.

G 42* And whosoeuer shal offend one of these litt
Matth.18.d that beleeue in me, it is better for him if a milstone
Marke 9.a hanged about his necke, and hee were cast into th

43* And if thy hand offend thee, cut it off: it is be

to enter into life maimed, then hauing two handes
into hell, into fire that neuer shall be quenched:
4 Where their worme dieth not, and the fire is not
ched.
5 And if thy foote offend thee, cut it off: it is better for
to enter halt into life, then hauing thy two feete, to be
into hell, into fire that neuer shall be quenched.
6 Where their worme dieth not, and the fire is not
ched. Esay 66.g
7 And if thine eye offend thee, plucke it out: it is bet-
thee to enter into the kingdome of God with one Matth.5.c
then hauing two eyes to be cast into hell fire: Leuit.2.d
8 Where their worme dyeth not, and the fire is not
ched.
9 For euery one shall be salted with fire, and euery
fice shall be seasoned with salt. h
10 Salt is good, but if the salt be vnsauerie, wher- Leuit.2.d
with thing shal you season it? haue ye salt in your selues, Matth 5.c
haue peace among your selues one with another. Luke.14.g

The Notes.

In this that Iesus after the departing of Moses and of H.
seene alone, it is to be noted that the lawe being by
his death remoued, and the prophecies fulfilled, we ought
y to haue a respect vnto Christ the only begotten sonne of
our sauiour and redeemer.
Christ forbiddeth his Apostles, to tell forth the vision a-
his rising againe from death, least when men shoulde see
o be crucified, of whom so excellent and glorious thinges
spoken, they should therewith be offended, hauing his A-
ssion derision for telling of such things.
He that doth not withstand the Gospell, nor let the prea-
of it, but rather doth fauour it, and willeth it to bee set
suffering himselfe to be taught and rebuked by it, though
he doth not follow Christ in al things, yet ought we not to
him for an enemie, but much rather for a friend. Christ
in the 12. Chapter of Matthew, He that is not with mee
inst me: but that saying is nothing contrary vnto this
he saith, he that is not against vs is with vs, for in the
Matthew he speaketh of open blasphemers and haters of
uth.

The x. Chapter.

*Diuorcement. 17, A rich man questioneth how hee
ould inherit eternall life.*

A

Matth.19.a

AND * when he rose frō thence, he cōmeth into the coastes of Iurie, through the region that is beyond Iordan: and the people resort vnto him afresh, and as he was woont, he taught them againe.

2 And the Phariſes came, and asked him, Is it lawfull for a man to put away his wife? tempting him.

Deut.24.c
Matth. 9.a

3 And he answered, and sayd vnto them, * What did Moses command you to doe?

4 And they sayd, Moses suffered to write a bill of diuorcement, and put her away.

Gen.3.b

5 * And Iesus answered and sayd vnto them, For the hardnesse of your heart he wrote this precept vnto you.

1.Cor.6.i
Matth.19.a

6 But from the beginning of the creation, God made them male and female,

B

Ephes.5.g
Gen.2.d

7 And said, For this cause shall a man leaue his father and mother, and bide by his wife,

8 * And they twaine shall be one flesh: so then they are no more twaine, but one flesh.

9 Therefore what God had coupled together, let not man seperate.

10 And in the house his disciples asked him again of the same matter.

Matth.5.c and 19.a
Luke 16.b

11 And he saith vnto them, * Whosoeuer shall put away his wife, and marieth another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 * And they brought yong children to him, that he should touch them, and his disciples rebuked those that brought them.

Matth.19.b
Luke 18.d

C

14 But when Iesus saw it, he was sore displeased, and said vnto them, Suffer the yong children to come vnto me, and forbid them not: for to such belongeth the kingdome of God.

Matth.18.a
Luke 17.a

15 Verily I say vnto you, Whosoeuer shall not receiue the kingdome of God * as a yong childe, hee shall in no wise enter therein.

16 And when hee had taken them vp in his armes, and put his handes vpon them, he blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, * Good master, what shall I doe that I may inherit eternall life?

Matth.19.d
Luke 18.b

18 Iesus said vnto him, Why callest thou me good? There is b no man good but one, which is God.

19

Thou knowest the commandements, Do not com-
dulterie, Doe not kill, Do not steale, Do not beare
witnesse, Defraud no man, Honour thy father and
mother.
he answered, and sayd vnto him, Master, all these
I obserued from my youth.
Iesus beheld him, and loued him, & said vnto him, D
thing thou lackest: * Go thy way, sel whatsoeuer thou Matth. 19. b
and giue to the poore: and thou shalt haue treasure in Luke 18. c
uen, and come follow me, when thou hast taken vp
rosse.
* But he was discomforted because of that saying, Matth. 19. c
went away mourning: for he had great possessions. Luke 18. c
And when Iesus had looked round about, he sayth
his disciples, * How hardly shall they which haue Matth. 19. c
s enter into the kingdome of God? Luke 18. c
And the Disciples were astonied at his wordes:
Iesus answered againe, and saith vnto them, Chil-
how hard is it for them that trust in riches, to enter
the kingdom of God?
It is easier for a Camell to goe through the eye of
dle, then for the rich to enter into the kingdome of
.
And they were astonied out of measure, saying be-
themselues, Who then can be saued?
Iesus, when he had looked vpon them, saith, With
is impossible, but not with God: for with God all
s are possible.
And Peter began to say vnto him, Loe, * we haue
en all, and haue followed thee. Matth. 19. d
Iesus answered and said, Verily, I say vnto you, Luke 18. d
s no man that hath forsaken house, or brethren, or
, or father, or mother, or wife, or children, or lands
y sake and the Gospels.
But he shall receiue an hundred fold now at this
houses, and brethren, and sisters, and mothers,
ildren, and lands, with persecutions, and in the
to come eternall life.
* But many that are first shalbe last, & the last first: Matth. 15. d
And they were in the way going vp to Hierusalem, Luke 13. d
Iesus went before them, and they were amazed: &
followed, were afraid: and when he had againe
him the twelue, he began to tell them what
should happen vnto him,
* Behold, we go vp to Hierusalem, and the

son of man shalbe deliuered vnto the high
Matth. 16.c vnto the Scribes, and they shall condeme him
17 and 20.s and shall deliuer him to the Gentiles.
Luke 15.f. 34 And they shall mocke him, and scourge
and 22.c vpon him, and kill him: and the third day he
F 35 *And James, and John the sonnes of Zebe
Matth. 19.c vnto him, saying, Master, we will that thou
for vs what we shall desire.
36 He sayd vnto them, what will ye that I
for you?
37 They sayd vnto him, Grant vnto vs that
sit, one on thy right hand, and the other on thy
in thy glory.
38 But Jesus said vnto them, Ye wote not
alke: Can ye drinke of the cup that I drinke of
baptised with the baptisme that I am baptised
39 And they sayd vnto him, that we can. Je
vnto them, Ye shal indeed drinke of the cup that
of: and with the baptisme that I am baptised
ye be baptised:
40 But to sit on my right hand, and on my
is not mine to giue, but it shalbe giuen vnto the
it is prepared.
Matth. 20.d 41 *And when the other tenne heard it, they
G disdaine at James and John.
Matth. 20.d 42 But Jesus when he had called them to
Luke. 22.e vnto them, Ye knowe that they * which seeme
rule among the Gentiles, raigne as Lordes ou
and they that be great among them, exercise
vpon them.
43 But so shall it not be among you: but
of you will be great among you, shalbe your mi
44 And whosoeuer of you will be the chiefe
seruant of all.
Matth. 20.d 45 For * the sonne of man also came not to
stred vnto, but to minister, and to giue his life
for many.
Matth. 20.d 46 And they came to Jericho: * and as he
Luke 18.g the citie of Jericho with his disciples, and a
ber of people, Blind Bartimeus, the sonne
late by the high waies side begging.
47 And when he heard that it was Jesus
reth, he began to crie, and say, Jesus thou son
me haue mercy on me.
48 And many rebuked him, that he should

ce: but he cryed the more a great deale, Thou sonne
Dauid haue mercy on me.
49 And Jesus stood still, and commaunded him to be b
led: and they call the blind, saying vnto him, Bee of
good comfort, rise, he calleth thee.
50 And when he had throwen away his cloke, he rose
and came to Jesus.
51 And Jesus answered, and sayd vnto him, What
wilt thou that I doe vnto thee? the blind said vnto him,
Master, that I might see.
52 Jesus sayd vnto him, Goe thy way, thy faith hath
saued thee. And immediatly, he receiued his sight, and
followed Jesus in the way.

The Notes,

Vnto such as children bee, doth the kingdome of God per-
teine: therefore ought children to be brought vnto Christ, not
only by baptisme, which is the seale of the kingdome of hea-
uen, but also by godly education and bringing vp.
The 19. Chapt. of Matthew shal certifie thee in this thing.

The xi. Chapter,

*Christ rideth to Hierusalem. 27 The Pharisees aske
Christ of his authoritie.*

1 And when they came nigh to Hierusalem, vnto Beth- A
phage and Bethanie, at the mount of Oliues, he sen- Matth. 21. a
deth forth two of his disciples. Luke 19. a
2 And sayth vnto them, Go your way into the towne
that is ouer against you, and so soone as ye bee entered
into it, ye shall finde a Colt tyed, where on neuer man
yet sate: loose him, and bring him hither.
3 And if any man say vnto you, Why do ye so? Say ye
that the Lord hath need of him, and straightway he will
send him hither.
4 And they went their way, and found the Colt tyed
by the doore without, in a place where two wayes met:
and they loose him.
5 And diuers of them that stood their, sayd vnto them,
What do ye loosing the Colt?
6 And they sayd vnto them euen as Jesus had com-
manded: and they let him goe.

B 7 *And they brought the Colt to Jesus, and cast
John 12.b their garments on him, and he sate vpon him.
psal. 118.d 8 And many spred their garments in the way:
cut downe branches of the trees, and strawed th
the way.

Matth. 11.b 9 And they that went before, and they that follo
Luke 16.f cryed, saying, Hosanna, * blessed is he that commeth
name of the Lord.

10 Blessed bee the kingdome that commeth
*Or, O thou name of him that is Lord of our father Dauid, * Ho
whi.h art. in the highest.

11 And Jesus entered into Hierusalem, and in
temple: and when hee had looked round about vp
thinges, and now the euentyde was come, he we
vnto Bethanie, with the twelue.

Matth. 21.d 12 * And on the morrow, when they were com
from Bethanie, he hungred.

13 And when he had spied a figge tree afarre o
uing leaues, hee came to see if he might finde any
thereon: and when he came to it, he found nothin
leaues, for the time of figs were not yet.

C 14 And Jesus answered, and said vnto the figg
Neuer man eate fruite of thee hereafter while the
standeth, And his disciples heard it.

Marke 11.b 15 * And they come to Hierusalem, and when
Luke. 11.b went into ỳ temple, he began to cast out them ỳ sol
Luke 19.g bought in the temple, & ouerthrew the tables of th
Iohn 2.c ney changers, and the seats of them that sold Do

16 And would not suffer that any man should
any stuffe through the temple.

Esay 51.c 17 And he taught, saying vnto them, * is it no
3. Reg. 21.b ten, My house shalbe called the house of prayer b
Iere. 7.c nations? But ye haue made it a den of theeues.

18 And the Scribes and high Priestes heard i
sought how they might destroy him: * for they feare
because all the people were astonied at his doctri

19 And when euen was come, Jesus went out
Citie.

Matth. 21.d 20 * And in the morning as they passed by, they s
Matth. 21.d figge tree dryed vp from the rootes.

Luke 11.g 21 And Peter hauing remembred, sayth vnto
Luke 20.c master, behold, the figge tree which thou cursedst,
D thered away.

22 And Jesus answering, saith vnto them, ha
in God.

23 For verely I say vnto you, that whosoeuer shall say
vnto this mountaine, Be thou remoued, and be thou cast
into the sea, and shall not doubt in his heart, but shall
beleeue that those thinges which he saith shall come to
passe: whatsoeuer he shall say, shalbe vnto him.
24 Therfore I say vnto you, * What things soeuer ye
desire when ye pray, beleeue that yee receiue them, and
ye shall haue them. John 14.c Matth. 6.d and 11.e
25 And when ye stand praying, * forgiue, if yee haue
ought against any man: that your father also which is in
heauen, may forgiue you your trespasses.
26 But if ye do not forgiue: neither will your father
which is in heauen forgiue you your trespasses.
27 And they come againe to Hierusalem: * and as he
walked in the temple, there came to him the high priests
and the Scribes, and the Elders, Luke 20.c Matth. 20.e
28 And say vnto him, By what authoritie doest thou
these thinges? and who gaue thee this authoritie to doe
these things?
29 Iesus answered, and said vnto them, I will also
aske of you one question: and answere me, and I will tel
you by what authority I doe these things.
30 The baptisme of John, whether was it from hea-
uen, or of men? answere me.
31 And they reasoned with themselues, saying, if we
shall say from heauen, hee will say, why then did ye not
beleeue him?
32 But if we shall say Of men, we feare the people:
for all men counted John that he was a very prophet.
33 And they answering say vnto Iesus, We cannot
tell. And Iesus answering, saith vnto them, Neither do
I tell you by what authority I doe these things.

The Notes.

This the Euangelist did adde thereby to declare that Christ
did not come to the figtree for to eate, but to prefigurat & sig-
nifie somthing. He saith therefore, that hee is an hungred, that
he might take thereby an occasion to teach spirituall things.
The tree them that hath leaues only, and not fruit, hypocrisie,
and fained faith is signified, shadowed and betokened.

The xii. Chapter.

The vineyard is let out to husbandmen, 41 The poore widowes farthing.

AND he began to speake vnto them by parables, A cer- A
tine man planted a Vineyard, and he set an hedge

about it, and digged a vine presse, and built a towe
let it out to husbandmen, and went into a strange
2 And when the time was come, he sent to
handmen a Seruant, that hee might receiue of
handmen of the fruit of the vineyard.
3 And they caught him, and beat him, and sent
way empty.
4 And againe he sent vnto them another seruan
at him they cast stones, and brake his head, an
him away all to reuiled.
5 And againe hee sent another, and him they k
and many other, beating some, and killing some.
6 And so when he had yet but one beloued sonne
sent him also at the last vnto them, saying, they
stand in awe of my sonne.
B 7 *But the husbandmen sayde among themse
Matth. 21.d This is the heyre, come let vs kill him, and the
Gen. 37.d tance shall be ours.
Luke 23.c 8 And they tooke him, and killed him, and cast h
of the vineyard.
9 What shal therefore the Lord of the vineyard
shall come and destroy the husbandmen, and will
the vineyard vnto other.
Psal. 118.e 10 Haue ye not read this scripture: *The stone
Matth. 21.d the builders disallowed, is become the chiefe stone
Acts 4.d corner.
11 This was the Lords doing, and it is marue
in our eyes.
12 They went about also to take him, and fear
people: for they knew that he had spoken the para
against them: and they left him, and went their way.
Matth. 22.d 13 *And they sent vnto him certaine of the Ph
Luke 20.b and of the Herodians, to take him in his words.
C 14 And when they were come, they say vnto him
ster, we know that thou art true, & carest for no man
thou considerest not the persons of men, but teachest
of god in truth: is it lawful to giue tribut to Cesar
15 Shal we giue, or shall we not giue? But he
ing their hypocrisie, said vnto them, Why tempt ye
bring me a peny that I may see it
Rom. 13.b 16 And they brought it: and he saith vnto them,
Matth. 17.d is this *image and superscription? and they said
and 20.6 him, Cesars.
17 And Iesus answering said vnto them, giue
far the things that belong to Cesar: & to God the

ich pertaine to God, and they marueiled at him.
18 *There came also vnto him the Sadduces, which Mat. h. 22. b
there is no resurrection, and they asked him, saying, Acts 23. b
19 Master, Moses wrote vnto vs, if any mans brother Luke 10. c
and leaue his wife behind him, and leaue no Chil- Deut. 25. b
: that his brother should take his wife, and raise vp
de to his brother.
20 There was seuen brethren, and the first toke a
fe, and when he died, left no seed behind him.
21 And the second toke her, and died, neither left he D
seed, and the third likewise.
22 And seuen had her, and left no seede behind them:
of all the wife died also.
23 In the resurrection therefore when they shal rise,
ose wife shal she be of them: for seuen had her to wife.
24 And Iesus answering, sayd vnto them, Do ye not
refore erre, because ye know not the scriptures, nei-
r the power of God?
25 For when they shall rise from the dead, they ney-
r marry nor are giuen in marriage: but are as the
gels which are in heauen.
26 As touching the dead, that they rise, haue ye not
d in the booke of Moses, how in the bush God spake Exod. 3. b
him, saying, *I am the God of Abraham, and the Matth. 22. c
of Isahac, and the God of Iacob?
27 He is not the God of the dead, but God of the li-
g: ye therefore do greatly erre.
28 *And when there came one of the Scribes and had E
rd them disputing together, and perceiued that hee Matth. 22. d
d answered them well, hee asked him which is the
first commaundement of all.
29 Iesus answered him, The first of al the cõmandements Deut. 6. a
heare O Israel, *The Lord our God is one Lord: Matth. 22. d
30 And thou shalt loue the Lord thy God with al thy Leuit. 19. d
art, and with all thy soule, and with all thy mind, and Matth. 22. b
with all thy strength. This is the first commaundement: Rom. 13. c
31 And the second is like vnto this, *Thou shalt loue Galat. 4. c
neighbour as thy selfe: there is no other commande- Iacob 2. b
nt greater then these. Matth. 5. g
32 And the Scribes said vnto him, Well master, thou
st sayde the truth, for there is one God, and there is
e other but he.
33 And to loue him with al thy heart, and with al thy
derstanding, and with all thy soule, and with all thy
ength, and to loue a mans neighbour as himselfe, is

greater

greater then all the burnt offrings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said vnto him, Thou art not far from the kingdome of God. And no man after that durst aske him any question.

F 35 And Jesus answering, said, teaching in the temple: How say the Scribes that Christ is the son of David?

Matth.22.d Psal.119.a 36 For David himselfe inspired with the holy Ghost said, * The Lord said to my Lord, Sit on my right hand till I make thy enemies thy foote stoole.

37 David himselfe calleth him Lord, and whence is he then his sonne? and much people heard him gladly.

Marke 12.a Luke 20.g 38 And he said vnto them in his doctrine, Beware of the Scribes, * which desire to walke in long clothing, and loue salutations in the market places,

39 And the chiefe seates in the* Synagogues, and the vppermost romes at feasts:

40 Which deuour widowes houses, & vnder a pretence make long prayers: these shall receiue greater damnation.

41 And when Jesus sate ouer against the treasurie, he beheld * how the people put money into the treasurie: and many that were rich, cast in much.

Luke 21.a G 42 And there came a certaine poore widow, and she threw in two mites, which make a farthing.

43 And when he had called vnto him his disciples, he saith vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For all they did cast in of their superfluity: but she of her want, did cast in all that she had, euen all her liuing.

The Notes.

a The image of God is not in the gold, but in man. Therefore gold and siluer with other riches, ought to be paied vnto Cæsar: but our consciences, and soules ought to be kept cleane vnto the Lord our God. Chrysostome.

The xiii. Chapter.

2 *The destruction of the temple.* 24 *Signes before Christ comming.* 32, *Gods word shall not passe away.*

A AND as he went out of the temple, * one of his disciples saide vnto him, Master, see what stones, and what buildings are here.

Matth.24.a Luke 21.a 2 And Jesus answering, sayde vnto him, Seest thou these great buildings? there shall not be left one stone

vpon another, that shall not be throwne downe.

3 And as he sate vpon the mount of Olives, ouer against the temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tell vs, when shall these things be? and what shalbe the signe when all these things shalbe fulfilled.

5 And Jesus answering them, began to say, *take heed least any man deceiue you. Matth. 24.a Luke 21.b

6 For many shall come in my name, saying, I am Christ, and shall deceiue many.

7 When ye shall heare of wars, and tidings of wars, be ye not troubled, for such things must needs be, but the end shall not be yet. B

8 For there shall nation rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, & famins shall there be, and troubles: these are the beginnings of sorrowes.

9 *But take heed to your selues: for they shal deliuer you vp to ỹ counsels, and to ỹ synagogues, & ye shalbe whiped, yea, and shall be brought before rulers, and kings for my sake, for a witnes against them. Luke 21.c Matth. 10.b Iohn 16.a

10 *And the Gospel must first be published among all nations. Matth. 24.b

11 But when they shal lead you, deliuering you vp, *be not careful aforehand, neither take thought what ye shal speake: but whatsoeuer shalbe giuē you in the same hour, that speake ye: for it is not ye ỹ speake, but the holy Ghost. Matth. 10.a

12 The brother shall betray the brother to death, and the father the sonne: and the Children shall rise against their fathers and mothers, and shall put them to death.

13 And ye shalbe hated of al men for my names sake: but he that shall endure to the end, the same shalbe safe.

14 *Moreouer, when ye see the abhomination of desolation, whereof is spoken by Daniel the Prophet, standing where it ought not (let him that readeth vnderstande) then let them that be in Jurie, flee to the mountaines: C Matth. 25.b Luke 21.c Dan. 9.g

15 And let him that is on the house top, not go downe into the house, nor enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment with him.

17 Woe shalbe then to them that are with childe, and to them that giue sucke in those dayes.

18 But pray ye that your flight bee not in the winter:

19 For there shalbe in those daies, such tribulation, as

was

was not from the beginning of the creation which G
created vnto this time, neither shall be in any wise.
20 And except the Lord had shortned those dayes
flesh should be saued: but for the electes sake whom
hath chosen, he hath shortned those dayes.
21* And then if any man shall say to you, Loe here
D Christ, or loe he is there: beleeue him not.
Matth.24.b 22 For false Christes and false Prophetes shall ri
Luke 17.c and shall shew signes and wonders, to deceiue if
were possible euen the elect.
23 But take ye heede, behold, I haue shewed you
things before.
Matth.24.c 24* Moreouer, in those dayes, after that tribulatio
Ioel 2.c the Sunne shall be darkened, and the Moone shall
Luke 21.c giue her light.
25 And the starres of heauen shall fall, and the po
ers which are in heauen shall be shaken.
26* And then shall they see the Son of man comm
in the cloudes with power and great glory.
Deut.7.e 27* And then shal he send his angels, and shal ga
together his elect from the foure windes, from the
of the earth, to the vttermost part of heauen.
28* Learne a parable of the fig tree: when her bran
E is yet tender, and hath brought forth leaues, yee know
Matth.24.c that sommer is neere.
Luke 21.f 29 So ye in like maner, when ye shal see these thing
come to passe, vnderstand that it is nigh, euen at the doo
30 Verily I say vnto you, that this generation shal
no wise passe till all these things be done.
31 Heauen and earth shall passe away: but my wo
shall in no wise passe away.
32 But of that day and that houre knoweth no ma
no not the angels which are in heauen, neither the son
himselfe b saue the father onely.
Matth.24.b 33* Take ye heede, watch and pray: for ye know no
Luke.12.c when the time is.
Matth 25.d 34** As a man which is gone into a strange countr
Luke 19.b and hath left his house, & giueth authority to his ser
For the son and to euery man his worke, and commaundeth the p
of man is, ter to watch.
35 Watch ye therefore, (for yee know not when t
master of the house commeth: at euen or at midnigh
whether at the cocke crowing, or in the dawning,)
36 Least if he come sodainly, he find you sleeping.
37 And that I say vnto you, I say vnto all, Watch.

The

The Notes.

a How we should discerne & know false myracles & signes, we are sufficiently taught in the tenth Chapter of Deuter.

b That is to say, the sonne in that he is a Perfect and natural man knoweth not of that day. For touching his Godhead he is equall with the father, and hath a most perfect knowledge of all things.

The xiiii. Chapter.

1 *The high Priest conspire against Christ,* 12 *The passeouer is prepared and eaten.*

AFter two dayes was the feast of the passeouer, and of vnleauened bread: and the high Priests, and the Scribes sought howe they might take him by craft, and put him to death. A *The Gospell the Munday next before Easter.*

2 But they said not on the feast day, least any busines arise among the people. Matth. 26.

3 And when he was in Bethanie, in the house of Simon the leaper, euen as he sate at meate, there came a woman hauing an Alablaster box of very precious oint. ment called Nard pistike: and when she had broken the box, she powred it on his head. Luke 22. Matth. 26. Iohn 11.

4 And there was some that had indignation within themselues, and sayd, Why was this waste of ointment made?

5 For it might haue bin sold for more then three hundred pence, and haue beene giuen to the poore. And they grudged against her.

6 And Jesus said, let her alone, Why trouble ye her? she hath done a good worke on me.

7 For ye haue poore with you alwaies, and whensoeuer yee will yee may do them good, but mee haue ye not alwaies. B Deut. 15.

8 She hath done that she could: she came aforehande to annoint my body to the buring.

9 Verily I say vnto you, Wheresoeuer this Gospell shall bee preached throughout the whole world, this also that she hath done, shall bee rehearsed in remembrance of her.

10 And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. Matth. 26. Luke 22.

11 When they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conueniently betray him. Iohn 13. Matth. 26. Luke 22.

12 And y first day of vnleauened bread, when they did kill

Or tooke away.

47 And one of them that stood by, when he had drawn out his swoorde smote a seruant of the high Priest, and cut of his eare.

48 And Jesus answered and said vnto them, *Ye be come out as vnto a theefe with swoords and with staues for to take me.

H 49 I was daily in the temple with you teaching, and ye toke me not: but these things come to passe that the scripture should be fulfilled.

Matth. 26. c
Luke 22. f
Iohn 18. b

50 *And they all forsoke him, and ranne away.

51 And there followed him a certaine yong man, clothed in linnen vpon the bare: & the yong men caught him.

52 And he left his linnen garment, and fled from them naked.

Matth. 26. e
Luke 22. f
Iohn 18. b

53 *And they led Jesus away to ỳ high Priest: and with him came al the high priests, & the elders, & the scribes.

54 And Peter followed him a great way off, euen into the palace of the high priest: & he sate with the seruants and warmed himselfe at the fire.

Matth. 26. f
Acts 6. d

55 And the *high priests and al the counsel sought for I witnes against Jesus to put him to death, & found none.

56 For many beare false witnesse against him, but their witnesse agreed not together.

57 And there arose certaine, and brought false witnesse against him, saying.

Matth. 20. f
Iohn 2. d

58 *We heard him say, *I wil destroy this temple that is made with hands, and within three dayes I wil build another made without hands.

59 But yet their witnesses agreed not together.

60 And the high Priest stood vp in the midst, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee?

Matth. 26. f

61 *But he held his peace, and answered nothing. Againe, the high priest asked him, and said vnto him, Art thou Christ the sonne of the blessed?

Matth. 26. f
Luke 22. g.
Iohn 6. g

62 And Jesus said, I am: *And ye shal see the sonne of man sitting on the right hand of the power of God, and comming in the cloudes of heauen.

63 Then the high Priest, hauing rent his clothes, said, What need we any further witnesses?

64 Ye haue heard the blasphemie: what think ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, & to couer his face, and to beate him with fists, and to say vnto him, Prophesie: and the seruants did beat him with rods.

66 *

66 And as Peter was beneath in the Pallace, there Matth. 26. g
Luke 22. f
John 18. c
cometh one of the wenches of the high priest.
67 And when she saw Peter warming himselfe, af-
ter she had loked vpon him, she saith, And thou also wast
with Jesus of Nazareth.
68 But he denied, saying, I know him not, neither
wote I what thou sayest. And he went out into ỳ porch,
and the Cocke crew.
69 And a Damsel, when she saw him, began againe
to say to them that stood by, This is one of them. L
70 And he denied it againe. And anon after, they that
stood by, sayd againe vnto Peter, Surely thou art one of
them: for thou art of Galilee, & thy speech agreeth thereto.
71 But he began to curse & to sweare, saying, I know
not this man of whom yee speake.
72 And the second time the Cocke crew, and Peter Matth 26. g
remembred the word that Jesus sayd vnto him, Before Luke 22. g
the Cocke crow twise, thou shalt deny me three times:
and he began to weepe.

The Notes.

a To blesse is not to make a crosse, but rather to giue thanks,
he himselfe doth expound by and by, where he speaketh of
the cup. Againe, where Marke vseth his worde (blessed) Mat-
thew, Luke, & Paul do say (he gaue thanks) both in the Greeke,
and in the Latine.

The xv. Chapter.

Jesus is deliuered bound to Pilate. 43 Joseph beggeth Christs body and buryeth it.

AND* anon in the dawning, when the high Priestes A
had held a counsell with the elders, and the Scribs, *The Gospel*
and the whole congregation, and had bound Jesus, *on the Tues-*
they caried him away, and deliuered him to Pilate. *day next be-*
2 And Pilate asked him, Art thou the king of the Jews? *fore Easter.*
And he answering, sayd vnto him, thou sayest it. Matth. 27. a
3 And the high Priests accused him of many things, Luke 23. a
but he answered nothing. John 18. e
4 So Pilate asked him againe, saying, * Answerest Matth. 17. a
thou nothing? Behold how many thinges they witnesse Luke 23. d
against thee.
5 Jesus yet answered nothing at all, so that Pilate
maruelled.
6 At that feast Pilate did deliuer vnto them one pri-
soner whomsoeuer they would.
7 And there was one ỳ was named Barrabbas, which B
was bound with them that made insurrection with him,

which men had cõmitted murder also in the insurrec
8 And the people crying aloude, began to desire
he would do accoꝛding as he had euer done vnto them.
9 Pilate answered them, saying, Will yee that I
lowse vnto you the king of the Iewes?
10 (Foꝛ he knew that the high pꝛiestes had deliu
him foꝛ enuie)
11 But the high Pꝛiestes moued the people, that
Matth. 27.b should rather deliuer Barrabbas vnto them.
Luke 23.c 12 Pilate answering againe, sayd vnto them, *
will ye then that I shall do vnto him whom ye call
king of the Iewes?
C 13 And they cryed againe, crucifie him.
14 Pilate sayd vnto them, What euill hath he do
Matth. 27.c And they cryed the moꝛe feruently, Crucifie him.
15 And so Pilate willing to content the people,
lowse Barrabbas vnto them, and deliuered vp Je
*Of souldiers. when he had scourged him, foꝛ to be crucified.
16 And the souldiers led him away into the hall,
led Pretorium, and they call together the whole band.*
17 And they clothed him with purple, & whē they
platted a crowne of thoꝛnes, they put it about his he
18 And began to salute him, saying, haile king of
Iewes.
19 And they smote him on the head with a reed,
spit vpon him, and bowing their knees, woꝛshipped
20 And when they had mocked him, they toke o
purple from him, and put his owne clothes on him,
led him out to crucifie him.
D 21 *And they compelled one that passed by, called
Matth. 27.d mon of Syren (comming out of the field, the fathe
Luke 23.d Alexander and Rufus) to beare his crosse.
Matth. 27.d 22 *And they bring him to a place named Golgo
which is if a man interpret it a place of a skull.
23 And they gaue him to drinke wine, mingled
Matth. 27.d myrhe, but he receiued it not.
Psal. 22.d 24 And when they had crucified him, *they parted
garments, casting lots vppon them, what euery
should take.
*Or when. 25 And it was the third houre, * & they crucified
26 And the title of his accusation was written
*The king of the Iewes.
*In these words. 27 *And they crucifie with him two theeues, the
Matth. 27.d on the right hand, and the other on his left.
Luke 23.d 28 And the scripture was fulfilled, which saith,
was counted among the wicked.
29

29 And they that went by, railed on him, wagging
their heads, and saying, A wretch, thou that destroyest the
temple, and buildest it in three dayes,
30* Saue thy self and come downe from the crosse.
31 Likewise also the high Priestes, mocking him a- Esay 53.d
mong themselues with the Scribes, saide, He saued o- Matth. 27.d
ther men, himselfe he cannot saue. Luke 23.b
32 Let Christ the king of Israell descend now from the
crosse, that we may see and beleeue: and they that were
crucified with him, checked him also.
33* And when the sixt houre was come, darkenesse a- Matth. 27.e
rose ouer all the earth, vntill the ninth houre. Luke 23.f
34 And at the ninth houre Jesus cried with a loud voice,
saying, Eloi, Eloi, Lamma sabachthani? which is if one in-
terprete it, *My God, My God, why hast thou forsaken
me?
35 And some of them that stood by, when they heard Matth. 27.f
it, sayd, Behold, he calleth for Elias. Psal. 22.a
36* And one ran, and after he had filled a spunge full F
of vineger, and put it on a reede, hee gaue him to drinke, Matth. 27.e
saying, Let him alone, let vs see whether Elias com-
meth to take him downe.
37 But when Jesus had cried with a loud voice, hee
gaue vp the ghost. Matth. 27.f
38* And the vaile of the temple was rent in two pee- Luke 23.g
ces, from the toppe to the bottome. Matth. 27.f
39* And when the Centurion, which stoode ouer a- Luke 23.g
gainst him, sawe, that when he had so cryed, he gaue vp
the ghost, he sayd, Truly this was the sonne of God.
40* There were also women a good way off, beholding Matth. 27.f
them, among whom, was Mary* Magdalen, and Mary Luke 23.g
the mother of James the little, and of Joses, & Salome.
41* Which also when he was in Galilee, followed
him, and ministred vnto him, and many other women
which came vp with him vnto Hierusalem. Matth. 27.g
42 And now when the euen was come, (because it was Luke 8.a
the day of preparing, that goeth before the Sabboth,) G
43* Joseph of the citie of Aramathea, a noble counceller, Matth. 27.g
which also loked for the kingdome of God, came, & went Luke 23.g
boldly vnto Pilate, & begged of him the body of Jesus. Iohn 19.g
44 And Pilate maruelled if he were already dead, &
when hee had called vnto him the Centurion, asked of
him whether he had beene any while dead.
45 And when he knew the truth of the Centurion, he
gaue the body to Joseph.

46 And when he had bought a linnen cloth, & tok him downe, he wrapped him in the linnen cloth, & la him in a sepulchre, that was hewen out of the rocke, a roled a stone onto the doore of the sepulchre

47 And Mary Magdalen, and Mary* Joses beh where he was laid.

*the mother of.

The xvi. Chapter.

1 *The women come to the sepulchre,* 20 *The sig es that follow pre ching of the Gospel.*

A AND when the Sabboth day was past, Mary Ma dalen and Mary the mother of James, and Salo

Matth. 28. a Luke 24. a John 20. a bought sweete smelling ointments, that they mi come and annoint him.

2* And very early in the morning, the first day of t Sabbothes they come vnto the sepulchre, when the was risen,

3 And they sayd among themselues, Who shall r vs away the stone from the doore of the sepulchre?

4 (And when they had looked, they see how that stone was roled away,) for it was very great.

5 And when they went into the sepulchre, they saw yong mā, sitting on the right side, clothed in a long wh garment, and they were greatly amazed.

Matth. 28. b Luke 24. d 6* And he saith vnto them, Be not greatly amazed, seeke Jesus of Nazereth, which was crucified, he is sen, he is not here, behold the place where they had him.

B 7 But goe your way, and tell his disciples, and P ter, that he goeth before you into Galilee, there shall

Matth. 28. c Matth. 24. a see him, as he sayd vnto you.

8* And they went out quickly, and fled from the pulchre, for they trembled & were amazed, neither t they any thing to any man, for they were afraid.

9 When Iesus was risen early, the first day after Sabboth, he appeared first to Mary Magdalen, ou whom he had cast seuen Diuels:

10 And she went and told them that were with h as they mourned and wept.

11 And they, when they had heard that he was al and had beene seene of her, beleeued it not.

Luke 23. b 12* After that he appeared in another forme, t two of them as they walked, and went into the coun

13 And they went and told it vnto the residue: n beleeued not these also.

C 14 And afterward, he appeared to the eleuē as the

at me

eate and cast in their teeth their vnbeliefe and hard-
s of heart, because they beleeued not them, which had
ne that he was risen.
15 And he sayd vnto them, * Goe ye into all the world, *The Gospell on Assention day.* Matth. 28.d
d preach the Gospel vnto all creatures.
16 He that shal beleeue, and be baptized, shalbe saued,
the that shal not beleeue, shalbe damned.
17 And these tokens shal follow them that beleeue, * in Actes 8.b. 16. b. 20.c
name shall they cast out Deuils, * they shall speake
ith new tongues,
18 * They shall driue away serpents, and if they drink Actes 2.a & 9. b and 28.a
y deadly thing, it shal in no wise hurt them: * they shall Luke 10.c and 23.b
hands on the sicke, and they shall recouer. Actes 18.b
19 So when the Lord had spoken vnto them, * he was Luke 24.g
ceiued into heauen, and sate him downe on the right Actes 1.b
nd of God. Heb. 1.c
20 And they went forth and preached euerie where,
e Lord working with them, * and confirming the word
ith signes following.

The Notes.

When we depart out of this world, eyther wee beleeue, or
do not beleeue. If we beleue (I speake not here of that dead
h which is without works) we are saued. If we beleeue not,
are condemned.

Here endeth the Gospel by S. Marke.

The life of the Euangelist S. Luke set forth by Saint Hierome.

Vke being a phisition of Antiochia (as his own writings
do testifie) was not ignorant of the Greeke tounge, a fol-
wer of S. Paul, and his companion in al his peregrination.
did write a Gospell, whereof the same Paul speaketh on
wise, We haue sent with him a brother, whose prayse is
the Gospel throughout all the congregations. And vnto
Colossenses, Luke the Phisition, our most welbeloued, sa-
luth you. And to Timothie, Luke is with me alone. He did
set forth another godly booke, intituled, The Actes of
Apostles. The history whereof, doth continue vnto the se-
uere that Paul saiorned at Rome, that is to say, vnto the
fourteene of Nero. Whereby we doe vnderstand, that the

booke was made in the same city. Therfore we do reckon
going about of Paul and Thecla, and all the whole fabl
the baptisme of Leo, among the Apocriphus scriptures.
how could it be, that Luke being neuer frō the cōpany of
Apostles, amōg al his other acts, should not haue knowē th
But also Tertulliā which was next vnto that time, wri
that a certaine Elder in Asia, being a fauorer of Paul
Apostle, was conuicted before Iohn, that he was the aut
of the book, & cōfessed that he had done it for the loue
he bare to Paul, and that therfore the book did perish.
suspect that whensoeuer Paul in his Epistle doth say (ac
ding to my gospel) he meaneth Lukes booke. And that L
did not only learne his Gospel of Paul, (which had not
bodily with Christ) but also of the other apostles which th
he doth himselfe declare in the beginning of this book,
ing, As they deliuered vnto vs, which from the begin
haue both seen them themselues, and haue bin minister
the word. Therefore he did write the Gospel, euen as he
heare, but he did set forth the acts of the Apostles as he
seene. He liued lxxxiiij yeares, hauing no wife, he was
ried in Achaia: out of the which Achaia, his bones, with
reliques of S. Andrewe the Apostle, were translated to C
stantinopolis, in the 20. yeere of Constantius the Empe

The Gospel by Saint Luke.

The first Chapter.

1 *The Preface of Luke.* 5 *Of Zacharias and Elizabeth.*
Mary visiteth Elizabeth.

FOrasmuch as many haue taken in h
to set forth in order the declarati
those thinges which are most surely
leued among vs,

2 Euen as they deliuered them
vs, which from the beginning saw
themselues, with their eyes, and were ministers o
word:

3 It seemed good to me also, hauing perfect vnde
ding of all things from the beginning, to write vnto

*Or, proued.

order, most excellent Theophilus,
4 That thou mightest knowe the certaintie of those
things wherein thou hast bin taught by mouth.

5 There was in the dayes of Herod the king of Jury, a
certayne Priest, named Zacharias, * of the course 2. Par. 24. a
of Abia, and his wife was of the daughters of Aa-
ron, and her name was Elizabeth.
6 They were both righteous before God, walking in
all the commaundementes and ordinances of the Lord,
blameles.
7 And they had no child, because that Elizabeth was B
barren, and they both were now well stricken in age.
8 And it came to passe that when Zacharias executed
the Priests office before God, as his course came,
9 According to the custome of the Priestes office his
lot was to burne incense, when he went into the temple
of the Lord.
10 And the whole multitude of the people were
without in prayer, while the incense was burning.
11 And there appeared vnto him an angel of the Lord,
standing on the right side of the alter of the incense.
12 And when Zacharias saw him, he was troubled,
and feare fell vpon him.
13 But the Angel sayd vnto him, Feare not Zacharie,
for thy prayer is heard, and thy wife Elizabeth shall
beare thee a sonne, and thou shalt call his name John,
14 And thou shalt haue ioy and gladnesse, and many C
shall reioyce at his birth:
15 And he shalbe great in the sight of the Lord, and
shall neyther drinke wine nor strong drinke, and he shall
be filled with the holy Ghost, euen from his mothers
wombe:
16 For many of the children of Israell shall he turne
to their Lord God.
17 And he shal goe before him with the spirit & power Matth. 11. b
of Helias, to turne the heartes of the fathers to the chil-
dren, and the disobedient to the wisedome of the iust
men, to make ready a perfect people for the Lord.
18 And Zacharias sayd vnto the Angel, By what to-
ken shall I know this? for * I am olde, and my wife well Gen. 17. e
stricken in yeares. and 18. b
19 And the angel answering, said vnto him, I am Ga-
briell that stand in the presence of God, and was sent to
speake vnto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumbe, and not be a
to speake, vntill the day that these thinges shalbe per
med: because thou beleuest not my wordes, which s
be fulfilled in their season.

D 21 And the people wayted for Zacharias, and m
ueiled that he tarried so long in the temple.

22 And when he came out, hee could not speake u
them: and they perceiued that he had seene a vision in
temple: for he beckned vnto them, & remayned spe
chle

23 And it came to passe, that assone as the daye
his office were out, he departed into his owne house.

24 And after those dayes, his wife Elizabeth conc
ued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lorde dealt with mee, in the day
wherein he loked on mee, to take from me my rebuke
mong men.

26 And in the sixth moneth the Angell Gabriell w
sent from God, vnto a citie of Galilee named Nazare

27 To a Virgin spoused to a man whose name w
Joseph, of the house of Dauid, and the Virgins na
was Mary.

E 28 And when the Angell was come in vnto her, h
sayd, Hayle, thou that art in high fauour, the Lord is wi
thee: blessed art thou among women.

29 And when she saw him, shee was troubled at h
saying, and cast in her minde what manner of salutat
this should be.

30 And the Angell said vnto her, Feare not Mary, f
thou hast found fauour with God.

Isay 7.e
Matth. 1.e
Luke 2.c

31 For behold, *thou shalt conceiue in thy wombe, a
beare a sonne, *and shalt call his name Jesus,

32 He shalbe great, and shall bee called the sonne
the highest, and the Lord shall giue vnto him the seat
his father Dauid.

Isay 9.b
Dan. 7.b
Mich. 4.b

33 And * hee shall raigne ouer the house of Jacob
euer, and of his kingdome there shalbe none end.

34 Then sayd Mary vnto the Angell, How shall th
be, seeing I know not a man?

F 35 And the Angel answering, sayd vnto her, The h
ly Ghost shal come vpon thee, and the power of the hi
est shall ouer shadow thee. Therefore also the holy th
which shalbe borne, shalbe called the sonne of God.

36 And behold, thy cosin Elizabeth, she hath also c
ceiued a sonne in her olde age, and this is her sixth m
neth, which was called barren.

37 *For

37 * For with God shall no word be vnpossible. Zach. 8.b
38 And Mary sayd, Beholde the handmaiden of the Matth. 19.c
Lord, be it vnto me according to thy word: and the An- Matth. 10.b
gell departed from her. Luke 11.c
39 And Mary arose in those dayes, and went into the
hill countrey with haste into a citie of Juda,
40 And entred into the house of Zacharie, and saluted
Elizabeth.
41 And it came to passe, that when Elizabeth heard
the salutation of Mary, the babe sprang in her wombe,
and Elizabeth was filled with the holy Ghost,
42 And she spake out with a loud voyce, and sayd, G
Blessed art thou among women, and the fruite of thy
wombe is blessed.
43 And whence commeth this to me, that the mother
of my Lord should come to me?
44 For loe, assone as the voyce of thy salutation soun-
ded in mine eares, the babe sprang in my wombe for ioy,
45 And blessed is she that beleeued, for those thinges
shalbe performed which were told here from the Lord.
46 And Mary sayd, * my soule magnifieth the Lorde, Esay 61.b
47 And my spirit hath reioyced in God my Sauiour.
48 For he hath looked on the lowlines of his handmai- H
den, for loe, now from henceforth shall all generations
call me blessed.
49 Because he that is mighty hath done to me great
things, and holy is his name.
50 And his mercy is on them that feare him, from ge-
neration to generation.
51 He hath shewed strength with his arme, he hath
scattered them that are proude, in the imagination of
their harts.
52 * He hath put downe the mighty from their seates, 1. Reg. 2.b
and exalted the lowly. Ecc. 10.a.c
53 He hath filled the hungry with good thinges, and
sent away the rich empty
54 He hath helped his seruant Israell, in remem-
brance of his mercy,
55 * (Euen as he spake to our father Abraham, and to Gen. 22.c
his seed) for euer.
56 And Mary abode with her about three moneths, I
and came ward returned to her owne house. The Gospel
57 Elizabeths time came that she should be delive- on S. Iohn
red, and she brought forth a sonne. Baptist day
58 And her neighbours and her cosins heard how the
Lord

Lord had shewed great mercy vpon her, and they re-
ced with her.

Gen. 17.b and 21.a Leuit. 12.a

59 And it came to passe, that on they eight day t
came to*circumcise the childe, and called him Zach
as, after the name of his father.

60 And his mother answering, sayde, Not so, but
shall be called John.

61 And they sayd vnto her, There is none in thy k
red that is called by this name.

62 And they made signes to his father, what he wo
haue him called.

63 And when he had asked for writing Tables, h
wrote, saying, his name is John: and they marueiled a

64 And his mouth was opened immediatly, and h
tongue loosed, and he spake, praysing God.

65 And feare came on all them that dwelt rounde
bout them, and all these sayings were noysed abro
throughout all the hill countrey of Iurie.

66 And all they that had heard them, laid them vp
their hartes, saying, what manner of child shall this
and the hand of the Lord was with him.

67 And his father Zacharias was filled with the h
Ghost, and prophecied, saying,

Psal. 132.c

68 Praysed be the Lord God of Israel, for he hath
sited and redeemed his people,

69 And hath*raysed vp an horne of saluation vnto
in the house of his seruant Dauid,

L 70 Euen as he spake by the mouth of his holy P
phets, which were since the world began.

71 That he would saue vs from our enemies, and fr
the hands of all that hate vs.

72 That he would deale mercifully with our fathe
and remember his holy couenant.

Gen. 22.c

73*And that he would performe the othe which
sware to our father Abraham, for to giue vs.

Ezay 38.a

74*That we being deliuered out of the hands of
enemies, might serue him without feare,

75 In holinesse and righteousnesse before him, all
dayes of our life.

76 And thou child shalt be called the Prophete of
highest: for thou shalt goe before the face of the Lor
prepare his wayes.

M 77 To giue knowledge of saluation vnto his peo
by the remission of their sinnes,

78 Through the tender mercy of our God, where

y ſpring from an high hath viſited vs,
79 *(To giue light to them that ſit in darkeneſſe, and Eſay 9.c
the ſhadow of death, to guide our feete into the way of Matth.4.c
eace.)
80 And the childe grew, and waxed ſtrong in ſpirit,
nd was in the wildernes till the day came of his ſhew-
g vnto the Iſraelites.

The Notes.

a Zacharias was a Prieſt, and walked in all the precepts and commandements of God without blame, and yet he had a wife. herefore wiues do not let but that wee may both pleaſe and rue God in this our miniſterie.

b Sith that the children may be filled with the holy Ghoſt e- n in their mothers wombe, who can forbid them to be bapti- d? For S. Peter ſaith, who can forbid theſe folkes to bee bapti- d with water, ſith they haue receiued the holy ghoſt aſwell as e? Actes 10. Againe Paul ſaith, He that hath not the ſpirite of hriſt, is not his. But the children are Chriſtes: they then haue e ſpirit of Chriſt, and ſo ought to be baptiſed.

c Chriſt could not haue bin the fruit of the virgins wombe if e had not taken the ſubſtance of his body of her ſubſtance, and at by the mightie operation of the holy Ghoſt.

d Though the bleſſed virgin was that choſen veſſell of God ppointed afore the foundation of the world were laid, for to ring foorth the ſauiour of mankind, and therefore was reple- iſhed with all heauenly grace: yet notwithſtanding doth ſhee knowledge Chriſt to be her ſauiour.

The ii Chapter.

The taxing of the world by Auguſtus Cæſar.

1 AND it came to paſſe in thoſe daies, that there went a A
commaundement from Auguſtus Ceſar, that all the
world ſhould be taxed.
2 (And this firſt taxing was made when Cyrenius
as lieftenant of Syria.)
3 And all went to be taxed, euery man into his owne
itie.
4 And Joſeph went vp from Galilæe, out of the citie
azareth into Jury, vnto *the citie of Dauid, which is 1.Reg.20.b
alled Bethlehem (becauſe he was of the houſe and li-
age of Dauid,)
5 To bee taxed with Mary his ſpouſed wife, being
ent with child.
6 And ſo it was, that while they were there, the daies
ere accompliſhed that ſhe ſhould be deliuered.

7 And

B 7 And she brought forth her first begotten sonne, and swadled him, and laid him in a manger, because there was no rome for them in the Inne.

8 There were in the same countrey shepheardes abiding in the field, keping watch ouer their flocke by night.

9 And loe, the Angell of the Lord stood hard by them, and the glory of the Lorde shone round about them, and they were sore afrayd.

10 And the Angell sayd vnto them, Be not afrayd: behold, I bring you good tydings of great ioy, that shall be to all people.

11 For vnto you is borne this day, in the citie of Dauid, a sauiour, which is Christ the Lord.

12 And take this for a signe, Ye shall find the child swadled, laid in a manger.

13 And sodainly there was with the Angell a multitude of heauenly souldiers, praysing God, and saying,

C 14 Glory to God in the highest, and peace on the earth, and among men a good will.

The Gospel on Newyeres day.

15 And it came to passe, assone as the angels were gone away from them into heauen, the men the shepheardes sayd one to another, Let vs goe now euen vnto Bethlehem, & see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with hast, and found Marie and Joseph, and the babe laid in a manger.

17 And when they had seene it, they published abroad the saying, which was told them of this child.

18 And al they that heard it, wondred at those things which were told them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifying and praysing God, for al the things that they had heard and seene, euen as it was told vnto them.

Gen. 17.b

D 21 And when the eight day was come, that the child should bee circumcised, his name was called Jesus, *which was so named of the Angell, before he was conceiued in the wombe.

The Gospell on the purification of S. Marie the virgin.

Matth. 1.c
Luke 1.b
Luke 12.d
1. Reg. 1.d
Exod. 13.a
Num. 8.g

22 And when the dayes of her purification after the law of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the law of the Lorde, *Euery man child that first openeth the wombe, shall be called holy to the Lord,)

24 A

24 And to offer, as it is sayd in the lawe of the Lord,
a payre of turtle doues, or two yong Pigions.
25 And beholde, there was a man in Hierusalem,
whose name was Simeon, and the same man was iust
and godly, looking for the consolation of Israel: and the
holy Ghost was vpon him.
26 And a reuelation was giuen him of the holy ghost,
not to see death before he had seene the Lord Christ.
27 And he came by inspiration into the temple: and
when the parents brought in the child Iesus, to doe for Leuit. 20. b
him after the custome of the *lawe. C
28 Then tooke he him vp in his armes, & praised God,
and sayd,
29 Lord, now lettest thou thy seruant depart in peace,
according to thy promise.
30 For mine eyes haue seene thy saluation,
31 Which thou hast prepared before the face of al peo-
ple,
32 A light to be reuealed to the Gentiles, and the glo-
ry of thy people Israel.
33 And his father and his mother marueled at those
things which were spoken of him.
34 And Simeon blessed them, and sayd vnto Mary
his Mother. Behold, this child is set to be the fall and
rising againe of many in Israel, and for a signe which
is spoken against.
35 (And moreouer, the sword shall pearce thy soule)
that the thoughts of many hearts may be opened.
36 And there was a Prophetisse, one Anna, the F
daughter of Phanuel, of the tribe of Aser, which was of
great age, and had liued with an husband seuen yeeres
from her virginitie.
37 And she had beene a widow about fourescore and
foure yeeres which departed not from the temple, but
serued God with fastings and prayer night and day.
38 And she comming at the same instant vpon them
likewise gaue thankes vnto the Lord, and spake of him to
all them that looked for redemption in Hierusalem.
39 And when they had performed all thinges accor-
ding to the law of the Lord, they returned into Galilee,
to their owne citie Nazareth.
40 And *the child grew and waxed strong in spirite, 1. Reg. 1. c
and was filled with wisedome, and the grace of God
was vpon him.
41 Now his parents went to Hierusalem euery yeere

Exod.12.a Leuit.23.c *at the feast of the passeouer.

G 42 And when he was twelue yeares old, they ascended vp to Hierusalem, after the custome of the feast.

43 And when they had fulfilled the dayes, as they returned home, the child Iesus abode still in Hierusalem, and Ioseph and his mother knew not of it.

44 But they supposing him to haue bin in the company came a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three dayes, they found him in the temple, sitting in the midst of the doctors, hearing them, and posing them.

Matth.7.d Marke 1.c 47 *And all that heard him, were astonied at his vnderstanding and answeres.

48 And when they saw him, they were amazed: and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorrowing.

H 49 And he sayd vnto them, How is it that ye sought me? Wist ye not that I must goe about my fathers businesse?

Luke 9.c and 13.f 50 And *they vnderstood not that saying which he spake vnto them.

51 And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings in her heart.

52 And Iesus increased in wisdome and stature, and in fauour with God and men.

The Notes.

a Christ was subiect to the law, and in all things obeyed the law, that so he should deliuer vs from the Tyranny and curse of the law, & also thereby to giue vs an example, that we (though wee be made free by him from the curse thereof) ought to be obedient vnto all ordinances and lawes.

The iii. Chapter.

3 The preaching of Iohn. 13 The age and genealogie of Christ.

A NOwe in the fiftéenth yeere of the raigne of Tiberius Cesar, Pontious Pilate being Liefetenant of Iurie, and *Herod being Tetrach of Galilee, and his brother Luke 21.f Philip Tetrach of Iturea, and of the region of the Trachonites, and Lysanias the Tetrach of Abilene,

2 When Annas and Caiaphas were the high priestes, the worde of the Lord came vnto Iohn, the sonne of Zacharias

rias in the wilderneſſe.
And he came into all the coaſts about Iordan, preaching the baptiſme of repentance, for the remiſſiõ of ſins,
As it is written in the booke of the words of Eſaias the prophet, ſaying, *The voice of a crier in the wildernes, prepare ye the way of the Lord, make his paths ſtraight. Eſay 40.a
Euery valley ſhalbe filled, and euery mountaine and hill ſhal be brought low, & things that be crooked, ſhalbe made ſtraight, & the rough waies ſhalbe made plaine.
And all fleſh ſhall ſee the ſaluation of God.
Then ſayd he to the people that were come forth to be baptiſed of him, *O generation of vipers, who hath warned you to flee from the wrath to come? Matth. 3.b
Bring forth therefore due fruits of repentance, and begin not to ſay within your ſelues, We haue Abraham our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham. Matth. 3.b
Now alſo is the axe layd vnto the roote of the trees: euery tree therefore which bringeth not forth good fruit, is hewen downe and caſt into the fire.
And the people aſked him, ſaying, *What ſhall we then do?
He anſwereth, and ſaith vnto them, He that hath two coates, let him part with him that hath none, and he that hath meat, let him do likewiſe.
Then came publicanes alſo to bee baptiſed, and ſaid vnto him, Maiſter, what ſhall we do? Actes 2.f
And he ſayd vnto them, aRequire no more then that which is appointed vnto you. Matth 3.b C
The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we do? And he ſayd vnto them, Do violence to no man, neither accuſe any falſly, and be content with your wages.
As the people waited, and al men muſed in their hearts of John, whether he were very Chriſt,
John anſwered, ſaying vnto them all, *Indeede I baptiſed you with water, but one ſtronger then I cometh, whoſe ſhoes latchets I am not worthy to vnloſe, he ſhall baptiſe you with the holy Ghoſt, and with fire. Matth. 3.b Marke 1.a Iohn 1.d
*Which hath his fanne in his hand, & will throughly purge his floore, & will gather the wheat into his barne: but the chaffe will he burne vp with fire vnquenchable. Matth. 3.b
And many other things in his exhortatiõ preached he vnto the people. Matth. 14.a Marke 6.c
*Then Herod the Tetrach, when he was rebuked

of him for Herodias his brother Philips wife, and
all the euils that Herod did.
D 20 And ded this aboue all, and shut vp Iohn in pri-
Marke 3.b 21 Now it came to passe, as all the people were bap-
Marke 1.b tized, and* when Iesus was baptized, and did pray,
Iohn ..c the heauen was opened.
22 And the holy Ghost came downe in a bodily shape
Esay 42.c like a doue vpon him, and a voice came from heauen
which said,* Thou art my beloued sonne, in thee I am
well pleased.
23 And Iesus himselfe began to be about thirty yeres
Matth. 13.3 of age,* being (as he was supposed) the sonne of Ioseph
Marke 4.a which was the sonne of Heli,
Luke 3.c
Iohn 6.c 24 Which was the sonne of Matthat, which was the
sonne of Leui, which was the son of Melchi, which was
the son of Iana, which was the son of Ioseph,
25 Which was the son of Mattathias, which was
the son of Amos, which was the sonne of Naum, which
was the son of Hesly, which was the sonne of Nagge,
26 Which was the son of Maath, which was the son
of Mattathias, which was the sonne of Semei, which
was the son of Ioseph, which was the sonne of Iuda,
27 Which was the son of Ioanna, which was the son
of Rhesa, which was the son of Zorobabell, which was
E the son of Salathiel, which was the sonne of Neri,
28 Which was the son of Melchi, which was the son
of Addi, which was the sonne of Cosam, which was the
son of Elmodam, which was the sonne of Er,
29 Which was the son of Iose, which was the son of
Eliezer, which was the son Iorim, which was the son of
Matthat, which was the son of Leui,
30 Which was the son of Simeon, which was the
son of Iuda, which was the son of Ioseph, which was
the son of Ionan, which was the son of Eliacim,
31 Which was the sonne of Melcha, which was the
sonne of Menam, which was the sonne of Mattatha,
which was the sonne of Nathan, which was the son of
Dauid.
32 Which was the son of Iesse, which was the son
of Obed, which was the son of Boaz, which was the son
of Salmon, which was the son of Naasson,
33 Which was the son of Aminadab, which was the
son of Aram, which was the son of Esrom, which was
the son of Phares, which was the son of Iuda,
34 Which was the sonne of Iacob, which was the

of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor,
35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, F
36 Which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech,
37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Malaleel, which was the son of Canan,
38 Which was the sonne of Henos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

The Notes.

a By these that come to Iohn we learne to be content with our Stipend and Salaries, in what office soeuer we be, and that whatsoeuer we take besides, it is bribery. And also here we be taught where to learne our dutie, that is of Gods word.

The iiii. Chapter.

1 *The temptation and fasting of Christ,* 41 *The deuils confesse Christ and are of him reproiued.*

IEsus being full of the holy Ghost, returned from Jordan, *and was led by the same spirit into wildernesse, A Matth. 4.a Marke 1.b
2 Being forty dayes tempted of the deuill, and in those dayes did he eate nothing: and when they were ended, he afterward hungred.
3 And the deuill sayd vnto him, If thou be the sonne of God, commaund this stone that it be made bread.
4 And Jesus answered him, saying, It is written, *That man shall not liue by bread only, but by euery word of God. Deut. 8.a Matth. 4.a
5 And when the deuill had taken him vp into an high mountaine, he shewed him all the kingdoms of the world in a moment of time.
6 And the deuill sayd vnto him, All this power will I giue thee euery whit, and the glory of them, for that is deliuered vnto me, and to whomsoeuer I will, I giue it.
7 If thou therefore wilt worship me, it shal be al thine. B
8 Jesus answering, said vnto him, Get thee hence behinde me, Satan, for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serue. Deut. 6.c and 10.d Marke 4.b Psal. 91.d
9 And he carried him to Hierusalem, and set him on a pinacle of the temple, and sayd vnto him, If thou be the

sonne of God, cast thy selfe downe from hence.

10 For it is written, that* hee shall giue his Angels charge ouer thee, to keepe thee.

11 And in their hands they shall beare thee vp, lest thou dashe not thy foote at any time against a stone.

12 And Jesus answering, sayd vnto him, it is sayd, *Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, he departed from him for a season,

¶ 14 And Jesus returned by the power of the spirit into Galilee, and there went a fame of him throughout all the region round about.

15 And he taught in their Synagogues being glorified of all men.

16* And he came to Nazareth, where he was nursed, and as his custome was, hee went into the Synagogue on the Sabboth day, and stood vp for to read.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place where it is written,

18* The spirit of the Lord vpon me, because he hath annointed me, to preach the Gospell to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at liberty them that are bruised:

19 And to preach the acceptable yeere of the Lord.

20 And when he had closed the booke, and giuen it againe to the minister, hee sate downe: and the eyes of all them that were in the Synagogue, were fastened on him.

¶ 21 And he began to say vnto them, This day is this scripture fulfilled in your eares.

22 And all bare him witnesse, *and wondered at the gratious wordes that proceeded out of his mouth. And they sayd, is not this Josephs sonne?

23 And he sayd vnto them, Ye will vtterly say vnto me this prouerb, Physition, heale thy selfe: Whatsoeuer we haue heard done in Capernaum, do the same here also in thine owne countrey.

24 And he sayd, verily I say vnto you, *No prophet is accepted in his owne countrey.

25 But I tell you of a truth, *many widowes were in Israel in the dayes of Elias, when the heauen was shut vp three yeares and sixe monethes, when great famine was throughout all the land:

Psal. 91.c

Deut. 6. e
Marke 4.g

Matth. 13.g
Marke 6.a

Exod. 8.b

Esay 61.a

Matth. 7.g
Marke 1.c
Luke. 2.c

Matth. 13.g
Marke 6.a
Act. 8.7d
Iames 5.d

26 And vnto none of them was Elias sent, saue vnto
Sarepta a citie of Sidon, vnto a womā ẏ was a widow.
27 *And many lepers were in Israel in the time of E- 4. Reg. 5. d
liseas the Prophet, and non of them was cleansed, sauing
Naaman the Syrian.
28 And all they in the Synagogue, when they heard E
these things, were filled with wrath:
29 And rase vp, and thrust him out of the citie, and lead
him euen vnto the *top of the hill (whereon their citie was *The Greeke
built,) that they might cast him downe headlong. readeth brow
30 But he passing through the midst of them, went of the hill.
his way:
31 And came downe to Capernaum a citie of Galile,
and there taught them on the Sabboth dayes.
32 *And they were astonied at his doctrine: for his Matth. 7. d
teaching was with power. and 13. g
33 *And in the Synagogue there was a mā which had Marke 1. c
a spirit of a foule diuel, and cryed out with a loud voice. Marke 1. c
34 Saying, Let vs alone, what haue we to doe with
vs, thou Iesus of Nazareth? Art thou come to destroy
vs? I know who thou art, euen the holy one of God.
35 And Iesus rebuked him, saying, hold thy peace, & F
come out of him. And when the deuill had thrown him
in the middes, he came out of him, and hurt him not:
36 And feare came on them all, and they spake among
themselues saying, what manner of saying is this? For
with authority and power hee commaundeth the foule
spirits and they come out.
37 And the fame of him went out into euery place of
the countrey round about.
38 And when he was risen out of the Synagogue, hee Matth. 8. b
entred into *Simons house, and Simons wiues mother Marke 1. c
was taken with a great feuer, and they made intercession
vnto him for her.
39 And he stood ouer her, and rebuked the feuer, & it left
her. And immediatly she rose, and ministred vnto them.
40 When the sun was downe, al they that had any sick
with diuers diseases, brought them vnto him: & when he
had layd his hands on euery one of them, he healed them. Marke 1. c
41 And deuils also came out of many, crying and say-
ing, Thou art that Christ the sonne of God. And he rebuk-
ing them, suffered them not to speake: for they knew that
he was Christ.
42 And when it was day, he departed, and went into a
desart place, and the people sought him, & came to him, & G

kept him, that he should not depart from them.

43 And he sayde vnto them, I must preach the kingdome of God to other cities also: for therefore am I sent.

44 And he was preaching in ỳ synagogues of Galilee.

The Notes.

a If at any time we ouercome Satan through the grace giuen vs of God, let vs not therefore be proud, or thinke that we are without perill: but rather let vs be circumspect and wary: for Satan will come vpon vs againe as he did vpon Christ, whom (after he had bin ouercommed by him) he tempted many waies by his limmes.

The v Chapter.

1 *Christ teacheth out of the ship.* 36 *New and olde agree not.*

A

IT came to passe, that when the people preased vpon him, to heare the word of God, he was standing by the lake of Genezareth,

2* And he saw two ships stand by the lakes side: but the fisher men were gone out of them, and were washing their nets.

3 And when he was entred into one of the ships which perteined to Simon, he praied him that he would thrust out a little from the land: and he sate downe and taught the people out of the ship.

4 When he had left speaking, he sayde vnto Simon, Launch out into the deepe, and let slip your nets to catch.

5 And Simon answering, sayd vnto him, Master, we haue laboured all night, & haue taken nothing: neuertheless, at thy commaundement I will loose forth the net.

6 And when they had this done, they inclosed a great multitude of fishes, but their net brake:

7 And they beckened vnto their partners, which were B in the other ship, that they should come & help them. And they came, & filled both the ships that they sunke againe.

8 When Simon Peter saw this, he fell downe at Iesus knees, saying, a Goe out from me, for I am a sinfull man, O Lord.

9 For he was vtterly astonied, and all that were with him, at the taking of the fishes which they had caught together.

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men.

11 And when they had brought vp their boates to shore, they forsooke all, and followed him.

12 A

he Gospel
the v.
nday after
Trinitie
arke 4.c

12 And it came to passe, that when hē was in a certain
citie, behold, there was a man full of leprosie: and when he
had spyed Jesus, he fel flat on his face, and besought him,
saying, Lord, if thou wilt, thou canst make me cleane.
13 And when he had stretched forth his hand, he tou-
ched him, saying, I will: be thou cleane. And immediat-
ly the leprosie departed from him.
14 And he charged him to tell no man: but, go saith he, C
*and shewe thy selfe to the Priest, and offer for thy clen- Leuit. 14.2
sing, according as Moses commaunded, for a witnesse
vnto them.
15 But so much the more went their a fame abroade
of him, and much people came together to heare, and to
be healed of him from their infirmities.
16 And he kept himselfe apart in the wildernes, and
prayed.
17 And it came to passe on a certaine day as hee was
teaching, that there were Pharisees, and doctors of the
law sitting by, which were come out of all the townes of
Galilee, and Jurie, and Hierusalem: and the power of
the Lord was present, to heale them.
18 *And behold, men brought in a bed a man which Matth 9.2
was taken with a palsie: and they sought meanes to Marke 2.3
bring him in, and to lay him before him.
19 And when they could not finde on what side they
might bring him in because of the preasse, they went vpon
the top of the house, and let him downe through the ty-
ling, with his couch, euen into the mids before Jesus.
20 When he saw their faith, he sayd vnto him, Man,
Thy sinnes are forgiuen thee.
21 And the Scribes and the Pharisees beganne to D
thinke, saying, what fellow is this, which speaketh blas- *Or, reason.
phemies? *Who can forgiue sinnes, but God onely. Marke 2.6
22 But when Jesus perceiued their thoughts, he an- Esay 43.d
swering, said vnto them, What thinke ye in your hearts? and 44.d
23 Whether is easier to say, Thy sinnes be forgiuen Matth. 9.5
thee: or to say, Rise vp, and walke? Marke 2.9
24 *But that ye may know that the sonne of man hath Actes 2.29.
power to forgiue sinnes on earth (he saide vnto the sicke
of the palsie) I say vnto thee, Arise, and when thou hast
taken vp thy couch, goe into thine house.
25 And immediatly he arose vp before them, and when
he had taken vp his couch whereon he lay, hee departed
to his owne house, glorifying God.
26 And they were al amazed, and they gaue the glory

vnto God, and were filled with feare, saying, Doubtlesse, we haue seene strange things to day.

Matth.9.a Marke 2.b

27 *And after these things he went forth, and saw a Publicane, named Leui, sitting at the receite of custome, and he sayd vnto him. Follow me.

E 28 And when he had left all, hee rose vp and followed him.

29 And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of other that sate at meate with them.

Matth 9.a Marke 2.b Luke 7.c and 15.a

30 *But they that were Scribes and Pharisees among them, murmured against his Disciples, saying, *Why do ye eat and drinke with Publicanes & sinners?

31 And Jesus answering, sayd vnto them, they that are whole, need not a Phisition, but they that are sicke.

32 I came not to call the righteous: but sinners to repentance.

33 And they sayd vnto him, Why do the Disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drinke.

Matth.9.b Marke 2.c

34 He sayd vnto them, * Can ye make the children of the Wedding chamber fast, while the Bridegroome is with them?

F 35 But the dayes will come: and when the Bridegroome shall be taken away from them, then shall they fast in those dayes.

36 Hee spake also vnto them a similitude. No man putteth a peece of new garment into an old vesture: for then the new renteth the old, and the peece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old vessels: for if he doe, the newe wine will burst the vessels, and runne out it selfe, and the vessels shall perish.

38 But new wine must be put into new vessels, and both are preserued.

39 No man also hauing drunke old wine, wil straightway haue new: for he saith, the old is better.

The Notes.

a They which eyther of simplicitie, or of superstition, or ignorance, doe thinke themselues vnworthie of Gods grace and flee from Christ, seeking comfort any other where besides are like vnto Peter: and also they that make of Christ an idol or an earthly tyrant, which would receiue no man mercifully vnto him.

The vi. Chapter.

The disciples plucke eares of corne on the Sabboth. 47
with what fruit the word of God is to be heard.

AND* it came to passe on the second Sabboth after the first, that hee went through the Corne fiels, and his Disciples plucked the eares of Corne, and did eate, rubbing them in their hands. A Matth.12.a Marke 2.d

2 And certain of the Pharisees said vnto the, Why do ye that, which is not lawful to doe on the sabboth daies?

3 And Jesus answering them, sayd, *Haue ye not read so much as this that Dauid did, when he himselfe was an hungred, and they which were with him: 1. Reg.21.a

4 how he went into the house of God, and did take and eate the shew *Bread, and gaue also to them that were with him, *which is not lawfull to eate, but for the Priests onely? 1.Reg.21.a Exod.25.c

5 And hee sayd vnto them, That the sonne of man is Lord also of the Sabboth day.

6 *And it came to passe also in another Sabboth, that hee entered into the Synagogue, and taught: and there was a man whose right hand was dryed vp. Matth.12.b Marke 3.a

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabboth day, that they might find how to accuse him. B

8 But hee knew their thoughtes, and sayd to the man which had the withered hand, Rise vp, and stand forth in the middest. And he arose, and stood forth.

9 Then sayde Jesus vnto them, I will aske you a question, Whether is it lawfull on the Sabboth daies to do good, or to do euill: to saue ones life, or to destroy it?

10 And when he had beheld them all in compasse, he said vnto the man, Streteh forth thy hand, and he did so: & his hand was restored againe as whole as the other. 3.Reg.13.b

11 And they were filled with madnes, and communed together among themselues, what they might do to Jesus. Matth.12.b Marke 3.a

12 And it came to passe in those dayes, *that he went out into a mountaine to pray, and continued all night there in prayer to God. Matth.14.d

13 And when it was day, he called his disciples, *and of them he chose twelue, whom also he called apostles. Matth.10.a Marke 3.b

14 (Simon, whom also he named Peter, & Andrew his brother, James and John, Philip & Bartholomew,

15 Matthew, and Thomas, James the sonne of Alphens, and Simon which is called Zelotes: C

Matth.4.d Marke 3.a Matth.4.d Iohn 16.a

16 And Iudas, Iames brother, and Iudas Iscariot (which also was the traitour.)

17 And when he came downe with them, he stood in the plaine field, and the companie of his Disciples, * and great multitude of people out of all Jury, and Hierusalem, and from the sea coast * of Tyre and Sydon, which came to heare him, and to be healed of their diseases,

18 And they that were vexed with foule spirites: and they were healed.

19 And all the people preased to touch him: for there went vertue out of him, and healed them all.

Matth.5.a

20 And when he had lifted vp his eyes vpon his disciples, hee sayd, * Blessed be yee poore: for yours is the kingdome of God.

D

21 Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye that weepe now: for ye shall laugh.

22 Blessed are ye when men shal hate you, and when they shall seperate you from their company, and shal raile on you, and put out your name as euill, for the sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for behold, your reward is great in heauen: for in like maner did their fathers vnto the Prophets.

Amos 6.a

24 * But woe vnto you that are a rich: for ye haue your consolation.

25 Woe vnto you that are full: for ye shall hunger. Woe vnto you that now laugh: for ye shall mourne and weepe.

26 Woe vnto you when all men shal praise you: for so did their father to the false prophets.

27 But I say vnto you which heare, Loue your enemies: do good to them which hate you:

E

28 Blesse them that curse you: and pray for them which wrongfully trouble you:

29 And vnto him that smiteth thee on the one cheeke offer also the other: * and him that taketh away thy cloke forbid not to take thy coate also.

Matth.5.g

30 Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

Matth.7.b Leuit.31.d Tob.4.c Mark.5.g

31 * And as yee would that men should doe vnto you, doe ye also to them likewise.

32 * For if ye loue them which loue you, what thanke haue ye: for sinners also loue their louers.

33 And if yee doe good for them which doe good to you, what thanke haue ye: for sinners also doe euen the same.

34 And

34 And if ye lend to them, of whom ye hope to receiue, what thanke haue ye? for sinners also lend to sinners, to receiue such like againe.

35 But loue ye your enemies, and do good, and lend, looking for nothing againe: and your reward shall bee great, and ye shalbe the children of the highest: for he is kinde to the vnkind, and to the euill. F

36 Be ye therefore mercifull, as your father also is mercifull. *The Gospell on the iiii. Sunday after Trinitie.*

37* Iudge not, and ye shall not be iudged at all: condemne not, and ye shall not be condemned at all: forgiue, and ye shalbe forgiuen.

38* Giue, and it shal be giuen vnto you, good measure, pressed downe, shaken together, and running ouer, shal men giue into your bosoms: * for with the same measure that ye meete withall, it shalbe measured to you againe. Matth. 7. a Pro. 11. d Matth. 7. a Marke 4. d

39 And he put forth a similitude vnto them, * Can the blind lead the blinde: Shall they not both fall into the ditch? Matth. 15. b

40* The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shalbe as his master is. Iohn 13. c

41* And why seest thou the mote that is in thy brothers eie, but considerest not the beame that is in thine own eie? Matth. 7. a

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye: when thou thy selfe seest not the beame that is in thine owne eye? thou hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye. G

43 * For it is not a good tree that bringeth forth euill fruite, neither is that an euill tree that bringeth forth good fruit. Matth. 12. c

44 For euery tree is knowne by his owne fruite: for of thornes doe not men gather figges, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his hart bringeth forth that which is good: and an euill man out of the euill treasure of his heart bringeth forth that which is euill: for of the abundance of the heart his mouth speaketh. Matth. 12. c

46 Why call ye me, * Lord, Lord, & do not as I bid you? Psal. 40. b

47 I will shew you to whom he is like. Whosoeuer commeth to mee, and heareth my sayings, and doth the same, Matth. 7. b and 25. b

48* he is like a man which built an house, and digged deepe, and laid the foundation on the rock. And when the Matth. 7. d Iames 1. d

waters

waters arose, the flouds beat vehemently vpon the h
and could not moue it, for it was grounded vpon
49 But hee that heareth, and doth not, is like a
that without foundation built an house vpon the ea
against which the floudes did beate vehemently, and
fell immediatly and the fall of that house was great.

The Notes.

3 Here he speaketh of vngodly rich men, which haue al
comfort and trust in their riches. For riches of themselues
the good creatures of God, and his blessing, if we vse them
cording to his blessed will

The vii. Chapter.

2 *He healeth the captaines seruant.* 6 *The faith of the*
turion. 37 *The woman washeth his feet with her te*

A

Matth. 8. a
Iohn 4. f

When he had ended all his sayings in the audien
the people, *he entred into Capernaum.
2 And a certaine Centurions seruant, which
deare vnto him, being sicke, was in perill of death.
3 And when he heard of Iesus, he sent vnto him
Elders of the Iewes: beseeching him that hee w
come, and heale his seruant.
4 And when they came to Iesus, they besought
instantly, saying, Hee is worthy that thou shouldest
this for him.
5 For he loueth our nation, & hath built vs a synago
6 Then Iesus went with them. And when he was
not farre from the house, the Centurion sent friend
Matth. 8. a him, saying vnto him, *Lorde trouble not thy selfe:
am not worthy that thou shouldest enter vnder my r

B

7 Wherefore, I thought not my self worthy to come
thee: but say thou the a word, & my seruant shal be
8 For I am also a man set vnder power, hauing
me souldiers: and I say to one, Goe, and he goeth:
to another, Come, and he commeth: and to my ser
Doe this, and he doth it.
9 When Iesus heard these thinges, hee marueile
him, and turned him about, and sayd to the people
followed him, I say vnto you, I haue not found so g
faith no not in Israel.
10 And they that were sent, when they were retur
home, found the seruaut whole that had bin sicke.
11 And it came to passe the day after, that he went
to a citie called Naim: and many of his disciples
with him, and much people.

12 Now

The Gospell on the xvi. Sunday after Trinitie.

12 When he came nigh to the gate of the city, behold
here was a dead man carryed out, which was the onely
ne of his mother, and shee was a widow: and much
eople of the city was with her.
13 And when the Lord saw her, he had compassion on
er, and said vnto her, Weepe not.
14 And when he was come nigh: he touched the beer, C
and they that bare him stoode still.) And he sayde, yong
an, I say vnto thee, Arise.
15 And hee that was deade, sate vp, and began to
peake: * and he deliuered him to his mother.
16 And there came a feare on them all, and they gaue 3. Reg. 17. b
he glory vnto God, saying, * that a great Prophet is ri- 4. Reg. 4 f
n vp among vs, and verily God hath visited his people. Acts 9. c
17 And this rumour of him went forth throughout all Iohn 4. c
urie, & throughout all ỹ regions which lie round about. and 6. b
18 And the disciples of John shewed him of all these
ings.
19 * And John, when he had called vnto him two of his Matth. 9. a
Disciples, he sent them to Jesus, saying, Art thou he that
mmeth, or looke we for another?
20 When the men were come vnto him, they sayd,
ohn Baptist hath sent vs vnto thee, saying, Art thou he
at commeth, or looke we for another?
21 And in that same houre he cured many of their in- D
mities and plagues, and of euill spirites, and vnto ma-
y that were blind, he gaue sight.
22 Then Jesus answering, said vnto them, Goe your
y, and bring worde againe to John what thinges ye
ue seene, and heard, how that the * blinde see againe, Esay 33. a
e halte go, the lepers are clensed, the deafe heare, the and 41. c
ead rise, to the poore is the Gospel preached.
23 And happy is he whosoeuer shal not be offended at me.
24 * And when the messengers of John were depar- Matth. 9. c
d, he began to speak vnto the people concerning John:
hat went ye out into the wildernes for to see: A reede
aken with the wind?
25 But what went ye out for to see? A man clothed in
fraiment? Beholde, they which are gorgiously appa-
lled, and liue delicately, are in kings courts.
26 But what went ye foorth to see? A Prophet? yea
say vnto you, and more then a Prophet.
27 This is he of whom it is written, * Behold, I send Marke 11. a
y messenger before thy face, which shall prepare thy Marke 3. a
y before thee.

28 For

E 28 For I say vnto you, among womens children
is not a greter prophet thē John Baptist: neuerthele
that is least in the kingdome of God, is greater then
29 And all the people that heard him, and the
canes, being baptised with the baptisme of John,
fied God.
30 But the Pharisees and lawyers dispised the
sel of God, against themselues, being not baptised of
Matth. 3.a 31 And the Lord sayd, * whereunto shall I liken
Matth. 11.a men of this generation? for to what thing are they like
32 They are like vnto children sitting in the ma
place, and crying one to another, and saying, We
piped vnto you, and ye haue not danced: We haue m
ned to you, and ye haue not wept.
33 For John Baptist came, neyther eating bread,
drinking wine, and ye say, he hath a deuil.
34 The Sonne of man is come eating and drink
and ye say, Behold a gluttonous man, and a wine
ber, a friend vnto Publicanes and sinners.
F 35 And wisedome is iustified of all her children.
36 And one of the Pharisees desired him that
would eate with him, and hee went into the Phar
house, and sate downe to meat.
37 And behold, a woman in that Citie, which
sinner, when she knew that Jesus sat at meat in
sees house, shee brought an alablaster box of oynt
38 And stood at his feet behind him, weeping, a
gan to washe his feete with teares, and did wipe
cleane with the haires of her head, and all to kiss
feet, and annointed them with the oyntment.
39 When the Pharisee which had bidden him,
hee spake within himselfe, saying, If this man w
Prophet, he would surely know who, and what m
of woman this is that toucheth him, for she is a sinn
40 And Jesus answering, said vnto him, Simō, I
somewhat to say vnto thee. And he saith, Master,
41 There was a certain lender, which had 2. de
The one ought fiue hundred pence, and the other fi
G 42 When they had nothing to pay, hee forgaue
both, Tell me therefore, which of them will lou
most?
43 Simon answered, and sayde, I suppose th
whom he forgaue most. And he sayd vnto him, Th
truly iudged.
44 And he turned to the woman, and said vnto

eest thou this woman? I entred into thine house, thou
estme no water for my feete: but she hath washed my
te with teares, and wiped them with the haires of her
ad.
45 Thou gauest me no kisse: but this woman since the
me I came in, hath not ceased to kisse my feete.
46 Mine head with oyle thou didst not annoint: but
s woman hath annointed my feete with ointment.
47 Wherefore I say vnto thee, Many sinnes are for-
uen her, for she loued much: to whom little is forgiuen,
e same loueth little.
48 And he sayd vnto her, Thy sins are forgiuen thee. b
49 And they that sate at meate with him, began to say
thin themselues, who is this that forgiueth sins also?
50 And he sayd to the woman, *Thy faith hath saued Marke 5.6
e, goe in peace.

The Notes.

a We haue no need of the corporall presence of Christ: for
word onely (with the working of his holy spirit) can heale
both in body and soule.

The viii. Chapter.

Christ & his Apostles go from towne to towne & preach.
5 *The Parable of the seede,* 16 *and of the candle.*

1 And it came to passe afterward, that he himselfe went a
thoughout euery citie and village, preaching, and
shewing the glad tidings of the kingdome of God:
d the twelue were with him.
2 And also * certaine women which had beene healed
euill spirits and infirmities, Marye which is called
agdalen, out of whom went seuen deuils,
3 And Joanna, the wife of Chuza, Herods steward,
d Susanna, and many other, which ministred vnto
m of their substance.
4 When much people were gathered together, & were Luke 8.3.c
e vnto him out of all cities, he spake by a similitude. *The gospel on*
5 *The sower went out to sow his seede: and as he *Sexagesima*
ed, some fell by the wayes side, and it was troden *sunday.*
one, and the foules of the ayre deuoured it vp. Matth. 13.b
6 And some fell on stones, & assone as it was spring Marke 4.a
it withered away, because it lacked moisture. B
7 And some fell among thornes, * and the thornes sprag * Or rather
with it, and choaked it. thus, And
8 And some fell on good ground, & sprag vp, & bare fruit some fell a-
hundred folde. And as he sayd these things, he cried, mong thistles.

and the thi-
stles sprang
vp with it and
choake it.
Matth. 13.d
Marke 4.a
Esay 6.c
Matth. 13.d
Marke 4.a
Iohn 12.f
Actes 28.f
Rom. 11.b
Matth. 13.c
Marke 4.b

he that hath eares to here, let him here.

9 *And his disciples asked him, saying, What mā
of ſuch ſimilitude is this?

10 And he ſayd vnto them, Vnto you it is giuen to kn
the ſecrets of the kingdome of God: but to other by pa
bles, that when they ſee, they ſhould not ſee, and* wh
they here, they ſhould not vnderſtand.

11 The parable is this, *the ſeede is the word of G

12 Thoſe that are beſide the way, are they that he
then commeth the deuill, and taketh away the word
of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 They on the ſtones, are they, which when they he
receiue the word with ioy: and theſe haue no roots, w
for a while beleeue, and in time of temptation go awa

¶ 14 And that which fel among thornes, are they, wh
when they haue heard, go forth, & are choaked with ca
& riches, & voluptious liuing, and bring forth no fruit.

15 But that, which fell on the good grounde, are t
which with a pure and good heart heare the worde, a
keepe it, and bring forth fruit through patience.

Matth. 5.b
Mark 4.b
Luk. 11.c
Matth. 10.c
Marke 4.c
Luke 12.a

16 *No man when he lighteth a candle, coueret
with a veſſell, or putteth it vnder a bed: but ſetteth it
candleſticke, that they which enter in may ſee the ligh

17 * For nothing is ſecret, that ſhal not be made m
nifeſt, neither any thing hid, that ſhall not bee know
and come to light.

18 Take heed therefore how ye heare: for whoſo
hath, to him ſhalbe giuen: *and whoſoeuer hath not, fr
him ſhal be taken, euen that ſame which he ſuppoſeth
he hath.

Matth. 14.d
And 25.c
Marke 4.c
Luke 19.d
Matth 12.d
And 25.c
Marke 4.d
Luke 19.d
Matth. 12.d
Mark 4.d

19 *Then came to him his mother and his breth
and could not come at him for preſſe.

20 And it was told him by certeine, which ſayd, T
mother and thy brethren ſtand without, willing to
thee.

21 Hee anſwered, and ſayd vnto them, My mot
and my brethren, are theſe which here the word of G
and doe it.

D

Matth. 8.d
Marke 4.f

22 *And it came to paſſe on a certaine day, that h
went into a ſhip, and his diſciples alſo: and he ſayd u
them, let vs go ouer vnto the other ſide of the lake. A
they lanched forth.

23 But as they ſailed, he fell a ſleepe: and there ca
downe a ſtorme of wind on the lake, and they were f
led with water, and were in ieopardie.

24 A

24 And they came to him, & awoke him, saying, Ma-
, master, we are lost. Then he arose, and rebuked the
de, and the tempest of water: and they ceased, and it
red calme.
25 And he sayd vnto them, Where is your faith? And
feared, and wondered, saying one to another, who
is? for he commandeth both the windes and water,
they obey him.
26 *And they sailed vnto the region of the Gadare- Matth.8.d
s, which is ouer against Galilee. Marke 5.a
27 And whē he went out to lād, there met him out of ꝑ
a certaine man which had deuils long time, & ware
lothes, neither abode in any house, but in graues.
28 Whē he saw Jesus & had cried aloud, he fel downe
e him, and with a loud voice, sayd, *What haue I to &
with thee, Jesus, thou sonne of God most highest? I Matth.8.e
ech thee torment me not. Marke 5.a
29 (For he commanded the foule spirit to come out of
man: for often times he had caught him, and he was
nd with chaines, and kept with fetters: and he brake
bands, and was carried of the fiend into the wilder-
e.)
30 And Jesus asked him, saying, what is thy name?
he sayd, Legion: because many deuils were entred
him.
31 And they besought him that he would not com-
nd them to goe out into the deepe.
32 And there was there an heard of many swine, fee-
on an hill: and they besought him that hee would
r him to enter into them: and he suffered them.
33 Then went the deuils out of the man, and entred
the swine: & the heard ran headlong with violence
the lake, and were choaked.
34 When the heard men saw what was done, they
and when they were departed, they told it in the
, and in the villages.
35 Therfore they came out to see what was done, and
e to Jesus, and found the man out of whom the de- F
were departed, sitting at the feet of Jesus, clothed,
in his right mind: and they were afraid.
36 They also which saw it, told them by what means
at was possessed of the deuils, was healed. Matth.8.c
37 Then the whole multitude of the countrey, about ꝑ Marke 5.b
arenites, besought him that he would depart from
, for they were taken with great feare: & he gat him
vp

Marke 5.b vp in the ship, and returned backe againe.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him, but Iesus sent him away, saying,

*Or, what great things God hath done vnto thee.

39 Goe home againe to thine owne house, and shew what* things soeuer God hath done for thee. And he went his way, and preached throughout all the Citie, what things soeuer Iesus had done vnto him.

40 And it came to passe, that when Iesus was come againe, the people receiued him: for they were all waiting for him.

Matth.9.d Marke 5.c

41* And behold, there came a man named Iairus, & he was a ruler of the synagogue, & he fell downe at Iesus feete, praying him that he would come into his house:

G

42 For he had but one daughter onely, vpon a twelue yeeres of age, and she lay a dying. But as he went, the

Matth.9.c

people thronged him.

Mar.5.c

43* And a woman hauing an issue of bloud twelue yeeres, which had spent all her substance vpon Physitions, neither could be holpen of any,

44 Came behind him, and touched the hemme of his raiment: and immediatly her issue of bloud stenched.

45 And Iesus sayd, Who is it that toucheth me? When euery man denied, Peter, and they that were with him, sayd, Master, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Iesus sayd, Some body hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell at his feete, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he sayd vnto her, Daughter, be of good comfort,* thy faith hath saued thee, (goe in peace.)

Matth.2.d Marke 5.c

49 While he yet spake, there commeth one from the

H

ruler of the Synagogues house, saying to him, Thy

Matth.19.c

daughter is dead, disease not the Master.

Marke 5.f

50 But when Iesus heard that word, hee answered him, saying,* Feare not, beleeue onely, and thee shall be made whole.

51 And when he came into the house, he suffered no man to go in with him, saue Peter, and James, and John, and the father and the mother of the maiden.

Iohn 11.d

52 Euery body wept and sorrowed for her: & he sayd, Weepe not, the damsell is not dead,* but a sleepeth.

53 And

53 And they laughed him to scorne, knowing that she was dead.

54 And hee thrust them all out, and tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she arose straightway: and he commaunded to giue her meate.

56 And her parentes were all astonied: but he warned them that they should tell no man what was done.

The Notes.

a Al that are dead in Christ they doe but sleepe: for it is easier for him to raise them from death, then for one man to wake another out of sleepe.

The ix. Chapter.

2 The Apostles are sent to preach Christ. 57 Of three that would follow Christ, but after diuers sorts of looking backe

1 Then when he had called the twelue together, gaue them power and authoritie ouer all diuels, & to heale diseases. A Matth. 13.c Marke 3.b and 6.b

2 And he sent them to preach the kingdome of God* and to heale the sicke. Luke 6.e

3 And he said vnto them, Take nothing to your iourney, neither rod, nor scrip, neither bread, neither money, neither haue two coates a peece.

4* And whatsoeuer house yee enter into, there abide, and thence depart. Marke 6.a

5* And whosoeuer will not receiue you, when yee goe out of that citie, shake of the very dust from your feete, for a testimonie against them: Matth. 10.b Marke 6.b

6 And they departed, and went through the townes, preaching the Gospell and healing euery where.

7* And Herod the Tetrach heard of al that was done by him: and he doubted because that it was said of some, that Iohn was risen from death: B Matth. 6.b

8 And of some that Elias had appeared: and of some, that one of the old prophets was risen. Matth. 14. Marke 6.

9 And Herod said, *John haue I beheaded: but who is this, of whom I heare such thinges? And he desired to see him.

10 And the Apostles when they returned, told him all that they had done. And he tooke them, & went aside into a solitary place nigh vnto the citie, called Bethsaida.

11 Which when the people knew, they followed him: and when he had receiued them, he spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 And when the day began to weare away, then came the twelue & said vnto him, Send the people away, that they

they may goe into the villages and fieldes round about, and lodge, and get meat: for we are heare in a place of wildernesse.

13 But he sayd vnto them, giue ye them to eate. And they sayd, we haue no more but fiue loaues, & two fishes, except we should go and buy meat for all this people.

14 And they were about fiue thousand men. And he said vnto his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and made them all to sit downe.

16 And when he had taken the fiue loaues, & the two fishes, and looked vp to heauen, he blessed them, & brake them, and gaue to the disciples to set before the people.

17 And they did eate, and were satisfied. And there was taken vp of that remained to them, twelue baskets full of broken meat.

18* And it came to passe, as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19* They answering, sayd, John the Baptist: some say, Elias: & some say, that one of the old prophets is risen.

20* He sayd vnto them, but whom say yee that I am? Peter answering, sayd, Thou art that Christ of God.

21* And he warned and commaunded them to tell no man that thing:

22 Saying,* That the sonne of man must suffer many things, and be reprooued of the Elders, and of the high Priests and Scribes, and be slaine, & rise the third day.

23 And he sayd to them all, if any man will come after me, let him deny himselfe, and take vp his crosse daily and follow me.

24* For whosoeuer will saue his life, shall loose it: but whosoeuer shall loose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if he win the whole world, and loose himselfe, or run in danger of himselfe?

26* For whosoeuer shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in the glory of himselfe, and of his father, and of the holy Angels.

27 I tell you of a truth,* There be some standing here, which shall in no wise taste of death, till they see the kingdome of God.

28* And it came to passe, about an eight dayes after these sayinges, he tooke Peter, and John, and James, and went vp into a mountaine to pray. 29 And

Matth. 16.c
Marke 8.c

Matth. 16.c
Marke 8.c
Matth. 16.c
John 9.c
Matth. 17.c
Marke 9.c
Luke 24.b

Matth. 16.a
Luke 6.d
Luke 12.c

Matth. 10.c
Luke 8.d
Luke 12.a
Matth. 16.d
Luke 8.c

Luke 17.a
Luke 9.a

29 And it came to passe as he prayed, the fashion of his countinance was changed, and his garment shining very white.

30 And behold, there talked with him two men, which were Moses and Elias,

31 That appeared in glory, and spake of his departing, which he should end at Hierusalem.

32 But Peter, and they that were with him, were heavy with slepe: and when they awoke, they sawe his glory, and the two men standing with him.

33 *And it came to passe, as they departed from him, Peter sayd vnto Jesus, Master, it is good being here for vs, & let vs make three tabernacles, one for thee, & one for Moses, and one for Elias, not knowing what he said.

34 While he thus spake, there came a cloud, and ouershadowed them, and they feared when they were come into the cloud.

35 And there came a voice out of the cloud, saying, This is my deare sonne, here him

36 And assoone as the voice was past, Jesus was found alone, and they kept it close, and told no man in those dayes any of those things which they had seene.

37 *And it came to passe, that on the next day, when they were come downe frō the hil, much people met him.

38 And behold, a man of the company cryed out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue:

39 And see, a spirit taketh him, and sodainly he crieth, and teareth him that he foameth againe, and with much paine departeth from him, when he renteth him.

40 *And I besought thy disciples to cast him out, and they could not.

41 Jesus answering, sayd, O faithlesse and peruerse nation, how long shal I be with you, and shall suffer you? bring thy sonne hither.

42 As he was yet a comming, the fiend rent him, and tare him: & Jesus rebuked the vncleane spirit, and healed the child, and deliuered him againe to his father.

43 And they were all amazed at the maiestie of God: but while they wondered euery one at all things which Jesus did, he sayd vnto his Disciples,

44 Let these sayinges sincke downe into your eares: For it will come to passe that the sonne of man shall be deliuered into the hands of men.

Matth. 17. a
Marke 10. a
F
2 Pet. 1. d
Matth. 17. b
Marke 1. b
Luke 3. d
Deut. 18. c
Matth. 17. b
Marke 9. b
Matth. 17. c
Marke 9. c
G
Marke 1. d
Luke 4. d
Matth. 16. c
Marke 8. d

45 *But they wist not what that word ment, and it was hid from them, that they should not vnderstand it: and they feared to aske him of that saying.

46 Then there arose a disputation among them, which of them should be the greatest.

47 When Jesus perceiued the thought of her heart, *he tooke a child and set him hard by him.

48 And sayd vnto them, Whosoeuer shall receiue this child in my name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: For he that is least among you all, the same shalbe great.

49 And John answering, sayd, Master, we saw one casting out deuils in thy name, * and wee forbad him, because he followed not thee with vs.

50 And Jesus sayd vnto him, * Forbid ye him not: for he that is not against vs, is with vs.

51 And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to go to Hierusalem,

52 And sent messengers before his face, & they went and entred into a village of the Samaritanes, to make ready for him.

53 And they did not receiue him, because his face was as though he would go to Hierusalem.

54 When his disciples, James and John saw this, they said, Lord, wilt thou that we cõmand fire to come down from heauen, * and consume them euen as Elias did?

55 Jesus turning about, rebuked them, saying, Ye wote not what maner of spirit ye are of.

56 For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certaine man said vnto him, * I will follow thee Lord, whethersoeuer thou goest.

58 And Jesus sayd vnto him, Foxes haue holes, and birds of the ayre haue nests: but the sonne of man hath not where to lay his head.

59 And hee saith vnto another. Follow me: And the same said, Lord, suffer me first to go and burie my father.

60 Jesus sayd vnto him, * Let the dead burie the dead: but goe thou and preach the kingdome of God.

61 And another said, Lord, * I will follow thee: but let me first go bid them farwell which are at home at my house.

62 Jesus said vnto him, No man haueing put his hand

the plough, and looking back, is apt to the kingdom of God.

The Notes.

2 God doth patiently tarry and looke for repentance at our hands: Therefore whoso euer hath a zeale of God according to knowledge: and is indued with his holy spirit, he shall be long suffering, and shall rather seeke to saue, then to destroy.

The x. Chapter.

He sendeth seuentie Disciples to preach, giuing them charge how to behaue themselues.

A Fter these things, the Lord appointed other seuentie also, and sent them two and two before his face, into euery city and place, whither he himself would come

2 Therefore said he vnto them, *The harueſt is great, but the labourers are few: pray ye therefore the Lord of the harueſt, to send forth labourers into his harueſt.

3 Goe your waies: *Behold I send you forth as lambs among woules.

4 Beare no wallet, neither scrip nor shoes, and *salute no man by the way.

5 Into whatsoeuer house ye enter, first say, *Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in the same house tarry still, eating and drinking such things as they haue: for the labourer is worthy of his reward, Goe not from house to house.

8 And into whatsoeuer city ye enter, and they receiue you: eate such things as are set before you:

9 And heale the sicke that are therin, and say vnto them, The kingdome of God is come nigh vpon you.

10 But into whatsoeuer Citie ye enter, and they receiue you not, goe your wayes out into the streetes of the same, and say,

11 Euen the very dust of your city which cleaueth on vs we do wipe of against you: notwithstanding be ye sure of this, that the kingdome of God was come nigh vpon you.

12 I say vnto you, that it shall bee easier in that day for Sodom, than for that citie.

13 *Woe vnto thee Chorazin, woe vnto thee Bethsaida: for if the mighty works had beene done in Tyre and Sydon, which haue bin done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

14 Therefore it shall bee easier for Tyre and Sydon at the day of iudgement, than for you.

A *The Gospell on S. Luke the Euangelists day.*

*Or, thrust foorth.

Matth. 10. b

4. Reg. 4. c

Matth. 10. c

B

Matth. 11. a

C

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

Matth.10.b Iohn 13.c

16 *He that heareth you, heareth mee: and hee that dispiseth you, dispiseth me: and he that dispiseth me, dispiseth him that sent me.

17 And the seuenty turned again with ioy, saying, Lord, euen the very diuels are subdued to vs through thy name.

Esay 14.e

18 And he sayd vnto them, *I saw Satan as it had bin lightening falling downe from heauen.

Actes 28.b

19 *Behold, I giue vnto you power to tread on Serpents and Scorpions and ouer all manner power of the enemie: and nothing shall by any meanes hurt you.

20 But in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in the heauens.

D

21 The same houre Iesus reioyced in the spirit, and said, *I confesse vnto thee father, Lord of heauen & earth, that thou hast hid these things from the wise & prudent, and hast opened them vnto babes: euen so father, for so it pleased thee.

Phil.4.a Apoc.13.b Matth.11.d Matth 17.d and 18.1 Iohn 7.d and 8.d Marke 12.d

22 *All things are giuē me of my father: no man knoweth who the sonne is, but the father: & who the father is, but the son, and he to whom the sonne will reueale him.

23 And he returned to his disciples, and said secretly, *Happy are the eyes, which see the things that ye see.

The Gospel on the xiii. Sunday after Trinitie.

24 For I tel you, that many prophets and kings haue desired to see those things which ye see, and haue not seen them: and to heare those things which ye heare, and haue not heard them.

25 And behold, a certaine Lawier stood vp, and tempted him, saying, *Master, what shall I doe to inherit eternall life?

Matth.13.d Matth 22.d

26 He said vnto him, What is written in the law? how readest thou?

27 And he answering, said, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, & with all thy mind, and thy neighbour as thy selfe.

Deut.9.a Matth.22.d Marke 12.c

E

28 And he sayd vnto him, Thou hast answered right, this doe, and thou shalt liue.

29 But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour?

30 And Iesus answering, sayd, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed leauing him halfe dead.

31 And it befell that there came downe a certayne Priest that same way, and when he saw him, hee passed by the other side.

32 And likewise a Leuite, when he went nigh to the place, came & looked on him, and passed vpon ꝑ other side.

33 But a certain Samaritain, as he iourneyed, came by him, & when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, powring in oyle and wine, and set him on his own beast, and brought him to a common Inn, & made prouision for him.

35 And on the morrow when hee departed, he toke out two pence and gaue them to the host, and sayd vnto him, Take cure of him: and whatsoeuer thou spendest more, when I come againe, I will recompence thee. F

36 Which nowe of these three, thinkest thou, was neighbour vnto him that fell among theeues?

37 And he sayd, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 Now it came to passe as they went, that he entred into a certaine village: and a certaine Woman named Martha, receiued him into her house.

39 And this woman had a sister called Mary, which also sate at Iesus feete, and heard his word.

40 But Martha was cumbred about much seruing, and came to him, and said, Lord, doest not thou care that my sister hath left me to serue alone? Bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, Thou art carefull, and troubled about many things:

42 Verily one is needfull, Mary hath chosen the good part, which shall not be taken away from her.

The Notes.

a Though we should worke miracles, and cast forth deuils, ought we in no wise to reioice therefore. For we shal haue no profite at all thereby, but other shall haue the profite that commeth therof. But this ought to be our chiefe ioy & comfort, that we are elect & chosen in Christ Iesus, afore the foundations of the world were laid, which is to be written in the book of life.

The xi. Chapter.

Christ teacheth his Disciples to pray. 14 He driueth out a dumbe deuill.

AND it was, ꝑ as he was praying in a certaine place, when hee ceased, one of his Disciples sayd vnto him, A

Matth.6.b

Lord, teach vs to pray, as Iohn also taught his disciples.

2 And he sayd vnto them, When ye pray, say, *Our father, which art in heauen, hallowed be thy name, Thy kingdome come. Thy will be done, in earth also as it is in heauen,

3 Our daily bread giue vs this day.

4 And forgiue vs our sinnes: for euen we forgiue euery man that trespasseth vs. And lead vs not into temptation, but deliuer vs from euill.

5 And hee sayde vnto them, Which of you shall haue a friend, and shall goe vnto him at midnight, and say vnto him, friend, lend me three loaues:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

B 7 And hee from within shall answere, and say, Trouble me not, the doore is now shut, and my Children are with me in bed: I cannot rise and giue thee.

8 I say vnto you, Though he will not rise, and giue him, because he is his friend: yet because of his importunity he will rise, and giue him as many as he needeth.

Matth.7.a
Iohn 16.f
Iacob 1.a

9 And I say vnto you, *aske, and it shall be giuen you: seeke, and you shall finde: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: & to him that knocketh, shal it be opened.

11 If the sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he asketh fish, will he for his fish giue him a serpent?

12 Or if he shal aske an egge, will he offer him a scorpion?

13 If ye then being euill, haue knowledge to giue good gifts vnto your children: how much more shal your father of heauen giue the holy spirit to them that desire it of him?

C 14 *And he was casting out a deuil, and the same was dumbe, and it came to passe, when the deuill was gone out, the dumbe spake, and the people wondred.

The Gospell in the iii sunday in lent.

15 But some of them sayde, Hee casteth out Deuils through Beelzebub, the chiefe of the Deuils.

16 And other tempting him, required of him a signe from heauen.

Matth.9.d
Marke 7.d
Matth.9.d
Marke 3.d
Luke.9.d
Marke 3.d

17 *But he knowing their thoughtes, sayd vnto them, Euery kingdome diuided against it selfe, is desolate: and a house diuided against a house falleth.

18 *If Satan also be diuided against himselfe, how shall his kingdome endure? Because yee say that I cast out deuils through Beelzebub.

19 If I by * Belzebub cast out deuils, by whom doe your children cast them out? therefore shall they bee your iudges. * The helpe of

20 But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you.

21 * When the strong man armed keepeth his pallace, his goods are in peace. D Math. 12. c

22 But when a stronger then he shall come vpon him, and ouercome him, hee taketh from him all his harneſſe, wherein he trusted, and deuided his ſpoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 * When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: and finding none, he saith, b I will returne into my house, whence I came out. Marke 12. d

25 And when he commeth hee findeth it ſwept, and garniſhed.

26 Then goeth he, & taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in and dwell there, and the laſt state of that man is worſe then the firſt.

27 And it came to paſſe as hee ſpake theſe thinges, a certaine woman of the companie lift vp her voyce, and ſayd vnto him, happie is the wombe that bare thee, and the papes which thou haſt ſucked.

28 But he ſayd, yea, rather happy are they that heare the word of God, and keepe it. E

29 When the people were gathered thicke together, he began to ſay, This is an euill nation: * they ſeeke a ſigne, and there ſhall no ſigne bee giuen them, but the ſigne of Jonas the Prophet. Matth. 8. c Marke 8. b

30 For as * Jonas was a ſigne vnto the Niniuites, ſo ſhall alſo the ſonne of man be to this nation. Iohn 6. d Ionas 2. c

31 The * Queene of the South ſhal riſe in iudgement with the men of this nation, and condemne them: for ſhe came from the vttermoſt partes of the earth, to heare the wiſedome of Solomon: and behold, a greater than Solomons heare. 3. Reg. 10. c 2. Par. 9. a Matth. 12. d

32 The men of Niniuie ſhall riſe in iudgement with this nation, and ſhall condemne them: for they repented at the preaching of Jonas, and beholde, a greater then Jonas is heare.

33 * No man when he hath lighted a candle putteth it in a priuie place, neither vnder a buſhel, but on a candleſticke, that they which come in, may ſee the light. Matth. 5. b Marke 4. b Luke 8. c

34 The

34 The candle of the bodie is the eye: therefore, when thine eye is single all thy body also is full of light: but when thine eye be euill, all the body also is full of darkenesse.

F 35 Take heede therefore that the light which is in thee, be not darkenesse.

36 If all thy body therefore, be cleare, hauing no part darke: then shall it be full of light, euen as when a candle doth light thee with brightnesse.

37 And as he spake, a certain Pharisee besought him to dine with him. And Jesus went in, and sate down to meate.

38 When the Pharisee saw it, he marueiled that he had not first washed before dinner.

Matth. 23.d 39 And the Lord sayd vnto him, * Now do ye Pharisees make cleane the outside of the cup, and the platter, but your inwarde parte is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 But rather giue almes of those things which are Or, prætent. *within: and behold, all things are cleane vnto you.

G 42 But woe vnto you Pharisees, * for ye tith mint, and Matth. 23.d rue, and all manner herbes, and passe ouer iudgement and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.

Matth. 23.d 43 Woe vnto you Pharisees: for yee loue the * vppermost seates in the Synagogues, and greetings in the markets.

44 Woe vnto you Scribes and Pharisees, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answered one of the Lawiers, and said vnto him, Master, thus saying, thou puttest vs to rebuke also.

Luke 11.a 46 And he sayd, * Woe vnto you also ye Lawyers: for Matth. 23.b ye lade men with burdens grieuous to be borne, and ye your selues touch not the burdens with one of your fingers.

Matth. 23.d 47 * Woe vnto you, for ye build the sepulchers of the Prophets, and your fathers killed them.

48 Truely ye beare witnes that ye allow the deedes of your fathers: for they killed them, and ye build their Sepulchers.

H 49 Therefore sayd the wisedome of God, * I will send Matth. 23.d them Prophets and Apostles, and some of them they shall slay and persecute:

50 That

50 That the bloude of all the Prophetes, which was shed from the foundation of the world, may be required of this generation.

51 From the bloud of* Abel, vnto the bloude of Zacharie, which perished betweene the altar and the temple: Verily I say vnto you, it shall bee required of this nation. Gen. 4 b 2. Pet 24. f

52 Woe vnto you lawyers, for yee haue taken away the key of knowledge: yee enter not in your selues, and them that came in, ye forbad.

53 When he thus spake vnto them, the Lawyers and the Pharisees began to vrge him vehemently, and to prouoke him to speake many things:

54 Laying wayte for him, and seeking to catch something out of his mouth, whereby they might accuse him.

The Notes.

a Heare we learne that GOD will graunt vs no manner of thinge that may bee hurtfull vnto vs. The cause then wherefore wee doe not obtaine all thinges that wee pray for, is that wee of a carnall affection doe aske hurtefull and pernitious things.

b When by the grace of God, wee are induced and brought into the knowledge of the truth then are wee deliuered from the power of Satan. Therefore wee must take heede that wee doe not (to our vtter destruction) returne againe vnto vs, that is to say, that we fall not againe into our olde infidelitie, superstition, and ignorance: then indeede shall wee be in worse case then euer we were before.

The xii. Chapter.

1 *The leuen of the Phærisees is to be auoided,* 10 *Against eare of earthly things.*

IN the meane time, when there was gathered together an innumerable multitude of people, in so much that they troad one on another, he began to say vnto his disciples, First of all beware of the leauen of the Pharisees, which is hypocrisie. A Marke 4.e Luke 8.d

2 For there is nothing couered, that shall not be vncouered, neither hid, that shall not be knowne. Matth. 10.d Luke 8.b

3 There

3 Therefore, whatsoeuer you haue spoken in darknes shalbe heard in the light: and that which ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses.

Matth. 10. d 4 * And I say vnto you my friendes. Be not afrayd of them that kill the body, and after that hath no more that they can do.

5 But I will forewarne you whom yee shall feare: feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you feare him.

6 Are not fiue sparrowes sold for two farthings, and not one of them is forgotten before God?

B 7 But euen the very hayres of your heade are numbred: Feare not therefore, ye are of more value then many sparrowes.

8 Also I say vnto you, Whosoeuer shall confesse me before men, him shall the sonne of man knowledge also before the angels of God.

9 But he that shall deny me before men, shalbe denied before the angels of God.

Matth. 12. c Marke 3. d 10 * And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: but vnto him that blaspheneth the holy Ghost, it shall not be forgiuen.

11 And when they bring you into the Synagogues, and vnto the rulers and officers, take ye no thought how or what thing ye shall answere, or what ye shall speake:

12 For the holy Ghost shal teach you in the same houre, what ye ought to say.

13 One of the company sayd vnto him, Master, speak to my brother, that he deuide the inheritance with me.

C 14 And he sayde vnto him, a Man, who made me a iudge, or a deuider ouer you?

15 And hee sayd vnto them, Take heede and beware of couetousnes: for no mans life standeth in the abundance of the things which he possesseth.

16 And he put forth a similitude vnto them, saying, The ground of a certayne rich man brought forth plentifull fruites:

17 And he thought within himselfe, saying, What shall I doe, because I haue no roome where to bestow my fruites?

18 And he sayd, This will I doe, I will pull downe my barnes, and build greater, and therein wil I gather all my fruits and my goods.

Eccle. 11. c 19 * And I will say to my soule, soule, thou hast much

goods laid vp in store for many yeeres, take thine ease, eate, drinke, and be merry.

20 But God said vnto him, thou fole this night do they require thy soule againe from thee: then whose shall those things be which thou hast prouided? Iere. 17.b Psal. 39.b

21 So is he that gathereth riches to himselfe, and is not rich towards God. D

22 And he spake vnto his disciples, Therefore I say vnto you, *Take no thought for your life, what yee shall eate, neither for the body what ye shall put on. Matth. 6.d 1. Pet. 5.c

23 The life is more then meat, and the body is more then rayment.

24 Consider the Rauens, for they neither sowe nor reape, which neither haue storehouse nor barne, and notwithstanding God feedeth them: how much more are yee better then the foules?

25 *Which of you with taking thought, can adde to his stature one cubite? Matth. 6.d

26 If yee then be not able to doe that thing which is least: why take ye thought for the remnant?

27 Consider the Lilies how they grow, they labour not, they spin not: and yet I say vnto you, that Solomon in all his royalty was not clothed like one of these.

28 If God so cloth the grasse, which is to day in the field, and to morrow is cast into the furnace, how much more will he cloth you, O ye of little faith? C

29 And aske not ye, what ye shall eate, or what ye shal drinke, neither be ye of double minde.

30 For all such thinges do the people of the worlde seeke for: and your father knoweth that ye haue neede of these things.

31 *But rather seeke yee after the kingdome of God, and all these things shall be added vnto you. Matth. 6.c 1. Tim. 6.b

32 Feare not O little flocke for it is your fathers good pleasure to giue you a kingdome. Eccle. 29.b Prou. 23.a

33 *Sell that ye haue, and giue almes: and prepare you bags which waxe not old, euen treasure that faileth not in the heauues, where no theefe approcheth, neither moth corrupteth. Matth. 19.c Marke 10.c

34 For where your treasure is, there will your heart be also.

35 *Let your loines be girded about, and b your lights burning. F

36 And ye your selues be like vnto men that waite for their Lord, when he will returne from the wedding, that Ephes. 6.c 1. Pet. 1.c

when

when he shall come and knocke, they may open vnto him immediatly.

37 Happy are those seruants, whom the Lord when he commeth shal find waking. Verily I say vnto you, that hee shall girde himselfe, and make them to sit downe to meate, and will come forth, and minister vnto them.

38 And if he shall come in the second watch, yea, if he shall come in the third watch, and find them so, happy are those seruants.

39 This vnderstand yee, that if the goodman of the house had knowne what houre the theefe would come, he would surely haue watched, & not haue suffered his house to be broken through.

Matth. 24. d
Marke 13. c

40 *Be yee therefore ready also, for the sonne of man commeth at an houre when ye thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or vnto all?

G

42 And the Lord sayd, * Who is a faithful and wise steward, whom the Lord shall make ruler ouer his houshold, to giue them their portion of meate in due season?

Matth. 24. d
Marke 13. c
Pet. 4. 10. c

43 Happy is that seruant, whom his Lord when he commeth shall find so doing.

44 Of a truth I say vnto you, that hee will make him ruler ouer all his substance.

Matth. 24. d

45 But, & if that seruant say in his heart, * My Lord delayeth his comming: & shall begin to smite the seruants and maidens, and to eate and drinke, and to be drunken:

46 The Lord of that seruant will come in a day when he looketh not for him, and at an houre when he is not aware, and will hew him in peeces, and will set him his portion with the vnbeleeuers.

47 And the seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48 But he that knew not, and did commit things worthie of stripes, shall be beaten with fewe stripes. For vnto whomsoeuer much is giuen, of him shall much be required: and to whome men haue committed much, of him will they aske the more.

H

49 I am come to send fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding, I must be baptised with a baptisme, and how I am pained till it be ended?

Matth. 10. d

51 *Suppose ye that I come to send peace on earth? I tell you, Nay, but rather diuision.

52 fo

52 For from henceforth there shal be fiue in one houſe
ided, three againſt two, and two againſt three.
53 The father ſhal be diuided againſt the ſonne, & the
ne againſt the father: the mother againſt the daugh-
r, and the daughter againſt the mother: the mother in
w againſt the daughter in lawe, and the daughter in
w againſt her mother in law.
54 He ſayd alſo to the people, *When ye ſée a cloude
ſe out of the weſt, ſtraightway, ye ſay, There cõmeth
ſhoure: and ſo it is. Matth. 16.a
55 And when ye ſée the ſouth winde blow, ye ſay, it
ll be hote: and it commeth to paſſe.
56 Ye hypocrits, ye can diſcerne the face of the ſkie,
d of the earth: but how is it that ye do not diſcerne this
me?
57 Yea, and why iudge ye not your ſelues what is
ght?
58 *When thou goeſt with thine aduerſary to the ma-
r, as thou art in the way, giue diligẽce, that thou maieſt Marke 5.d
t delyuered from him: leaſt he draw thée violently to Prou. 23.b
e iudge, and the iudge deliuer thée to the ſergent, and
e ſergent caſt thee into priſon.
59 I tell thee, thou ſhalt not depart thence, till thou
ue made good to the vtterꝛmoſt mite.

The Notes.

1 Here is to be noted, that Chriſt at his firſt comming, came not
be a iudge, but to be iudged. And if it cannot folow by this,
at Chriſtians may be iudges in matters of controuerſie. a.
.6

b These burning lights that Chriſt willeth vs to haue in our
nds, is a liuely faith working through charitie. The workes
the Chriſtians ought to be liuely, feruent, and burning.

The xiii Chapter.

*Of the fig tree that beareth no fruite, 24 Few enter into the king-
me of Chriſt.*

There were preſent at the ſame ſeaſon, certaine men, A
that ſhewed him of the Galileans, whoſe bloud Pi-
late had mingled with their owne ſacrifice. Actes 5.f
2 And Jeſus anſwering, ſayd vnto them, *Suppoſe ye
that theſe Galileans were greater ſinners then all the
r Galileans, becauſe they ſuffered ſuch puniſhment?
3 I tell you, Nay: but except ye repent, yée ſhall all
wiſe periſh.
4 Or theſe eighteen, vpõ which the tower of Siloe fel,
d ſlew them, thinke ye that they were ſinners aboue all
men

men that dwelt in Hierusalem?

5 I tel you, Nay: but except yee repent yee shal all wise perish.

Matth. 22.b 6 He told also this similitude, * a certaine man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none,

7 Then sayd he to the dresser of his vineyard, Behold these three yeeres I come seeking fruite in this fig tree, and finde none: cut it b downe, why combreth it the ground?

8 And he answering said vnto him, Lord, let it alone this yeere also, till I shall dig round about it, and dung it.

9 And if it beare fruit, thou maiest let it alone, and if it beare not then after that thou shalt cut it downe.

10 And hee was teaching in one of their synagogues on the Sabboth dayes.

11 And behold there was a woman which had a spirite of infirmitie eighteene yeeres, and was bowed together, and could in no wise lift vp her selfe.

12 When Iesus saw her, he called her to him, and said vnto her, woman thou art loosed from thy disease.

13 And he layd his hands on her, and immediately she was made straight, and glorified God.

C 14 And the ruler of the synagogue answered with indignation, because that Iesus had healed on the Sabboth day, and sayd vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabboth day.

Matth. 12.a Luke 14.a 15 But the Lord answered him, and sayd, * thou hypocrite, doth not each one of you on the sabboth day loose his oxe or his asse from the stall, and lead him to the water?

16 And ought not this daughter of Abraham whom Satan hath bound, loe eighteene yeeres, be loosed from this bound on the Sabboth day?

17 And when he sayd these things, all his aduersaries were ashamed: and al the people reioyced for all the excellent deeds that were done by him.

18 Then sayd Iesus what is the kingdome of God? and like vnto what shall I compare it?

Matth. 16.a Marke 4.c 19 * It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew and waxed a great tree: and the foules of the ayre made nests in the branches of it.

20 And againe he sayd whereunto shall I liken the kingdome of God?

21

21 It is like leuen, which *a woman toke and hid in three pecks of meale, till it was leauened. D Matth. 14.

22 And he went through all townes and villages, Gen. 18.a teaching and iourneying towards Hierusalem.

23 Then sayd one vnto him, Lord, are there few, that be saued? and he sayd vnto them,

24 Strive to enter in at the straight gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, & hath shut to the doore, and ye begin to stand without, and to Matth. 7.b knocke at the doore, saying, *Lord, Lord, open vnto vs, and he shall answere, and say vnto you, I know you not whence ye are:

26 Then shall ye begin to say, we haue eaten & drunken in thy presence, and thou hast taught in our streets.

27 And he shall say, I tel you, I know you not whence ye are: depart from me all ye that worke iniquity.

28 There shall be weeping & gnashing of teeth, when ye shall see Abraham, and Isaac, & Iacob, & al the Prophets in the kingdom of God, & ye your selues thrust out. E Matth. 8.b

29 *And they shall come from the east, and from the west, and from the North, and from the South, & shall sit downe in the kingdome of God.

30 And behold, *there are last, which shalbe first, and Matth. 9.b there are first, which shalbe last.

31 The same day came there certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herod will kill thee.

32 And he sayd vnto them, Go ye & tell that foxe, Behold, I cast out deuils, & I doe cures to day, and to morrow, and the third day, I shall be perfected.

33 Neuertheles, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet Matth. 23. perish out of Hierusalem.

34 *O Hierusalem, Hierusalē, which killest the Prophets, & stonest them that are sent vnto thee, how often would I haue gathered thy children together, as a hene doth gather her yong vnder her wings, & ye would not?

35 Behold, your house is left vnto you desolate. Verily I say vnto you, ye shall not see me, vntill the time come Matth. 21. that ye shall say, *Blessed is he that commeth in the name of the Lord.

The Notes.

a We ought in no wise to iudge rashly of them that receiue punishment for their misdeedes, nor yet to despise them,

for if our sinnes and lewdnesse were openly knowne, we should be counted worthy of the like punishment Againe, God doth other whiles punish some (as them vpon whom the tower fell in Siloe) for to admonish other that they perish not likewise.

b Vnlesse wee do both beleeue, and also bring foorth fruit worthie of repentance, wee shall with the vnprofitable figtree be cut downe, and also our talent shall be taken from vs, and giuen vnto an other that shall put it to better vse.

The xiiii. Chapter.

12 *To feast the poore.* 16 *of the great supper.* 34 *the salt of the earth.*

The Gospell on the xvii. Sunday after Trinitie.

A AND it came to passe, as he went into the house of one of the chiefe Pharisees to eat bread on the Sabboth day, they were watching him.

2 And behold there was a certaine man before him which had the dropsie.

3 And Jesus answering spake vnto the lawiers & Pharisees, saying, *Is it lawful to heale on the Sabboth day?

4 And they held their peace. And he tooke him, and healed him, and let him goe,

5 And answered them saying, which of you shall haue *an Asse, or an Oxe fallen into a pit, and will not straightway pul him out on the Sabboth day?

6 And they coulde not answere him againe to these thinges.

B 7 He put foorth also a similitude to the guestes, when he marked how they chose out the chiefe roomes, saying vnto them,

8 When thou art bidden of any man to a wedding, sit not downe in the highest roome: least a more honourable man then thou be bidden of him,

9 And he that bad thee and him, come, and say to thee, Giue this man roome: and thou then begin with shame to take the lowest roome.

10 But when thou art bidden, goe and sit in the lowest roome, that when he that bad thee, commeth, he may say vnto thee, *Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee.

11 *For whosoeuer exalteth himselfe, shalbe brought low: and he that humbleth himselfe, shalbe exalted.

12 Then said he also to him that bad him to meate, When thou makest a dinner or a supper, cal not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours,

Mat. 12. a
Marke 3. a
Luke 6. a
Exod. 23. c
Deut. 22. a
Matth. 12. a

Prou. 26. a

Matth. 23.
Luke 18. c

ell they also bid thee again, & a recõpence be made thee.
13 But when thou makest a feast, call the poore, the
maimed, the lame, and the blind,
14 And thou shalt be happie, for they cannot recom- C
pence thee: for thou shalt be recompenced at the resur-
rection of the iust men.
15 When one of them that sate at meate also heard
these things, he sayd vnto him. Happy is he that shal eat
read in the kingdome of God.
16 Then sayd he vnto him, *A certaine man prepared Matth. 22. &
a great supper, and bad many: Apoc. 19. b
17 And sent his seruant at supper time, to say to them The Gospel
that were bidden, Come, for all things are now ready. on the ii. sun-
18 And they all at once began to make excuse: The first day after
sayd vnto him, I haue bought a peece of ground, & I must Trinitie.
needs go and see it: I pray thee haue me excused.
19 And an other sayd, I haue bought fiue yoke of oxen,
and I go to proue them, I pray thee haue me excused.
20 And another sayd, I haue married a wife: & there- D
fore I cannot come.
21 And the seruant returned, and shewed his master
these things. The good man of the house being angrie,
sayd to his seruant, Go out quickly into the broad streets
and lanes of the citie: and bring in hither the poore, and
the maimed, and the halt, and the blind.
22 And the seruant sayd, Lord, it is done as thou hast
commaunded, and yet there is roome.
23 And the Lord sayd vnto the seruant, Goe out into
the high waies and hedges, and compell them to come in,
that my house may be filled.
24 For I say vnto you, that none of those men which
were bidden, shall taste of my supper.
25 There went a great company with him: and he
turned, and sayd vnto them,
26 *If any man come to me, & hate not his father, and Matth. 10. &
mother, and wife, and children, and brethren, and sisters, Luke 9. &
yea, and his owne life also, cannot be my disciple.
27 And whosoeuer doth not beare his crosse, and come
after me, cannot be my disciple.
28 For which of you disposed to build a tower, sitteth E
not downe before, and counteth the cost, whether he haue
sufficient to perfourme it?
29 Least at any time after he hath laid the foundation,
and is not able to perfourme it, all that behold it, begin
to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make battell against another king, sitteth not downe first, & casteth in his mind whether he be able with ten thousand, to mete him that commeth against him with twenty thousand?

32 Or els, while the other is yet a great way off, he sendeth an imbassage, and desireth conditions of peace.

Matth. 5.d Marke 9 g

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34* Salt is good, but if the salt haue lost the saltnes wherein shall it be seasoned?

35 It is neither good for the land, nor yet for the dunghill: but men cast it out at the doores. He that hath eares to here, let him here.

The Notes.

a How could Iesus answere, sith they sayd nothing to him? We must vnderstand, that hee answered vnto their thoughts which as very naturall God, equall with the father, hee knew most perfectly.

The xv. Chapter.

4 *The great mercy of God is set foorth in the parable of the lost sheepe.*

THen resorted vnto him* all the publicans and sinners, to here him.

A

2 And the Pharisees and Scribes murmured, saying, he receiueth sinners, and eateth with them.

The Gospel on the iii. sunday after Trinitie

3 But he put forth this parable vnto them, saying,

Matth. 9.b Marke 2.b Luke 5.f Matth. 18.b

4* What man of you, hauing an hundred sheepe, if he lose one of them, doth not leaue ninty & nine in the wildernes, and go after that which was lost, vntil he find it?

5 And when he hath found it, he layeth it on his shoulders, reioycing:

6 And when he cõmeth home, he calleth togither his friends and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost.

B

7 I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more than ouer nine and nine iust persons that nede no repentance.

8 Either what woman hauing ten pieces of siluer, if she lose one piece, doth not light a candle, and sweep the house, and seeke diligently till she find it?

9 And when she hath found it, she calleth her friends neighbours togither, saying, reioyce with me: for I

nd the peece which I had lost.
10 Likewise I say vnto you, there is ioy in the presence
the Angels of God, ouer one sinner that *repenteth. Luke 5.f
11 And he said, a certaine man had two sonnes:
12 And the yonger of them said to his father, Father,
ue me the portion of the substance that to me belongeth.
no he deuided vnto them his liuing.
13 And not many dayes after, when the yonger sonne
d gathered all that he had togither, he toke his iour-
y vnto a farre countrey, &*there wasted his substance Prou. 29. a
th riotous liuing.
14 And when hee had spent all, there arose a great C
earth in that land, and he began to lacke.
15 And going, hee ioyned himselfe to a citizen of that
ntrey: and he sent him into his fields to feed swine.
16 And he would faine haue filled his belly with the
ds that the swine did eate: and no man gaue vnto him.
17 And when he came to himselfe, he sayd, How ma-
hyred seruantes of my father haue bread ynough, and
are and I perish with hunger?
18 I will arise, and goe to my father, and will say
to him, father, I haue sinned against heauen, and be-
re thee,
19 And am no more worthie to be called thy sonne:
ake me as one of thy hyred seruants.
20 And he arose, and came to his father. * But when Iob 13.c
e was yet a great way off, his father saw him, and had Psal. 32.d
mpassion, and ranne, and fell on his necke, and all to
ssed him.
21 And the sonne sayd vnto him, father, I haue sinned D
ainst heauen, and in thy sight, and am no more worthy
be called thy sonne.
22 But the father sayde to his seruantes, Bring forth
e best garment, and put it on him, and put a ring on
s hand, and shoes on his feete.
23 And bring hither that a fat calfe, and kill it, and let
eate, and be merry:
24 For this my sonne was dead, b and is aliue again:
was lost, and is found. And they began to be merry.
25 The elder brother was in the field, and when hee
me and drew nigh to the house, hee heard minstrelsie
d daunting,
26 And he called one of his seruantes, and asked what
se things meant.
27 And he sayd vnto him, thy brother is come, and thy

father hath killed the fat calfe, because he hath receiued him safe and sound.

28 And hee was angry, and would not goe in: therefore came his father out, and intreated him.

29 He answering, sayd vnto his father, c Loe, these many yeares doe I serue thee, neyther brake I at any time thy commaundement, and yet thou neuer gauest me a kid, that I might make merry with my friends:

30 But assone as this thy son was come, which hath deuoured thy liuing with harlots, thou hast for his pleasure killed that fat calfe.

31 And hee sayd vnto him, Sonne, thou art euer with me, and all that I haue is thine.

32 It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue again: and was lost, and is found.

The Notes.

a The fat calfe is Christ, which hath washed away our sinnes in his bloud, and feedeth vs daily through faith with his body and bloud vnto life euerlasting. For he was killed therfore, that he might be the food and meate of our soules.

b To be gone from GOD (which is the onely life of the soule) is to be dead. But to returne vnto him with repentance and amendement of life, is to be reuiued, or restored to life againe.

c A liuely example of a Pharisaicall righteousnesse, which is sory and grieued, that sinners should be freely forgiuen, and receiued into the fauour of God.

The xvi. Chapter.

1 *No man can serue two masters.* 19 *Of the rich glutton and Lazarus.*

1 AND hee sayd also vnto his Disciples, a There was a certayne rich man which had a Stewarde, and the same was accused vnto him that hee had wasted his goods.

The Gospel on the ix. sunday after Trinitie.

2 And when hee had called him, hee sayde vnto him, How is it that I heare this of thee? Giue accompt of thy Stewardshyp, for thou mayest bee no longer Stewarde.

3 Then

3 The steward said within himselfe, What shall I do, for my master taketh away from me the stewardship? I cannot digge, and to beg I am ashamed.

4 I wote what to doe, that when I am put out of the Stewardship, they may receiue mee into their houses.

5 So when he had called all his maisters debters together, he sayd vnto the first, How much owest thou vnto my master?

6 And he sayd, An hundred measures of oyle. And he said vnto him, Take thy bill, and set downe quickly, and write fiftie.

7 Then sayd he vnto another, How much owest thou? And he sayd, An hundred measures of wheate, hee sayd vnto him, Take thy bill, and write fourescore.

8 And the Lord commended the vniust steward, because hee had done wisely: for the children of this world are in their nation wiser then the children of light.

9 And I say vnto you, Make your friendes of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into the euerlasting habitations.

10 He that is faithfull in that which is least, is faithfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much.

11 So then, if ye haue not beene faithfull in the vnrighteous Mammon, who shall trust you in this true treasure?

12 And if ye haue not beene faithfull in that which is another mans, who shall giue you that which is your owne?

13* No seruant can serue two maisters, for either he shall hate the one, and loue the other: or els he shall leane to the one, and dispise the other: yee cannot serue God and Mammon. Marke 9.e

14 All these things heard the Pharisees also, which were couetous, and they mocked him greatly.

15 And he sayd vnto them, Yee are they which iustifie your selues before men, but God knoweth your hearts, for that which is highly esteemed among men, is abhomination in the sight of God.

16* The law and the prophets raigned vntil John, and since that time the glad tidings of the kingdome of God is preached, and euery man striueth to goe in. Matth. 11.b

17* Easier is it for heauen and earth to passe away, then one title of the law to fasle. Esay 40.a Matth. 5.c

Matth. 19 a
Marke 10 b
The Gospell on the first Sunday after Trinitie.

18 Whosoeuer forsaketh his wife, & marrieth another, committeth adultery: and hee that marrieth her that is diuorced from her husband, committeth adultery also.

19 There was a certaine rich man, which was clothed in purple, and fine white, and fared very deliciously euery day.

20 And there was a certaine begger, named Lazarus, which was layd at his gate full of sores:

21 And desired to bee refreshed with the crummes D which fell from the rich mans bord: and no man gaue vnto him, but the dogges came, and licked his sores:

22 And it came to passe, that the begger died, and was caried by the Angels into Abrahams b bosome: the rich man also dyed and was buried.

23 And being in hell tormentes, when he had lifted vp his eyes, he seeth Abraham a farre off, and Lazarus in his bosome:

24 And he cried, and said, father Abraham, haue mercy vpon me, And sende Lazarus, that he may dip the tip of his finger in water, and cole my tongue, for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and likewise Lazarus paines, but now is he comforted, and thou art tormented.

26 Besides all this, betweene vs and you there is a great gulfe stedfastly set, so that they which would go from hence to you, cannot, neyther haue they passage to vs, that would come from thence.

27 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house:

28 For I haue fiue brethren, that he may witnes vnto E them, lest they also should come into this place of torment.

29 Abraham saith vnto him, They haue Moses and the Prophets, let them heare them.

30 And he said, Nay father Abraham: but if one came vnto them from the dead, they will repent.

31 He sayd vnto him, If they heare not Moses and the Prophets, neyther will they beleeue though one rose from death.

The Notes.

a In all this parable we are taught that we may not do with our goods what we list. For vnlesse we vse them according to the will and pleasure of him that giueth them, we shall be put from our stewardship.

b The

b The ecclesiastical writers, by the bosome of Abraham do vnderstād either the promise made vnto Abraham, (in thy seed shal al nations be blessed) or Christ himself, which came of the bosome and seed of Abraham: or else the fellowship of them that died in the faith of Abraham.

c We are bidden to beleeue Moses and the Prophets, and not the dead. And if we will needes heare the dead speake: Christ ought to be sufficient vnto vs, which being reuiued, taught non other doctrine, but that which he had taught in his life time, that is to say, Moses and the Prophets.

The xvii Chapter.

1 Christ teacheth to auoyd offences, 30 The manner of Christs comming.

HE said vnto his Disciples, It cannot be but offences will come, neuertheles, *woe vnto him through whom they come. A Matth. 18.a Marke 9.f

2 It were better for him that a millstone were hanged about his necke, and he cast into the Sea, then that he should offend one of these little ones.

3 Take heede to your selues: * If thy brother trespasse against thee, rebuke him: and if he repent, forgiue him. Matth. 18.e

4 And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repent: thou shalt forgiue him.

5 And the Apostles sayd vnto the Lord, Encrease our faith.

6 And the Lorde sayde, * If yee had faith as much as a graine of mustard seede, yee should say vnto this Sicamine tree, be thou plucked vp by the roote, and bee thou planted in the sea: and it should obey you. Matth. 17.d and 21. c

7 But which of you hauing a seruant plowing, or feeding cattell, will say vnto him by and by when he were come from the field, Goe and sit downe at the table? D

8 And will not rather say vnto him, Dresse wherwith I may sup, and gird vp thy selfe, and serue me till I haue eaten and dronken: and afterward thou shalt eate and drinke.

9 Doth he thanke that seruant, because he did the things that were commaunded vnto him? I trow not.

10 So likewise ye, when ye shall haue done all those things which are commaunded you, say, we are vnprofi-

table

ble seruantes: we haue done that which was our dutie to doe.

11 And so it was, as he went to Hierusalem, that he passed through the middes of Samaria and Galilee.

12 And as he entred into a certaine village, there met him ten men that were leyers, which stood a far off.

13 And they put forth their voyces and sayde, Iesu Master, haue mercy on vs.

14 When he saw them, he sayd vnto them, *Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned backe againe with a loud voyce, glorifying God,

16 And fell downe on his face at his feete, giuing him thanks: and the same was a Samaritane.

17 And Iesus answering, saide, Are there not tenne cleansed? but where are those nine?

18 There are not founde that returned againe to giue glory to God, saue onely this stranger.

19 And he sayd vnto him, Arise, goe thy way thy faith hath made thee whole.

20 When he was demaunded of the Pharisees when the kingdome of God commeth: he answering them, said, The kingdome of God commeth not with obseruation.

21 Neither shall they say, Loe here, or loe there: for behold, the kingdome of God is within you.

22 And he sayd vnto his Disciples, The dayes will come, when ye shall desire to see one day of the sonne of man, and ye shall not see it.

23 And they shall say to you, See here, see there: goe not after them, nor follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen shyneth vnto the other part vnder heauen: so shal also the son of man be in his day.

25 But first we must suffer many thinges, and be disalowed of this nation.

26 *And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man.

27 They did eat, and drinke, the married wiues, and were married, euen vnto the same day that Noe went into the Arke: and the flood came, and destroyed them all.

28 Likewise also as it was in the dayes of Lot, they did eat, they dranke, they bought, they solde, they planted, they builded:

29 *But euen the same day that Lot went out of So-

dome

vnto, it rayned fire and brimstone from heauen, and de-
stroyd them all.
30 *Euen thus shall it bee in the day when the sonne of man is reuealed. *Matth. 24.b
31 At that day, hee which shalbe on the house toppe, and his stuffe in the house, let him not come downe to take it out: and let not him that is in the field, turne backe againe likewise to the things that he left behind. *Or if any man.
32 *Remember Lots wife. *Gene. 19.f
33 *Whosoeuer will goe about to saue his life, shall lose it: and whosoeuer shall loose his life shall quicken it. *Matth. 16.d
34 *I tell you, in that night there shall bee two in one bed: the one shalbe receiued, & the other shalbe left alone. *Matth. 24.f
35 Two women shalbe grinding togither: the one shal be receiued, and the other left alone.
36 Two men shalbe in the field: the one shalbe receiued, and the other forsaken.
37 And they answering, sayd vnto him, Where Lord? he sayd vnto them, Wheresoeuer the body shall be, thither will also the Eagles be gathered togither.

The Notes.

1 Christ doth here with a liuely example, teach vs, that nothing is done vnto our merites, or much rather that we deserue nothing at al, Our dutie is to walke diligently, & with all feare, in the commaundements of God, and if he rewardeth vs any thing, it is of his mercy and goodnesse.

The xviii. Chapter.

1 *Christ teacheth to continue in prayer.* 31 *He foresheweth his death.*

AND he put foorth a parable vnto them, to this end that men ought *alwayes to pray, and not to be weary, A *1. Tim. 5.e*
2 Saying, there was in a certayne citie, a certayne iudge, which feared not God, neither regarded man.
3 And there was a certayne widow in the same city & she came vnto him, saying, Auenge *me of mine aduersary. *Or, doe me iustice against mine aduersary.
4 And he would not for a while. But afterward he said within himself, Though I feare not God, nor care for man:
5 Yet because this widow troubleth me, I will auenge her, least she come at the last, & make me weary.
6 And the Lord sayde, Heare what the vnrighteous iudge saith.
7 And shall not God auenge his elect, which cry day and night vnto him, yea though he deferre them? B
8 I tell you that he will auenge them, and that quickly.

Neuer-

Neuertheleſſe, when the ſonne of man commeth, ſhal he
finde faith on the earth?

9 And he told this parable vnto certain which truſted
in themſelues that they were righteous, and diſpiſed
other:

10 Two men went vp into the temple to pray: the one
a Phariſee, and the other a Publicane.

11 The Phariſee ſtood and prayed thus with himſelfe,
God I thanke thee, that I am not as other men are, ex-
tortioners, vniuſt, adulterers, or as this Publicane.

12 I faſt twiſe in the weeke, * I giue tithe of all that
I poſſeſſe.

13 And the Publicane ſtanding a farre off, would not
lift vp his eyes to heauen: but ſmote vpon his breſt, ſay-
ing, God be mercifull vnto me a ſinner.

14 I tel you, this man departed home to his houſe iu-
ſtified rather than the other. * For euery one that exal-
teth himſelfe, ſhalbe brought low: and hee that humbleth
himſelfe, ſhalbe exalted.

15 They brought vnto him alſo infaints, that he ſhould
touch them: when his diſciples ſaw, they rebuked them.

16 But Jeſus, when he had called them vnto him, ſaid,
Suffer little children to come vnto me, and forbid them
not: for to ſuch belongeth the kingdome of God.

17 Verely I ſay vnto you, Whoſoeuer ſhal not receiue
the kingdome of God as a little child, he ſhall in no wiſe
enter therein.

18 And a certayne ruler aſked him, ſaying, Good ma-
ſter, what ought I to doe to poſſeſſe eternall life?

19 * Jeſus ſayd vnto him, why calleſt thou mee good?
None is good, ſaue God onely.

20 Thou knoweſt the commaundementes, * Doe not
commit adulterie, Doe not kill, Doe not ſteale, Do not
beare falſe witneſſe, Honor thy father and mother.

21 And he ſaid, al theſe haue I kept from my youth vp.

22 When Jeſus heard that, he ſaid vnto him, Yet lac-
keſt thou one thing: * Sell all that thou haſt, and diſtri-
bute vnto the poore, and thou ſhalt haue treaſure in hea-
uen, and come, and follow me.

23 When he heard this, he was very ſorry: for he was
very rich.

24 * When Jeſus ſaw that he was very ſorry, he ſayd,
How hardly ſhall they that haue money, enter into the
kingdome of God?

25 For it is eaſier for a Camel to go through a needles
eye,

he Goſpel
n the xi.
nday after
rinitie,

ut. 16.c
l Ieſ. 57.a

arth. 24.a
uke 14.b

rth. 19.c

od. 20.c
rth. 5.d
ut. 5.h

rk. 19.c
uke 13.c

rth. 19.c
uke. 10.c

rye, then for a rich mã to enter into the kingdom of God.
26 And they that heard it, sayd, And who then can be saued?
27 And he sayd, * The things which are vnpossible Zach. 8. b
with men, are possible with God.
28 Then Peter sayd, Loe, we haue forsaken all, and E
followed thee.
29 * He sayd vnto them, Verily I say vnto you, there
is no mã that hath forsaken house, either parents, either Matth. 19. d
brethren, or wife, or children, for the kingdome of Gods Marke 10. c
sake,
30 Which shall not receiue many folde more in this
world, and in the world to come life euerlasting. *The Gospel*
31 * Iesus tooke vnto him the twelue, and sayd vnto *on Quinque-*
them, Behold, we go vp to Hierusalem, and all things *gesima*
shall be fulfilled to the sonne of man that are written by *Sunday.*
the Prophets.
32 For he shall be deliuered vnto the Gentiles, & shall Matth. 20. c
be mocked, and spitefully intreated, and spitted on. Marke 10. c
33 And when they haue scourged him, they will put
him to death: and the third day he shall rise.
34 And they vnderstood none of all these things, & this
saying was hid from them, so that they perceiued not the
things which were spoken.
35 * And it came to passe, that as he was come nigh F
vnto Hiericho, a certaine blind man sat by the way side Matth. 20. c
begging. Marke 10. g
36 And when he heard the people passe by, he asked
what it meant.
37 And they sayd vnto him, that Iesus of Nazareth
passed by.
38 And he cryed, saying, Iesu, thou sonne of Dauid, Marke 10. g
haue mercy on me.
39 And they which went before, * rebuked him that
he should hold his peace: but he cried so much the more,
Thou sonne of Dauid haue mercy on me.
40 And Iesus staying, commanded him to be brought
vnto him, and when he was come neere, he asked him,
41 Saying, * What wilt thou that I shal do vnto thee? G
And he sayd, Lord, that I may receiue my sight.
42 And Iesus sayd vnto him, Receiue thy sight: thy
faith hath saued thee.
43 And immediately he receiued his sight, & followed
him, glorifying God: and all the people when they saw
it, gaue praise vnto God.

The

The xix Chapter.

28 *Christ rideth to Hierusalem, and weeping ouer it foreshewed the destruction thereof.*

AND Iesus entred in, and went through Hiericho.
2 And beholde, there was a man named Zacheus, which was the chiefe among the Publicans, and was rich also:
3 And he sought meanes to see Iesus what he should be, & could not for y preasse, because he was little of stature.
4 And he ran before, & climed vp into a wild fig tree to see him, for he was to come that way.
5 And when Iesus came to the place, he looked vp, and saw him, and sayd vnto him, Zache, come downe at once, for to day I must abide at thy house.
6* And he came downe hastily, & receiued him ioyfully.
7 And when they all saw it, they murmured, saying that he was gone in to tary with a mā that was a sinner.
8 And a Zache stood forth and sayd vnto the Lord, Behold Lord the halfe of my goods I giue to the poore, and if I haue taken from any man by forged * cauilation, I restore him foure fold.
9 Iesus sayd vnto him, This day is saluation come to this house: because that he is also the child of Abraham.
10 For the sonne of man is come to seeke, and to saue that which was lost.
11 And as they heard these things, he added & spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of GOD should shortly appeare.
12 He sayd therefore, * A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and to come againe.
13 And when he had called his ten seruants, he deliuered them ten * pieces of mony, saying vnto them, Occupie till I come.
14 But his citizens hated him, & sent a message after him, saying, we will not haue this man raigne ouer vs.
15 And it came to passe, that when he had returned receiuing his kingdome, then he commaunded the seruants to be called vnto him, to whom he had giuen the money, that he might know how much euery man had gained in occupying.
16 Then came the first, saying, Lord, thy peece hath gained ten peeces.
17 And he sayd vnto him, * Well thou good seruant: be-

came

6* Act. 16. g

B

Or false accusation.

Matth. 25. b

Or pounds.

C

Matth. 25. b

cause thou hast bene faithfull in a very little thing, haue thou authoritie ouer ten cities.
18 And the second came, saying, Lord, thy peece hath increased fiue peeces.
19 And to the same he said, Bee thou ruler ouer fiue cities.
20 And another came, saying, Lord, behold here is thy peece, which I haue layd vp in a napkin:
21 For I feared thee, because thou art a straite man: D
thou takest vp that thou laidest not downe, and reapest that that thou didest not sow.
22 Then he saith vnto him, *Of thine owne mouth will I iudge thee thou euill seruant: Knewest thou that I am a straite man, taking vp that I layd not downe, and reaping that I did not sow: 2.Reg.1.c Matth.12.d
23 And wherefore gauest not thou my mony into the banke, and at my comming I might haue required mine owne with vantage?
24 And he said vnto them that stood by, Take from him that peece, and giue it to him that hath ten peeces.
25 And they said vnto him, Lord he hath ten peeces.
26 For I say vnto you, that *vnto euery one which hath, shall be giuen: and from him that hath not, shall be taken away euen that he hath. Matth.13.b and 25.c Marke 4.c Luke.8.c
27 Moreouer those mine enemies which would not that I should raigne ouer them, bring hither, and slee them before me.
28 And when he had thus spoken, hee went forward, ascending vp to Hierusalem.
29 And it came to passe, *when hee was come nigh to Bethphage, and Bethany, besides the mount which is called Olivet, he sent two of his disciples, Matth.21.c Marke 9.a
30 Saying, *Goe ye into the towne which is ouer against you, in the which at your entring, ye shall finde a colt tied, whereon yet neuer man sate: loose him, and bring him hither. Matth.21.a Marke 11.a
31 And if any man aske you, Why do ye loose him? thus shall ye say vnto him, Because the Lord hath need of him.
32 They that were sent, went their way, and found euen as he had said vnto them.
33 And as they were a loosing the Colt, the owners of the same said vnto them, Why loose ye the Colt?
34 And they said, For the Lord hath need of him.
35 And they brought him to Jesus: & their garments being

being cast on the Colt, they set Jesus thereon.

36 And as hee went, they spred their clothes in the way.

Matth. 21.b

37 And when he was now come nigh to the going downe of the mount Olivet, the whole multitude of the disciples began, reioycing to praise God with a loude voice, for all the myracles that they had seene:

38 Saying, *blessed be the king that commeth in the name of the Lord, peace in heauen, & glory in the highest.

39 And some of the Pharisees of the company, said vnto him, Master, rebuke thy disciples.

Abacuc. 2.c

40 He answering sayd vnto them, I tell you, that if these would hold their peace, * then shall the stones cry immediatly.

The gospel on the x. sunday after Trinitie.

41 And when he was come nere, he beheld the citie, and *wept on it,

Iohn 11.c

42 Saying, if thou haddest knowne those things, which belong vnto thy peace, euen in this thy day: but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, *that thine enemies also shal cast a banke about thee, *and compasse thee round, and keepe thee in on euery side:

Ierc. 52.a
Matth. 24.a
Mich. 3.d
Marke 13.a
Luke 21.a

44 And make thee euen with the ground, and thy children which are in thee: and they *shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation.

Matth. 21.b
Marke 11.b

45 *And he went into the temple, and began to cast out them that sould therein, and them that bought,

Iohn 2.c

46 Saying vnto them, *It is written, My house is the house of prayer: but ye haue made it a denne of theeues.

4. Reg. 8.d
Esay 56.c
Iere. 7.c

47 And he taught dayly in the temple. * But the high Priests and the Scribes, and the chiefe of the people went about to destroy him,

Iohn 7.d
Mar. 11.c
Luke 20.c and 21.c

48 And could not finde what to do: for all the people did hang on him when they heard him.

The Notes.

a We learne in Zacheus, what be the true fruits of repentance. He doth not build vp Abbeies nor yet Chaunteries with his ill gotten goodes, but maketh restitution according to the law of God, Exod. 22. which thing being done he giueth also of his owne goods to the poore.

The xx. Chapter.

17 *Christ the stone reproued.* 41 *Christ the sonne of Dauid.*

AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the

Gospel

Gospell, the high priests, and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie doest thou these things? Either who is he that gaue thee this authoritie? Matth. 21.c Marke 11.d

3 He answering, said vnto them, I will also aske you one word, and answere me.

4 The Baptisme of Iohn, was it from heauen or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But and if we say, Of men, all the people will stone vs: for they be perswaded that Iohn is a Prophet.

7 And they answered, ỽ they could not tell whēce it was. B

8 And Iesus said vnto them, Neither tell I you by what authority I doe these things.

9 Then began he to put forth to the people this parable, *A certaine man planted a vineyard, and let it forth to husbandmen, and went himselfe into a strange countrey for a great season. Matth. 22.d Marke 12.a Esay 5.d

10 And when the time was come, he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard. But they, when they had beaten him, sent him away emptie. Gen. 9.c Iere. 7.c

11 And againe he sent yet an other seruant: but they, when they had beaten him also, & intreated him shamefully, sent him away empty.

13 Againe, hee sent the third: and when they had wounded him also, they cast him out.

13 Then said the Lord of the Vineyard, *What shal I doe? I wil send my deare sonne, it may be they will reuerence him when they see him. Iohn 3.b Rom. 8.a Galat. 4.a

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire, * come let vs kill him, that the inheritance may be oures. & Gen. 37.c Matth. 21.d Marke 12.a

15 And when they had cast him out of the Vineyard, they killed him. What then shall the Lord of the vineyard do vnto them?

16 He shall come and destroy these husbandmen, and shall let out his vineyard to other. When they heard this, they said, God forbid.

17 And he beheld them, and said, *What is this then that is written, The stone that the builders disalowed, the same is become the head of the corner. Psal. 118.

18 Whosoeuer shall stumble vpon that stone, shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.

Matth. 12. d
Marke 11. c
Luke 15. g
Matth. 21. b
Marke 13. b

19* And the high Priests and the Scribes the same houre went about to lay hands on him, & they feared the people: for they perceiued that he had spoken this similitude against them.

20* And they watched him, and sent forth spies which should faine themselues righteous men, that they might take hold of his wordes, to deliuer him vnto the power and authority of the deputie.

D

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neyther considerest thou the outward appearance of any man, but teachest the way of God truely:

Matth. 22. c
Marke 12. b

22* Is it lawfull for vs to giue tribute vnto Cesar, or no?

23 When he had perceiued their craftinesse, he sayd vnto them, why tempt you me?

24 Shew me a peny: whose image and superscription hath it? They answering, sayd, Cesars.

25 And he sayd vnto them, Giue then vnto Cesar the things which belong vnto Cesar: and to God the things that pertaine vnto God.

Matth. 22. c
Marke 12. b
Actes 23. b
Deut. 25. b

26 And they could not reproue his sayings before the people: & they marueiled at his answere, & held their peace.

27 Then came vnto him certain of the Sadduces (* which E denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, if any mans brother die, hauing a wife, and hee die without children, that then his brother should take his wife, and raise vp seede vnto his brother.

29 There were therfore seuen brethren, and the first, when he had taken a wife, died without children.

30 And the second toke her to wife, and hee died childlesse.

31 And the third toke her, and likewise the residue of the seuen, and left no children behind them, and died.

32 Last of all, the woman died also.

33 Now in the resurrection, whose wife of them is she? for seuen had her to wife.

34 Jesus answering, sayd vnto them, the children of this world marry wiues, and are married:

35 But they which shall be accounted worthie to enioy that world, and the resurrection from the dead, doe not

ot marry wiues, neither are married.
36 For neither can they die any more, for they are e-
uall vnto the Angels, and *are the sonnes of God, in *Iohn 3.c
s much as they are children of the resurrection. 1.Iohn 1.b
37 And that the dead be raised, Moses also shewed
esides the bramble bush, when he calleth the Lord, *
The God of a Abraham, and the God of Isahac, and the *Exod. 3.e
od of Iacob. Matth. 12.c
38 For he is not a God of dead, but of liuing: for all Marke 12.c
ue vnto him.
39 Then certaine of the Pharisees answering, sayd,
aster, thou hast well sayd.
40 And after that, durst they not aske him any question
all.
41 And he said vnto them, *How say they that Christ *Matth. 22.d
Dauids sonne? Marke 12.d
42 And Dauid, himselfe saith in the booke of the G
almes, * The Lord said to my Lord, Sit thou on *Psal. 110.a
y right hand,
43 Till I make thine enemies thy footstoole.
44 Dauid therefore calleth him Lord, and how is hee
en his sonne?
45 Then in the audience of all the people, he sayd vnto
s Disciples,
46 *Beware of the Scribes, which will goe in long *Matth. 23.c
bes, and loue greetings in the markets, & the highest Marke 12.d
ats in the Synagogues, & the chiefe roomes at feasts,
47 Which deuoure widowes houses vnder colour of
ng prayers: the same shall receiue greater damnation.

The Notes.

a If Abraham, Isahac, and Iacob do liue: Ergo, all the Saints
e be hence departed in faith, do liue with them. For we ther-
e are called the children of Abraham, becau e that wee are
ires with him for the life to come.

The xxi. Chapter.

The liberality of the poore widow. 27 Of the end of the world.

S he looked vp, he saw the rich men, which cast their A
gifts into the treasury.
2 *He saw also a certaine poore widow casting in M
ther two mites.
3 And he said, Of a truth I say vnto you, that this
oore widow hath put in more then they all.
4 For all these haue of their superfluitie cast vnto the

offerings of God, but she of her penury hath cast in all the liuing that she had.

5 And vnto some that spake of the Temple, how it was garnished with goodly stones and gifts, he said,

6 As for those things which ye behold, *the dayes will Matth. 24. a
come, in the which there shall not be left one stone vpon Marke 13. a
another, that shall not be throwne downe.

B 7 And they asked him, saying, Master, when shall these
thinges be? and what signe will there bee when these
things shall come to passe?

Colloss. 2. b
Ephes. 5. b
1. Iohn 4. a
8 And he sayd, *Take heed, that ye be not deceiued: for many shall come in my name, saying, I am Christ, & the time draweth neere: goe ye not therefore after them.

9 But when ye shall heare of warres and seditions, be not afraid, for these thinges must first come to passe, but the end followeth not by and by.

Esay 19. a
4. Esdr. 13. c
10 Then sayd he vnto them, *Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in diuers places, and hungers, and pestilences, and feareful things, and great signes shall there be from heauen.

Matth. 10. b
Marke 13. b
Iohn 16. a
12 But before all these, *they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, & into prisons, and shall bring you vnto kings and rulers for my names sake.

C 13 And it shall turne to you for a testimoniall:

14 Be at a sure point therefore in your hearts, not to studie before what ye shall answere.

Exod. 4. a
15 *For I will giue you a mouth, and wisedome, where against all your aduersaries shall not be able to speake nor resist.

Matth. 10. c
16 *Yea, yee shall bee betrayed also of you parents and brethren, and kinsfolke, and friends, and some of you shall they put to death,

17 And hated shall ye be of al men, for my names sake.

18 And there shal in no case one heir of your head perish.

19 Possesse ye your soules by your patience.

Actes 6. c
Mi. b
20 And when ye shal see Hierusalem besieged with an host, then be sure that the desolation of the same is nigh.

D 21 Then let them which are in Iurie flee to the mountaines, and let them which are in the middes of it, depart out, and let not them that are in other countries enter therein.

22 For these be the dayes of vengance, that all things which are written may be fulfilled.

23 B

23 But woe vnto them that are with child, & to them that giue sucke in those dayes: for there shall bee great distresse in the land, and wrath ouer this people.

24 And they shall fall through the edge of the sword, & shall bee led captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the time of the Gentiles be fulfilled. *The Gospell on the ii sunday in aduent*

25 * And there shall bee signes in the Sunne, and in the Moone, and in the starres: and vpon the earth trouble among the nations, with perplexitie, the sea and the water roaring: Matth. 24. c Marke 13. c Ioel 2. c

26 And mens hartes failing them for feare, and for looking after those thinges which are comming on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the sonne of man comming in a cloud, with power and great glory.

28 And when these thinges beginne to come to passe, then looke vp, and lift vp your heades, for your redemption draweth nigh. &

29 * And he shewed them a similitude, Beholde the figge tree, and all the trees, Matth. 24. c Marke 13. c

30 When they shoote forth their buddes, ye beholding, know of your owne selues, that Sommer is then nigh at hand.

31 So likewise ye, when ye see these thinges come to passe, be ye sure that the kingdome of God is nigh.

32 Verely I say vnto you, This generation shall in no wise passe, till all be fulfilled.

33 Heauen and earth shall passe, but my words shall in no wise passe.

34 Take heede to your selues, * least at any time your hearts be ouercome with surfeiting and drunkennes, and cares of this life, and so that day come vppon you vnawares. Eccle. 31. c and 37. d Rom. 13. d

35 For as a snare shall it come on all them that dwell on the face of the whole earth. F

36 * Watch yee therefore at all times, praying, that ye may be accounted worthy to escape all these thinges that shall come, and that ye may stand before the sonne of man. Matth. 24. d Marke 13. d

37 In the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called Olinet.

38 * And all the people came early in the morning to him in the temple, for to heare him. Iohn 7. a

The Notes.

a The same is it that Matthew and Marke do cal the abomination of desolation. The host of the Romans is here called desolatiō, because that by them the city & the tēple were destroyed, and the country made wast. And they are also called abomination, both for their heathenish impiety, & also for the putting downe of the true worshipping and religion. By the holy place, both Hierusalem and the temple is vnderstood Dan. 9.

The xxii. Chapter.

4 Iudas selleth Christ. 7 They eate the Passeouer.

A The feast of sweete bread drew nigh, which is called the Passeouer:

The Gospel on wenesday next before Easter.

2 And the high Priestes and Scribes sought how they might kill him: for they feared the people.

3 * Then entred Satan into Judas, whose surname was Iscariot, being of the number of the twelue,

Matth. 26. a
Marke 1. d
Iohn 7. d

4 And he went his way, and communed with the high priests & captaines, how he might betray him vnto them.

Iohn 13. c

5 And they were glad, & promised to giue him money.

6 And he consented, and sought opportunity to betray him vnto them without tumult.

B 7 * Then came the day of sweete bread, when of necessitie the passeouer must be killed.

Matth. 26. c
Marke 14. d

8 And he sent Peter and John, saying, Go and prepare vs the Passeouer, that we may eate.

9 They sayde vnto him, Where wilt thou that we should prepare it?

10 And he sayd vnto them, Behold, when ye are entred into the city, there shall a man meete you, bearing a pitcher of water, him follow vnto the same house that he entreth in.

11 And ye shal say vnto the goodman of the house, The master saith vnto thee, Where is the ghest Chamber where I shall eate the Passeouer with my Disciples?

12 And he shall shew you a great vpper chamber prepared, there make ready.

13 And they went & found as he had sayd vnto them, and they made ready the Passeouer.

C 14 * And when the houre was come, he sate downe, and the twelue Apostles with him.

Matth. 26. b
Marke 14. c

15 And he said vnto them, With hearty desire, I haue desired to eat this Passeouer with you before that I suffer.

16 For I say vnto you, henceforth I will not eat any

eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And when he had taken the cup, and giuen thanks, he sayd, Take this, and deuide it among you,

18 For I say vnto you, I will not in any wise drinke of the fruite of the vine, vntil the kingdom of God shal come.

19 *And when he had taken bread, and giuen thanks, he brake it and gaue vnto them, saying, This is my body which is giuen for you, this do in the remembrance of me. Matth. 26. c Mark 14. c 1. Cor. 6. c

20 Likewise also when he had supped, he took the cup, saying, this cuppe is the new Testament in my blood, which is shed for you.

21 Yet behold, the hand of him that betrayeth me, is with me on the table. D

22 And truly the sonne of man goeth as it is appointed, but woe vnto that man by whom he is betrated. *The Gospell on S. Bartholomew apost.*

23 And they beganne to enquire among themselues, which of them it was that should do this thing.

24 And ther was a steife among them, which of them, should seeme to be the greatest.

25 And he sayd vnto them, The kings of Nations be Lords ouer them, and they that haue authority vpon them are called benefactors.

26 *But ye shall not be so: but hee that is greatest among you, shall be as the younger, and he that is chiefe, shalbe as he that doth ministet. Matth. 20. d

27 For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

28 Ye are they which haue continually abidden with me in my temptations. E

29 And I appoint vnto you a kingdome, as my father hath appointed vnto me,

30 That yee may eate and drinke at my table in my kingdome, *and sit on seates, iudging the twelue tribes of Israel. Matth. 19. d

31 And the Lord sayd, Simon, Simon, behold, Satan hath earnestly desired to shift you, as it were wheat:

32 But I haue prayed for thee, that thy faith should not faile, & when thou art conuerted, strengthen thy brethren.

33 And he sayd vnto him, Lord, *I am ready to go with thee, both into prison, and to death. Matth. 26. e Marke 14. e

34 And he said, I tell thee Peter, the Cocke shall in no wise crow this day, before that thou shalt thrise deny that thou knowest me. Iohn 13. d

F
Matth.10.e
Marke 6.b
Luke 9.a

35 And he sayd vnto them, * When I sent you without wallet, and scrip, and shoes, lacked yee any thing? and they sayd, No.

36 Then sayd he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip: and he that hath none, let him sell his coat and buy a sword.

Esay 53.b
Matth.27.b
Marke 15.c
John 18.f

37 For I say vnto you, that yet the same * which is written, must be performed in me, which is, euen among the wicked was he reputed: for those thinges which are written of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he said vnto them, It is ynnough.

Matth.26.c
Marke 14.c

39 * And he came out, and went as he was wont, to mount Oliuet, and his Disciples followed him.

Matth.6.b
Luke 11.a
Matth.26.d

40 And when he came to the place, he said vnto them, * Pray, least ye fall into temptation.

41 * And hee was pulled away from them about a stones cast, and kneeled downe, and prayed,

G
John 6.d

42 Saying, Father, if thou wilt, remoue this cup from me, nerethelesse, * not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 And he was in an agony, and he prayed more earnestly, and his sweat was like drops of bloud, trickling downe to the ground.

45 And when he rose vp from prayer, and was come to his disciples, he found them sleeping for heauines,

46 And sayd vnto them, why sleepe ye? Rise, and pray, least ye fall into temptation.

Marke 14.d
Matth.26.c

47 * While he yet spake, behold, there came a company, and he that was called Judas, one of the twelue, went before them, and pressed nigh vnto Jesus to kisse him.

48 But Jesus sayd vnto him, Judas betraiest thou the sonne of man with a kisse?

H

49 When they which were about him, sawe what would follow, they sayd vnto him, Lord, shall wee smite with the sword?

Matth.26.e
Luke 14.f
John 18.d

50 * And one of them smote the seruant of the high priest, and toke away his right eare.

51 Jesus answered and sayd, Suffer ye thus far forth. And when he touched his eare, he healed him.

Captaines.

52 Then Jesus sayd vnto the high Priestes and Rulers of the Temple, and the Elders which were come to him, Be yee come out as vnto a theefe, with swordes and staues?

53 When

53 When I was dayly with you in the Temple, yee stretched forth no handes against mee: But this is euen your very houre, and the power of darknes.

54 Then toke they him, and led him, and brought him to the high Priests house, and Peter followed afarre off.

55 And when they had kindled a fire in the middes of the hall, and were set downe togither, * Peter also sate downe among them. Matth. 26.c Marke 14.f

56 But when a certaine wench beheld him as he sate by the fire, and earnestly looked vpon him, she sayd, This same fellow was also with him. Iohn 11.c

57 * And he denyed him, saying, Woman, I know him not. Matth. 26.g

58 And after a whil another saw him, and said, Thou art also of them: and Peter said, Man I am not.

59 And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also: for he is of Galilee.

60 And Peter sayd, Man, I wot not what thou sayest: And immediatly while he yet spake, the cocke crew.

61 And the Lord turned backe, and looked vpon Peter: * and Peter remembred the word of the Lord, how he had sayd vnto him, Before the cocke crow, thou shalt denie me thrise. Luke 22.c Matth. 26.c Marke 14.c

62 And Peter went out, and wept bitterly.

63 And the men that held Iesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And assoone as it was day, the Elders of the people, and the high Priestes, and the Scribes came togither, and led him into their counsell, saying,

67 Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, you will not beleeue me in any wise.

68 And if I aske you, you wil not in any wise answere me, nor let me goe.

69 * Hereafter shall the sonne of man sit on the right hand of the power of God. Matth. 24.c Marke 24.g

70 Then sayde they all, Art thou then the Sonne of God? he sayd, ye say that I am.

71 And they sayd, * What need wee any further witnes? For we our selues haue heard of his owne mouth. Marke 14.g

The

The Notes.

a As the cup is the new Testament, so the bread is the body of Christ. By the new Testament he vnderstandeth the forgiuenes of sinnes. Heb. 8. but the cup doth onely represent vnto vs the new Testament, that is to say, the foregiuenes of our sinnes, that we haue in the bloud of Christ.

The xxiii. Chapter.

Iesus is accused before Pilate, and is sent to Herod.

A AND* the whole multitude of them arose, and led him vnto Pilate.

The Gospel on Thursday next before Easter.

Matth. 26. a
Marke 15. a
Iohn 18. c

2 And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to giue tribute to Cesar, saying, that he is Christ, a king.

3 And Pilate asked him, saying, Art thou the king of the Iewes? He answered him, and said, thou saiest it.

4 Then said Pilate to the high priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, Hee moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place.

6 When Pilate heard mention of Galilee, hee asked whether the man were of Galilee.

7 And assone as hee knew that he belonged vnto Herods* iurisdiction, he sent him to Herod, which was also at Hierusalem at that time.

B Luke 3. a

8 And when Herode sawe Iesus, hee was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and hee trusted to haue seene some myracle done by him.

9 Then he questioned with him many wordes, but he answered him nothing.

10 The high Priestes and Scribes stood forth, and accused him straightly.

11 And Herode with his men of warre dispised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friendes together, for before they were at variance betweene themselues.

13 And Pilate, when he had called together the high Priests, and the Rulers, and the people,

C 14 Said vnto them, ye haue brought this man vnto me,

as one that peruerteth the people, and behold, I hauing
examined him before you, haue founde no fault in this
man, of those things whereof ye accuse him,
15 No, nor yet Herod: for I sent you to him, and loe,
nothing worthy of death is done to him.
16 I will therefore chasten him and let him loose.
17* For of necessitie, he must haue let one loose vnto Matth. 27.a
them at the feast. Marke 15.a
18 And al the people cryed aloud, saying, Away with Iohn 18.f
him, and deliuer vnto vs Barabbas:
19 Which for a certayne insurrection made the citie,
and for murder, was cast in prison.
20 Pilate therefore spake againe vnto them, willing
to let Iesus loose.
21 But they cried, saying, Crucifie him, Crucifie him. D
22 He said vnto them the third time, What euill hath
he done? I haue found no cause of death in him, I will
therefore chasten him, and let him goe.
23 And they were instant with loud voyces, requi- Matth. 27.c
ring that he might be crucified: and the voyces of them, Matth. 15.a
and of the high Priests preuailed. Iohn 19.a
24 And Pilate gaue sentence, that it should bee as
they required.
25* And he let loose vnto them, him that for insurrecti- Matth. 27.d
on and murder was cast into prison, whom they had de- Marke 15.b
sired, and he deliuered Iesus to their will.
26* And as they led him away, they caught one Si- Matth. 27.c
mon of Syren, comming out of the field, and on him laid Marke 15.c
they the crosse, that he might beare it after Iesus.
27* And there followed him a great company of peo- Luke 8.a
ple, and of women, (which also bewayled and lamented
him.)
28 But Iesus turning backe vnto them, said, Ye daugh- E
ters of Hierusalem, weepe not for me, but weepe for your
selues, and for your children:
29 For behold, the dayes are comming, in the which
they shall say, * Happy are the barren, and the wombes Sapi. 3.b
that neuer bare, and the papes which neuer gaue sucke. Hely 54.a
30 Then shall they begin to say to the mountaines, Gal. 4.d
Fall on vs, and to the hils, Couer vs.
31 For if they doe these things in a moyst tree, what
shalbe done in the drie?
32 And there were other two euill doers led with
him to be put to death. Matth. 27.d
33* And after that they were come to the place which is Marke 15.c

called

called Caluary, there they crucified him, and the euill doers, one on the right hand, and the other on the left.

Matth.27.d Marke 15.c Pal.22.d

34 Then sayde Jesus, Father, forgiue them, for they wote not what they doe:* and they parted his rayment, and cast lots.

F

35 And the people stood beholding, & the Rulers mocked him with them, saying, he saued other men, let him saue himselfe, if he be very Christ the chosen of God.

36 The souldiers also mocked him, comming to him, and offering him viniger,

37 And saying, if thou be the king of the Jewes, saue thy selfe.

Matth.27.b Iohn 19.d

38* And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrew, This is the king of the Iewes.

39 And one of the euill doers, which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs.

Matth.27.e Marke 15.c

40 But the other answering,* rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation.

41 And we truely are righteously punished, for we receiue according to our deedes, but this man hath done nothing amisse.

G

42 And he sayd vnto Jesus, Lord, remember me when thou commest into thy kingdome.

43 And Jesus sayd vnto him, Verely I say vnto thee, To day shalt thou be with me in Paradise.

Matth.27.c Marke 15.c

44* And it was about the sixth houre, and there was a darkenesse ouer all the earth, vntill the ninth houre.

Matth.27.f Marke 15.d

45 And the Sunne was darkened,* and the vayle of the temple was rent, euen through the middes.

46 And when Jesus had cryed with a loud voyce, he sayd, Father, into thy handes I will commende my spirit: And when he thus had sayd, he gaue vp the Ghost.

Matth 27.f Marke 15.d

47* When the Centurion saw what was done, he glorified God, saying, verely this was a righteous man.

H

48 And all the people that came togither to the sight, when they saw the thinges which were done, smote their brests, and returned.

Matth.27.b Marke 15.b Matth.27.g Marke 15.g Iohn 19.g

49 And all his acquaintance,* and the women that followed him from Galilee, stood a farre off, beholding these things.

50 And behold,* there was a man named Joseph, a counsellour, and he was a good man, and a iust,

51 (The

51 (The same had not consented to the counsel & deed of them) which was of Aramathea, a citie of the Iewes, which same also waited for the kingdome of God.

52 He went vnto Pilate & begged the body of Iesus.

53 And when he had taken it downe, hee wrapped it in a linnen cloth: and layd it in a sepulchre, that was hewen in stone, wherein neuer man before was layd.

54 And that day was the preparing of the Sabboth, and the Sabboth drew on.

55 The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared sweete odours & ointments, but rested the Sabboth day, according to the commaundement.

The xxiiii. Chapter.

Christ appeared to the disciples that went to Emmaus.

A

BVt * vpon the first day of the Sabboth, very early in the morning, they came vnto the sepulchre, bringing the sweet odours, which they had prepared, and other women with them. Matth. 28. a Marke 16. a Iohn 20. a

2 And they found the stone roled away from the sepulchre.

3 And they went in, but found not the body of the Lord Iesu.

4 And it came to passe as they were amazed thereat, behold, two men stood by them in shining garments.

5 * And as they were afraid, and bowed downe their faces to the earth, they sayd vnto them, Why seeke yee the liuing among the dead? Matth. 28. a Marke 16. a

6 He is not here, but is risen: remember how he spake vnto you, when he was in Galilee.

B

7 Saying, the sonne of man must be deliuered into the hands of sinfull men, & be crucified, & the third day rise.

8 And they remembred his words.

9 And returned from the sepulchre, and told all these things vnto those eleuen, and to all the remnant. Matth. 28. c

10 * It was Mary Magdalen, and Ioanna, & Mary Iacobi and other that were with them, which told these things vnto the Apostles. Marke 16. c

11 * And their words seemed vnto them faigned things, neither beleeued they them. Marke 16. c

12 Then arose Peter and ran vnto the sepulchre, and when he had loked in, he saw the linnen clothes layd by them.

The Gospell on the munday in Easter weeke.

theinselues, and departed, wondring in himselfe, at that which was come to passe.

13 And behold, two of them went that same day to a village called Emmaus, which was from Hierusalem about threescore furlongs.

C 14 And they talked together of all these things, which had come to passe.

15 And it came to passe, that while they communed together, and reasoned, Jesus himselfe drew neere, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he sayd vnto them, What maner of communications are these that ye haue one to another, as ye walke, and are sad?

18 And ỳ one of thē whose name was Cleophas, answering, sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which are come to passe there in these dayes?

19 He sayd vnto thē, What things? And they sayd vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed and word, before God and all the people.

20 And how the high Priests & our rulers deliuered

D him to be condemned to death, and haue crucified him.

21 But we trusted that it had beene he which should haue redeemed Israel: and as touching all these things, to day is euen the third day since they were done.

John 20.8

22* Yea, & certaine women also of our company made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came saying, that they had seene a vision of Angels, which say that he was aliue.

24 And certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not.

25 And he sayd vnto them, O fooles, and slow of heart, to beleeue all that the Prophets haue spoken:

Matth. 16.2
Esay 53.c

26* Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and all the Prophets, and throughly enterpreted vnto them in all the Scriptures,

E those things which are written of himselfe.

28 And they drew nigh vnto ỳ village which they went vnto, & he made as though he would haue gone further.

Gen. 19.c

29 And they* constrained him, saying, Abide with vs,

s, for it draweth toward night, and the day is far paſ-
: and he went in to tarry with them.
30 And it came to paſſe, as he ſat at meat with them, Luke 22.c
e tooke bread, *& bleſſed it, and brake, and gaue to them.
31 And their eyes were opened, and they knew him,
nd he vaniſhed out of their ſight.
32 And they ſayd one to another, Did not our hearts
urne within vs, while hee talked with vs by the way,
nd opened to vs the Scriptures?
33 And they roſe vp the ſame houre, and returned a- F
aine to Hieruſalem, and found the eleuen gathered togi- *The Goſpell*
her, and them that were with them, *on the Tueſ-*
34 Saying, the Lord is riſen indeede, and hath ap- *day in Eaſter*
eared to Simon. *weeke.*
35 And they told what things were done in the way, & Iohn 20.c
ow he was knowne of them in ỳ breaking of the bread.
36 And as they thus ſpake, Jeſus himſelfe ſtood in the
idſt of them, and ſaith vnto them, Peace be vnto you.
37 But they were abaſhed and afraid, and ſuppoſed
hat they had ſeene a ſpirit.
38 And he ſaid vnto them, why are you troubled, and
hy do thoughts ariſe in your hearts?
39 Behold my hands and my feete, that it is euen I
yſelfe: handle me, and ſee, for a ſpirit hath not fleſh and
ones, as ye ſee me haue.
40 And when he had thus ſpoken, he ſhewed them his
ands and his feete.
41 And while they yet beleeued not for ioy, and won- Iohn 12.c
red, he ſayd vnto them, *Haue ye here any meat? G
42 And they offered him a peece of a broiled fiſh, & of
honycombe.
43 And he tooke it, and did eate before them.
44 And he ſayd vnto thē, *These are the words which Matth. 16.c
ſpeake vnto you, while I was yet with you, that al muſt
eds be fulfilled, which were written of me in the law
Moſes, and the Prophets, and in the Pſalmes. Actes 17.c
45 *Then opened he their *wits, that they might vn- *Or, minds.
erſtand the Scriptures,
46 And ſaid vnto thē, Thus it is written, & thus it be-
oued Chriſt to ſuffer, & to riſe frō death the third day:
47 And that repentance, & remiſſion of ſinnes ſhould
e preached in his name among all Nations, and muſt
egin at Hieruſalem.
48 And ye are witneſſes of theſe things.
49 And behold, I will ſend ỳ promiſe of my father vp-

on

on you: but tary ye in the citie of Hierusalem, vntill ye be indued with power from an high.

Acts 1.b

Acts 1.b

50 And he led them out into Bethanie, & lift vp his hands and blessed them.

51 *And it came to passe, as he blessed them, hee departed from them, and was carried vp into heauen,

Marke 16.c

52 And when they had worshipped him, they returned to Hierusalem with great ioy,

53 And were continually in the Temple, praysing and lauding God, Amen.

Here endeth the Gospell by Saint Luke.

The life of the Euangilist Saint Iohn,

Written by Saint Ierome.

IOhn the Apostle, whom Iesus loued intirely, being the son of Zebedee and brother to Iames the Apostle (whom Herod after the passion of our Lord did behead) did write last of all a Gospell, being desired by the superintendents, & Bishops of Asia, against Cerinthus and other Heretikes, and especially against the sect of the Ebionites, that did rise then: which Ebionites did affirme that Christ was not before Mary, wherby he was compelled to set forth his deuine birth. Howbeit, some affirme that hee had another occasion to set forth this scripture: That is to say, that when hee had read the booke of Matthew, Marke, & Luke, he did wel allow the text of the history, and affirmed that they had said true: but that they had written only the history of one yeare, in the which he suffered after the imprisonment of Iohn. Therfore passing ouer that yeare (the Acts wherof are set forth by the other three) he did declare what was done in the time before Iohn was imprisoned, as it may bee euident & manifest vnto them, that wil diligently read the foure bookes of the Gospels. Which thing doth take away the disagreement which Iohn seemeth to haue with other. Hee hath also written one Epistle, whose beginning is, That which was from the beginning, which wee haue heard with our eares, and seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life:

which

which Epistle is approoued and allowed by all Ecclesiastical & learned men. The other two, which begin: The elder to the elect Lady & her children. *And,* The Elder to the welbeloued Gaius, whom I loue in the truth: *are thought to be Iohns the elder, whose sepulchre is shewed this day at Ephesus. Some also do thinke that ther be two memorials of the said Iohn Euangelist: upon which thing we will dispute by order, when we come to Papias his disciple. In the fourteenth yeare then, Domitianus mouing and stirring the second persecutiō after Nero, being banished into an ile called Pathmos, he did write the Reuelation, which Iustinus Martyr, & Ierenius doe expound, and after that Domitianus was slaine, & his Acts abrogated by the Senat, because of the too much credulity (Partinax being Emperour) hee returned vnto Ephesus: where continuing vntill Traianus the Emperor, he did both found and gouerne all the Churches of Asia. He died being exceeding olde, that is to say, threescore and eight yeares after the passion of our Lord, & was buried by the same towne.*

The Gospel by Saint Iohn

The first Chapter.

The diuinitie, humanitie, & office of Christ. 15 The testimony of Iohn. 39 The calling of Andrew, Peter, Philip, and Nathaniel.

A *The Gospell on Christmas day.*

1 IN the beginning was the Word, and the Worde was with God, and *God was that Word.

*Or, and that word was God.

2 The same was in the beginning with God.

3 *All things were made by it, and without it was made nothing that was made.

Gen. 1.a

4 *In it was life, and the life was the *light of men.

Prou. 8.d

5 And the light shineth in the a darkenesse, and the darkenesse comprehendeth it not.

Iohn 14.d

6 There was a man sent from God, whose name was Iohn,

Iohn 8.b and 9.c

7 The same came for a witnesse, that he should beare witnes of ỹ light, that all men through him might belene.

B

8 *He was not that light, but was sent to beare witnes of the light.

Rom. 5.d

Hebr.11.a

9 That light was the true light, which lighteth every man that commeth into the world.

10 He was in the world, * and the world was made by him, and the world knew him not.

11 He came into b his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue he power to be the sonnes of God, euen to them that beleeued on his name.

*Or, was made.

13 Which were borne not of bloud, nor of the will of the flesh, nor yet of the will of man, but of God.

Matth.3.c and 17.a Marke 1.b 2.pet.1.c 1.Iohn 1.a

14 And the same word* c became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the *onely begotten sonne that came downe from the Father, full of grace and truth.

*Or, worthier then I. Colos.2.b

15 Iohn beareth witnesse of him, and cried, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was* before me.

16* And of his fulnesse haue we all receiued, and grace for grace.

17 For the law was giuen by Moses, but grace and truth came by Iesus Christ.

18 No man hath seen God at any time, the onely begotten Sonne, which is in the bosome of the father, he hath declared him.

The Gospel on the iiii. sunday in Aduent.

19* And this is the record of Iohn, when the Iewes sent Priests and Leuits from Hierusalem, to aske him, What art thou?

Ioha 5.d Matth.11.d

20 And he confessed, and denied not, and said plainly, I am not that Christ.

D

21 And they asked him, What then? Art thou Elias? And he saith, I am not. * Art thou that d Prophet? And he answered, No.

Deut.18.c

22 Then said they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe?

Matth.3.a Luke 3.a Esay 40.a

23 He sayd, * I am the voice of a cryer in the wildernes: Make straight the way of the Lord, as said the Prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither* a Prophet?

*Or, that Prophet.

Matth.4.b

26 Iohn answered them, saying, * I baptize with water, but there standeth one among you, whom ye know not,

27 he

27 Hee it is which though he came after me, was before me, whose shoes latchet I am not worthy to vnloose.
28 *These things were done in *Bethabara beyond Iordan, where John was baptizing. Marke 1.a Luke 3.c
29 The next day John seeth Jesus comming vnto him, and saith, *Behold the Lambe of God, which taketh away the sinne of the world. Actes 19.g E Iohn 3.d
30 This is he of whom I said, after me commeth a man which is preferred before me: for he was before me. and 10.d *Someread Bethania.
31 And I knew him not: but that he should be declared to Israel, therefore am I come baptising with water. Iosay 53.b
32 *And John bare record, saying, I saw the spirit descending from heauen, like vnto a doue, and it abode vpon him. 1. Cor. 5.b Matth. 3.c
33 *And I knew him not: but he that sent me to baptize with water, the same sayd vnto me, Vpon whom thou shalt see the spirit descending, and tarrying still on him, the same is he which baptiseth with the holy Ghost. Marke 1.b Luke 3.d
34 And I saw & bare record, that this is the son of God.
35 The next day after, John stood againe, and two of F his Disciples.
36 And when he beheld Jesus walking, he saith, behold the Lambe of God.
37 And the two disciples heard him speake, and they followed Jesus.
38 And Jesus when he had turned about, & saw them following him, saith vnto them, What seeke yee? They said vnto him Rabbi, (which is to say if one interpret it, Master,) where dwellest thou?
39 He saith vnto them, come and see. They came, and saw where he dwelt, and abode with him that day: for it was about the tenth houre.
40 One of the two which heard John speake, and followed him, was Andrew, Simon Peters brother.
41 The same findeth his brother Simon first, & saith vnto him, We haue found the Messias, which is by interpretation, the *annointed, *Or, the Christ.
42 And brought him to Jesus. And when Jesus beheld G him, he said, thou art *Simon the son of Iona, thou shalt Matth. 16.c bee called Cephas, which is by interpretation a stone.
43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith vnto him, Follow me.
44 *Philip was of Bethsaida, out of the citie of Andrew and Peter. Iohn 12.c

45 Philip findeth Nathaniel, and saith vnto him, we haue found him, of whom Moses in * the law, & the Prophets did write, Jesus of Nazareth the sonne of Joseph.

Gen. 3. and 22. c Deut. 18. c

46 And Nathaniel said vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see.

b

47 Jesus saw Nathaniel comming to him, and saith of him, Behold a right Israelite, in whom is no guile.

48 Nathaniel saith vnto him, Whence knowest thou me? Jesus answered, and sayd vnto him, Before that Philip called thee, being vnder the fig tree, I saw thee.

49 Nathaniel answered, & saith vnto him, Rabbi, thou art euen the very son of God, thou art the king of Israel.

* Or, beleeuest thou.

50 Jesus answered, and sayd vnto him, because I said vnto thee, I saw thee vnder the figge tree, thou * beleeuest, thou shalt see greater things then these.

51 And he saith vnto him, Verily, verily I say vnto you, hereafter shall ye see heauen open, and the angels of God ascending and descending vpon the sonne of man.

The Notes.

a The darkenesse that is to say, the vnfaithful which doe sit alwaies in darknesse, and in the shadow of death, doe all that they can to darken and put out the beames of the same, but they shal neuer preuaile. Psal. 9. 1. Cor. 4. Esay. 29. Ezech. 8. Abdi. 1.

b That is to say, vnto the people of the Iewes, whom the Lord did call his people. Exod. 21. Deut. 34.

c That is to say, the euerlasting word, which is the onely begotten sonne of God, did take our frail nature and flesh vpon him, in the which (beeing equall with the father touching his Godhead) hee was made a curse for vs: that is to say, he did take vpon him that malediction and curse, that was due vnto vs, for the breaking of the law of God.

d Here the Iewes did aske Iohn, whether that hee was that Prophet, which was promised by Moses. Deut. 18. And therfore Iohn answered them truely, when he sayd vnto them, No.

The ii. Chapter.

A

The Gospel on the ii. Sunday after the Epiphanie.

Christ turneth water into wine.

AND the third day was there a marriage in Cana a citie of Galilee, and the mother of Jesus was there.

2 And both Jesus was called and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith vnto him, They haue no wine.

* Or, Towne.

4 Jesus

4 Iesus sayth vnto her, *woman, what haue I to doe with thee? mine houre is not yet come. Luke 2.g

5 His mother saith vnto the *ministers, Whatsoeuer he saith vnto you, do it. *Or, seruants.

6 And there was set there fyre water pottes of stone, after the manner of the purifying of the Iewes, containing two or three *firkins a peece. *Or, measure.

7 Iesus saith vnto them, Fill the water pottes with water. And they filled them vp to the brimme. E

8 And he sayth vnto them, Draw out now, and beare vnto the Gouernour of the feast: And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knew not whence it was, but the ministers which drew the water knewe) the Gouernour of the feast calleth the bridegrome,

10 And saith vnto him, Euery man at the beginning doth set forth good wine, and when the guestes haue wel dronke, then that which is worse: but thou hast kept the good wine vntill now.

11 This beginning of myracles did Iesus in Cana of Galilee, and shewed his glory: and his Disciples beleeued on him.

12 *After this hee went downe to Capernaum, and his mother, and his brethren, and his Disciples, and there continued not many dayes. Matth. 4.b Marke 1.b Luke 4.d

13 *And the Iewes Passeouer was at hand, and Iesus went vp to Hierusalem, Matth. 21.b Matth. 11.c

14 And found sitting in the Temple those that solde oxen and sheepe, and doues, and changers of money. Luke 19.g C

15 And when hee had made as it were a scourge of small cordes, he droue them all out of the temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables:

16 And sayd vnto them that solde Doues, haue these things hence, and make not my fathers house an house of marchandize.

17 And his disciples remembred that it was written, *The zeale of thine house hath euen eaten me. Psal. 72.f

18 Then answered the Iewes, & sayd vnto him, what token shewest thou vnto vs, seeing that thou doest these things?

19 Iesus answered, and sayde vnto them, *Destroy this temple, and in three dayes I will reare it vp. Matth. 16.f Marke 14.d

20 Then sayd the Iewes, fortie and sixe yeares was this Temple a building, and wilt thou reare it vp in

three dayes?

D 21 But he spake of the temple of his body.

22 When therfore he was risen from death, his disciples remembred that he thus had sayd: and they beleued the scripture, and the words that Jesus had said.

23 When he was in Hierusalem at the Passeouer, in the feast day, many beleeued on his name, when they saw his miracles which he did.

24 But Jesus did not commit himselfe vnto them: because a he knew all men:

Iere. 17. b
Apoc. 2. d

25 And needed not that any should testify of man: for he knew what was in man.

The Notes.

a Christ knew all mens mindes: therefore no man needed to teach him what was in man: for why? he knewe the secrets of their hartes.

The iii Chapter.

3 *Christ teacheth Nicodemus.* 16 *The loue of God toward the world.*

A *The Gospell on Trinitie sunday.*

There was a man of the Pharisees named Nicodemus, a ruler of the Jewes:

2 The same came to Jesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man can do these myracles that thou doest, except God be with him.

Iohn 7. d

3 Jesus answered, and sayd vnto him, Verily, verily I say vnto thee, except a man be borne from aboue, he cannot see the kingdome of God.

4 Nicodemus saith vnto him, How can a man be borne when he is old? can he enter the second time into his mothers wombe, and be borne?

Iohn 4. b and 7. b

5 Jesus answered, Verily, verily I say vnto thee, * except a man be borne of a water and of the spirit, he cannot enter into the kingdome of God.

Titus 3. a
Rom. 8. a

6 * That which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit.

B 7 Marueil not thou that I sayd vnto thee, Ye must be borne from aboue.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, * but canst not tell whence it commeth, and whether it goeth: so is euery one that is borne of the spirit.

Eccle. 11. a

9 Nicodemus answered, and said vnto him, How can

these things be?
10 Jesus answered, and sayde vnto him, Art thou a master of Israel, and knowest not these things?
11 Verily, verily I say vnto thee, We speake that we know, and testifie that we haue seene: and ye receiue not our witnesse.
12 If I haue told you earthly things, and ye beleeue not: how shal ye beleeue, if I tel you of heauenly things?
13 And no man hath ascended vp to heauen, but hee that came downe from heauen, euen the sonne of man which is in heauen.
14 And as Moses lift vp the Serpent in the wildernesse: euen so must the sonne of man be lift vp:
15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.
16 For God so loued the world, that he gaue his onely begotten sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.
17 For God sent not his sonne into the world to condemne ỳ world: but that the world through him might be saued.
18 He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten sonne of God.
19 And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light: because their deedes were euill.
20 For euery one that euill doth, hateth the light: neyther commeth to the light, least his deedes should be reproued.
21 But he that doth truth, cometh to the light, that his deeds may be made manifest, ỳ they are wrought in God.
22 After these thinges, came Jesus and his disciples into the lande of Jurie, and there he tarryed with them, *and baptized.
23 And Iohn was also baptizing in Aenon, neere to Salem, because there was much water there: and they came, and were baptized.
24 For Iohn was not yet cast into prison.
25 And there arose a question betweene Iohns disciples, and the Iewes, about purifying.
26 And they came vnto Iohn, and sayde vnto him, Rabbi, he that was with thee beyond Iordan, to whom thou bearest witnesse, behold, the same baptizeth, *and all men come to him.

℣ *The Gospell on the Munday in whitsunweeke.*

Luke 19.8

Marke 4.b
Iohn 4.a

27 Iohn answered and sayd, A man can receiue nothing, except it be giuen him from heauen.

C 28 Yee your selues are witnesses, * how that I sayd, I am not that Christ, but I am sent before him.

Iohn 1.b

29 He that hath the bride, is the bridegroome: but the friend of the bridegroome, which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy is therefore fulfilled.

30 He must increase, but I must decrease.

31 He that commeth from an high, is aboue all: he that is of the earth, is earthly, and speaketh of the earth. he that commeth from heauen, is aboue all:

32 And what he hath seene and heard, that he testifieth, and no man receiueth his testimonie.

33 He that hath receiued his testimonie, * hath set to his seale, that God is true.

Rom. 3.a
Esay 61.b
Marke 11.d
Matth. 21.d

34 For he whom God hath sent, speaketh the words of God: * For God giueth not ỹ measure of spirit vnto him.

F 35 The father loueth the sonne, * and hath giuen all things into his hand.

Luke 10.d

36 He that beleeueth on ỹ sonne, hath euerlasting life: he that * beleeueth not the sonne, shall not see life, but the wrath of God abideth on him.

Or, he that beyeth not the sonne.

The Notes.

a Here by the water he doth vnderstand the word and grace of God, and also the illumination of the holy Ghost, which is that heauenly water that Esay the Prophete doth speake of saying, All that be a thirst come vnto the waters, Iohn 4 and 6. Ezech. 36. Iere. 2. By the spirit, he vnderstandeth the inspiration of the holy Ghost, and the heauenly working of the spirite of God, so that this place helpeth them nothing, that doe affirme that the children of the faithfull are damned, and they shall neuer enter into the kingdome of heauen, if they die before they can be baptized.

The iiii. Chapter.

7 Christ wearied, asketh water of the woman of Samria, 19 The liuely water.

A AFter that the Lord knew how the Pharisees had heard that Iesus made and baptised moe Disciples than Iohn:

Matth. 4.h

2 (Though that Iesus himselfe baptized not, but his Disciples.)

3 He left Iury, and departed againe into Galilee.

4 For

4 For it was so that he must needes go through Samaria.

5 Then commeth he to a citie of Samaria, which is called Sicher, neere to the possession* that Iacob gaue to his sonne Ioseph. Gen. 48. d

6 And there was Iacobs well, Iesus then being wearie of his iourney, sate thus on the well, and it was about the sixth houre.

7 And there commeth a woman of Samaria to draw water: Iesus saith vnto her, giue me drinke. B

8 For his Disciples were gone away into the towne to buy meate.

9 Then saith the woman of Samaria vnto him, How is it that thou being a Iew, askest drinke of mee, which am a woman of Samaria?* For the Iewes meddle not with the Samaritanes. 4. Reg. 17. f Iohn 7. b

10 Iesus answered, and sayd vnto her, if thou knewest the gift of God, and who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and he would haue* giuen thee water of life. ere. 2. b

11 The woman saith vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life? Iohn 7. b

12 Art thou greater then our Father Iacob, which gaue vs this wel, and he himselfe dranke thereof, and his children and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water shall thirst againe:

14 But whosoeuer a drinketh of the water that I shal giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life. C

15 The woman saith vnto him, Sir, giue me of that water, that I thirst not, neither come hither to draw.

16 Iesus sayth vnto her, Goe, call thy husband and come hither.

17 The woman answered, and sayd vnto him, I haue no husband. Iesus said vnto her, Thou hast well sayde, I haue no husband.

18 For thou hast had fiue husbands: & he whom thou now hast is not thy husband: In that sayest thou truely.

19 The woman sayth vnto him, *Sir, I perceiue that thou art a Prophet. Luke 7. b

20 Our fathers worshipped in this mountayne, *and ye say that in Hierusalē is the place where men ought to worship. 3. Reg. 9. a 1. par. 7. a

worship.

D 21 Jesus saith vnto her, woman, beleeue me, the houre commeth, when ye shall neither in this b mountaine, nor yet at Hierusalem worship the father.

22 Ye worship ye wote not what, we know what we worship: *for saluation commeth of the Iewes.

Exod.21.c

23 But the houre commeth, and now is, when the true worshippers shall worship the father in *spirit and in the truth: for such the father also requireth to worship him.

Rom.1.a
1.Cor.3.c

24* God is a spirite, and they that worship him, must worship him in spirit, and in the truth.

25 The woman sayd vnto him, I wote that Messias commeth, which is called Christ: when he is come, he will tell vs all things.

26 Jesus saith vnto her, * I that spake vnto thee, am he.

Matth.26.f
Marke 14.g
Luke 22.c
Iohn 9.d
and 10.c

27 And immediatly came his disciples, and marueyled that he talked with the woman: Yet no man sayde, what seekest thou? or, why talkest thou with her?

E 28 The woman then left her water pot, and went her way into city, and saith to the men.

29 Come, see a man which told me all things that euer I did: Is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his disciples prayed him, saying, Master, eate.

32 He sayd vnto them, I haue meate to eate, that ye wote not of.

33 Therefore sayd the disciples one to another, Hath any man brought him ought to eate?

34 Jesus saith vnto them, My meate is, that I do the will of him that sent me, and finish his worke.

35 Say not ye, there are yet foure moneths, and then
F commeth harueste? Behold, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

36* And hee that reapeth, receiueth wages, and gathereth fruite vnto life eternall: that both he that soweth, and he that reapeth, might reioyce together.

Matth.9.b
Luke 10.a

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon you bestowed no labour, other men laboured, and ye entered into their labours.

39 Many of the Samaritanes of that citie beleeued on

on him, for the saying of the woman, which testifyed that he told me of all that euer I did.

40 So when the Samaritanes were come vnto him, they besought him that he would tarry with them: and he abode there two dayes.

41 And many moe beleeued, because of his own word:

42 And said vnto the woman, Now we beleeue, not because of thy saying: * for we haue heard him our selues, and know that this is euen that Christ the Sauiour of the world. G

43 After two dayes he departed thence, and went away into Galilee.

44 * For Iesus himselfe testified that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galilee, the Galileans receiued him, when they had seene all the thinges that hee did at Hierusalem at the day of the feast: For they went also vnto the feast day.

46 So Iesus came agayne into * Cana of Galilee, where he made the water wine. And there was a certayne * Ruler, whose sonne was sicke at Capernaum.

47 When the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he would come downe, and heale his sonne: for he was euen at the point of death.

48 Then sayde Iesus vnto him, except yee see signes and wonders, ye will in no wise beleeue.

49 The Ruler sayth vnto him, Sir, come downe, or euer that my sonne die. H

50 Iesus saith vnto him, Goe thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and he went his way.

51 And as he was now going downe, the seruants met him, and told him, saying, thy sonne liueth.

52 Then enquired he of them the houre when he began to mend. And they sayd vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knewe that it was done the same houre: in the which Iesus sayd vnto him, Thy sonne liueth, * And he beleeued, and all his houshold.

54 This is againe the second myracle that Iesus did, when he was come out of Iurie into Galilee.

The Notes.

G Iohn 17.b

Matth. 13.g Marke 6.a Luke 4.c

Iohn 2.c

The Gospel on the xxi. sunday after Trinitie.

Matth. 8.a Luke 7.a

Acts 18.b

H To drinke this water, is to beleeue and credit the word of God

God, and to receiue the testimonie of Christ, which thing onely can quench the thirst of the soule.

b We are bound to no peculiar place, but that wee may pray euery where, lifting vp pure handes without disceptation and wrath 1 Tim. 2.

c This ought to be vnderstanded of the preaching of the kingdome of God among the Israelites, among whom the Prophets haue laboured alredy, into whose labours the apostles did enter. But when the Apostles did preach among the Heathen, they were the first labourers, as Paul sayth, I haue planted, Apollo hath watered. Againe I haue lay the foundation, and another doth build vpon it. 1. Cor. 3.

The v. Chapter.

5 Christ healeth on the Sabboth day the man that was sicke thirtie and eight yeares.

A AFter this was there a feast day of the Iewes, and Iesus went vp to Hierusalem.

2 And there is at Hierusalem by the sheepe market a poole, which is called in the Hebrew tongue, Bethsaida hauing fiue porches:

3 In which lay a great multitude of sick folk, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angell went downe at a certaine season into the poole, and troubled the water: Whosoeuer then first after the troubling of the water stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bin diseased thirtie and eight yeares.

6 When Iesus saw him lie, and knew that hee now long time had bin diseased, he saith vnto him, Wilt thou be made whole?

B 7 The sicke man answered him, Sir, I haue no man when the water is troubled, to put me into the poole, but in the meane time, while I am about to come, another steppeth downe before me.

Matth. 9. f
Marke 2. b
Luke 5. c
Actes 3. d
and 9. f

8 Iesus saith vnto him, *Rise, take vp thy bed, & walke.

9 And immediatly the man was made whole, & tooke vp his bedde, and walked: and on the same day was the Sabboth.

10 The Iewes therfore said vnto him that was made whole, it is the Sabboth day, it is not lawfull for thee to carry thy bed:

11 He answered them, hee that made me whole, said vnto

vnto me, Take vp thy bed and walke.

12 Then asked they him, What man is that which sayd vnto thee, take vp thy bed, and walke?

13 And he that was healed, wist not who it was: for Iesus had gotten himselfe away, because that there was preasse of people in that place.

14 *Afterward, Iesus findeth him in the Temple, and said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee. C Iohn 8.a

15 The man departed, and told the Iewes that it was Iesus which had made him whole:

16 And therefore did the Iewes persecute Iesus, and sought the meanes to slay him, because hee had done these things on the Sabboth day.

17 Iesus answered them, * My father worketh hitherto and I worke. 1. Cor. 12.a

18 Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabboth, but sayd also *that God was his father, and maketh himselfe equall with God. Matth. 26.f Marke 14.g Luke 21.c Iohn 5.a

19 Then answered Iesus, and sayd vnto them, Verily, verily I say vnto you, the sonne can doe nothing of himselfe, but that he seeth the father doe: for whatsoeuer he doth, that also doth the sonne likewise.

20 For the father loueth the sonne, and sheweth him all things that he himselfe doth: and hee will shew him greater workes then these, because yee should maruell.

21 For likewise as the father raised vp the dead, and quickeneth them, euen so the sonne quickeneth whom he will. D

22 *Neither iudgeth the father any man, but hath committed all iudgement vnto the sonne, Matth. 11.c Luke 10.c

23 Because that al men should honour the son, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. Iohn 6.f

24 Verily, verily I say vnto you, he that heareth my word, and *beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life. Iohn 11.d

25 Verily, verily I say vnto you, The houre is coming, and now is, when the dead shall here the voice of the sonne of God: and they that here shall liue.

26 For as the father hath life in himselfe: so likewise hath he giuen to the sonne to haue *life in himselfe: Iohn 1.e Matth. 25.c

27 And hath giuen him power to *iudge, because he is

is the sonne of man.

E 28 Marueil not at this: for the houre is comming, in
Matth. 27.b the which all that are in ỳ * graues, shall heare his voice,
29 And shall come forth, they that haue done good vn-
to a the resurrection of life, and they that haue done euil,
vnto the resurrection of damnation.

30 I can of my owne selfe do nothing: as I heare, I
iudge, & my iudgement is iust, because I seeke not mine
owne wil, but the will of the father, which hath sent me.

Iohn 8.d 31 * If I beare witnesse of my selfe, my witnesse is not
true.

32 There is another that beareth witnes of me, and I
am sure that ỳ witnes which he witnesseth of me, is true.

Iohn 1.b 33 Ye * sent vnto Iohn, and he bare witnesse vnto the
truth.

34 But I receiue not the record of man: neuertheles
these things I say, that ye might be saued.

F 35 Hee was a burning and a shining light: and ye
would for a season haue reioyced in his light.

Iohn 5.a 36 * But I haue greater witnesse than the witnesse of
Iohn 30.c Iohn: for the workes which the father hath giuen me to
finish, the same workes that I doe, beare witnesse of me,
that the father hath sent me.

37 And the father himselfe which hath sent me, hath
Matth. 3.c *borne witnesse of me. Ye haue not heard his voice at a-
and 12.d ny time, nor seene his shape.
Marke 1.b
Luke 3.d 38 And his word haue you not abiding in you: for
2. Par. 1.b whom he hath sent, him ye beleeue not.
Actes 17.b
Deut. 18.c 39 Search the Scriptures, for in them yee thinke yee
haue eternall life: * and they are they which testifie of me.

40 And yet will ye not come to me, that ye might haue
life.

41 I receiue not the praise of men.

G 42 But I know you, that ye haue not the loue of God
in you.

43 I am come in my fathers name, and yee receiue
Iohn 2.c mee not: * if another shall come in his owne name, him
2. Thess. 2.c will ye receiue.

44 How can yee beleeue, which receiue honour one of
another, and seeke not the honour that commeth of God
onely?

45 Doe not thinke that I will accuse you to my fa-
ther: there is one that accuseth you, euen Moses in
whom ye trust.

46 For had yee beleeued Moses, yee would haue be-
leeued

ſéued me: *for he wrote of me. Deut.18.c

47 But if ye beléeue not his writings, how ſhall yée beléeue my words?

The Notes.

a As if he ſhould ſay, they that through faith haue done good works, or by their good works haue declared their faith, ſhall riſe again vnto life euerlaſting. But they that haue brought forth the fruits of infidilitie, or haue not declared the faith which they fained themſelues to haue by good works, ſhal riſe againe vnto damnation. The good works then doe not ſaue nor iuſtifie, but are ſignes and tokens that a man is iuſtified. as Matth. 7. of the tree.

The vi. Chapter.

29 *Faith is the worke of God.* 35 *Of the bread of life.* 40 *of Faith.*

A Fter theſe things, *Ieſus went his way ouer the ſea of Galilée, which is the ſea of Tiberias. A Matth.14.c Marke 6.d

2 And *a great multitude followed him, becauſe they ſaw his miracles which he did on them ſ were diſeaſed. Matth.4.d Luke 8.c

3 And Ieſus went vp into a mountaine, and there he ſat with his diſciples.

4 And the Paſſeouer a feaſt of the Iewes, was nigh. *The Goſpel on the xxv. ſunday after Trinitie.*

5 *When Ieſus then lift vp his eyes, and ſaw a great company come vnto him, he ſayd vnto Philip, Whence ſhall we buy bread, that theſe may eate? Marke 14.b Marke 6.d

6 (This he ſayd to proue him: for he himſelfe knewe what he would do.)

7 Philip anſwered him, *Two hundred penie worth of bread are not ſufficient for them, that euery man may take a little. Luke 8.c B 3.R.g.4.g

8 One of his diſciples, Andrew, Simon Peters brother, ſaith vnto him,

9 There is a little lad here, which hath 5. barly loues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſayd, make the people ſit down. There was much graſſe in the place. So the men ſate downe in number about fiue thouſand.

11 And Ieſus toke the bread, and when he had giuē thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaid vnto his diſciples, Gather vp the broken meat that remaineth, that nothing be loſt.

13 And

13 And they gathered together, & filled twelue baskets with the broken meat of the fiue barly loues, which
¶ broken meat remained vnto them that had eaten
Luke 7.c
Iohn 4.b
14 Then those men when they had seene the myracle that Iesus did, sayd, This is of a truth * the same Prophet that should come into the world.
Luke 6.d
Matth. 24. d
Marke 6. f
15 When Iesus therefore perceiued that they would come and take him by * force, to make him king, he departed againe into a mountaine himselfe alone.
16 * And when euen was now come, his Disciples went downe vnto the sea.
17 And gat vp into a ship, and went ouer the sea towards Capernaum: and it was now darke, and Iesus was not come to them.
18 And the sea rose with a great wind that blew.
19 So when they had rowed about xxv, or xxx. furlongs, they saw Iesus walking on the sea, and drawing nigh vnto the ship: and they were afraid.
D 20 But he saith vnto them, It is I, be not afraid.
21 And they would haue receiued him into the ship, & immediatly the ship was at the land whether they went.
22 The day following, when the people that stood on the other side of the sea, saw that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not in with his disciples into the ship, but that his disciples were gone away alone:
23 Howbeit, there came other ships from Tiberias, nigh vnto the place where they did eate bread, after that the Lord had giuen thanks.
24 When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping and came to Capernaum seeking for Iesus.
25 And when they had found him on the other side of the Sea, they sayd vnto him, Rabbi, when camest thou hither?
26 Iesus answereth them, and said, Verily, verily I say vnto you, Ye seeke me, not because ye sawe the myracles, but because ye did eat of the loaues, and were filled.
27 Labour not for the meate that perisheth, but for that meate which endureth vnto euerlasting life, which meate the sonne of man shall giue vnto you: for him hath
¶ God the father sealed.
28 Then sayd they vnto him, What shall we doe that we might worke the workes of God?

29 Iesus

29 Iesus answered, and sayd vnto them, This is the worke of God, that ye beleeue on him whom he hath sent.
30 They said therefore vnto him,* What signe shewest thou then, that we may see, and beleeue thee? What doest thou worke.
31 Our fathers did eat Manna in the desart, as it is written, he gaue them* bread from heauen to eat.
32 Then Iesus said vnto them, Verily, verily I say vnto you, Moses gaue you not that bread from heauen, but my father giueth you the true bread from heauen.
33 For the bread of God, is he which commeth down from heauen, and giueth life vnto the world.
34 Then sayd they vnto him, Lord, euermore giue vs this bread.
35 And Iesus sayd vnto them, I am the bread of life: he that commeth to mee, shall not hunger in any wise: and he that beleeueth on me shall neuer thirst.
36 But I say vnto you, that yee also haue seene me, and yet ye beleeue not.
37 All that the father giueth me, shal come to me, and him that commeth to me, I will in no wise cast out.
38 For I came downe from heauen, not to doe mine owne will, but the will of him that sent me.
39 And this is the fathers will which hath sent mee, that all which he hath giuen me, I shall lose nothing, but raise it vp againe at the last day.
40 And this is the will of him that sent me, that euery one which seeth the sonne,* & beleeueth on him, may haue euerlasting life: and I will raise him vp at the last day.
41 The Iewes then murmured at him, because hee said, I am the bread of life which came downe from heauen.
42 And they said,* is not this Iesus, the sonne of Ioseph, whose father and mother we know? How is it then that he saith, I came downe from heauen?
43 Iesus answered, and sayd vnto them, Murmure not among your selues.
44* No man can come to me, except the father, which hath sent me draw him, and I will raise him vp at the last day.
45 It is written in the Prophets,* and they shal be all taught of God. Euery man therefore that hath heard, and hath learned of the father, commeth vnto me.
46* Not that any man hath seene the father, saue hee which is of God, the same hath seene the father.

Matth. 12. c and 16. a Marke 8. b Luke 11. d
Exod. 16. b Matth. 16. c
F
Iohn 5. d
G
Matth. 13. g Marke 6. a
Esay 54. d
1. Iohn 2. d Exod. 22. d Deut. 4. b Iohn 7. g Iudg. 6. c and 13. d

47 Verily, verily I say vnto you, He that putteth his trust in me, hath euerlasting life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wildernesse, and are dead.

Luke 21.a 50 This is that bread, which commeth downe from heauen that if any man eate thereof, ye should not die.

51 I am that liuing bread, which came downe from heauen. If any man eat of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 The Iewes therefore stroue among themselues, saying, how can this fellow giue vs that flesh of his to eate?

53 Then Iesus sayd vnto them, Verily, verily I say vnto you, Except ye eat the flesh of the sonne of man, and drinke his bloud ye haue no life in you.

54 Who so eateth my flesh, & drinketh my bloud, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meat indeed, & my bloud is drinke indeede.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me and I in him.

57 As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shall liue by the meane of me.

58 This is that bread which came downe from heauen, not as your fathers did eat Manna, and are dead: he that eateth of this bread, shall liue for euer.

59 These thinges sayd he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his Disciples, when they had heard this sayd, This is an heard saying, who can abide the hearing of it?

K 61 When Iesus knew in himselfe that his Disciples murmured at it he said vnto them, Doth this offend you?

62 What and if you shall see the sonne of man ascend vp thither where he was before?

63 It is the spirite that quickeneth, the flesh profiteth nothing: The wordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not. For Iesus knew from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my father.

John 7.c

66 From

66 From that time many of his disciples went backe, and walked no more with him.
67 Then sayd Iesus vnto the twelue, will yée also goe away?
68 Then Simõ Peter answered him, Lord, to whom shall we goe? Thou hast the words of eternall life:
69 *And we beleeue, and are sure that thou art that Christ, the sonne of the liuing God. Matth. 16.e Marke 8.e Luke 9.c
70 Iesus answered him, Haue not I chosen you twelue, and *one of you is a deuill: Iohn 11.d
71 He spake of Iudas Iscariot the sonne of Simon: for he it was that should betray him, being one of ỹ twelue. Luke 22.a Iohn 13.c

The Notes.

a This is to eat the flesh of Christ, and to drinke his bloud: to dwel in Christ, & to haue Christ dwelling in vs. Whosoeuer thẽ dwelleth not in Christ, and hath not Christ dwelling in him, doth not eat his flesh, nor yet drink his bloud, though he do eat the Sacrament of so high a thing indifferently euery day, Augustine, Prosper, Ambrose, here we may learne that Christ through out all this Chapter speaketh onely of the spirituall eating and drinking of his flesh and bloud, which is done through faith.

The vii Chapter.

1 Iesus fled the murmuring Iewes. 5 Christes kinsmen beleeued not in him.

A
AFter these things, Iesus went about in Galilee: for he would not goe about in Iurie, because that the Iewes sought to kill him.
2 The Iewes *feast of tabernacles a was at hand. Leuit. 23.f
3 His brethren therfore sayd vnto him, Get thee hence, and goe into Iurie, that thy Disciples also may see the worke that thou doest.
4 For there is no man that doth any thing in secrete, and he himselfe seeketh to be knowne openly: if thou do such things shew thy selfe to the world.
5 For neither his brethren beleeued in him.
6 Then Iesus sayd vnto them, my time is not yet come: but your time is alway ready.
7 The world cannot hate you, *but me it hateth, because I testifie of it, that the workes thereof are euill. B Iohn 15.c
8 Goe ye vp vnto this feast: I go not vp yet vnto this feast: for my time is not yet full come.
9 When he had said these words vnto them, he abode still in Galilee.

10 But when his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at the feast, and said, *Where is he?

12 And much murmuring of him was there among the people: For some sayd, *he is good: others said, Nay: but he deceiueth the people.

13 Howbeit, *no man spake openly of him, for feare of the Iewes.

C 14 Now when halfe of the feast was done, Iesus went vp into the temple, and taught.

15 And the Iewes marueiled, saying, how knoweth he the scriptures, seeing that he neuer learned?

16 Iesus answered them and said, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true and no vnrighteousnesse is in him.

19 *Did not Moses giue you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered, and said, Thou hast the diuell, who goeth about to kill thee?

D 21 Iesus answered, and said vnto them, *I haue done one worke, and ye all marueil.

22 Moses therefore gaue vnto you the circumcision, (not because it is of Moses, *but of the fathers) and yet ye on the Sabboth day circumcise a man.

23 If a man on the Sabboth day receiue circumcision, without breaking of the law of Moses: *disdaine yee at me because I haue made a man euery whit whole on the Sabboth day?

24 *Iudge not after the vtter appearance but iudge with a righteous iudgement.

25 Then said some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 But loe, he speaketh *boldly, and they say nothing vnto him: Doe the rulers know indeed, that this is very Christ?

27 Howbeit, *we know this man whence he is, but when Christ commeth, no man knoweth whence he is.

E 28 Then cried Iesus in the Temple, as he taught, saying, ye both know me, and whence I am yee know, and

eth.11.f
ath.21.d
hn 4.c
d 6.c
hn 12.f

od.20.a
eut.5.a
hn 5.a
en.17.b

eut.1.c
nit.19.c
ou.24.d

Or, openly.
Matth.13.g
Matth.6.a
ohn 9.c

and I am not come of my selfe, but he that sent mee, is true, whom ye know not.

29 But I know him, for I am of him, and he hath sent me.

30 *Then they sought to take him: but no man layd hands on him, because his houre was not yet come. Marke 11.c Luke 15.g

31 *Many of the people beleeued on him, and sayde, when Christ commeth, will he doe moe myracles than these that this man hath done? Iohn 8.c Matth.22.b Marke 12.a

32 The Pharisees heard that the people murmured such thinges concerning him: And the Pharisees and high Priests sent seruants to take him. Luke 20.d

33 Then sayde Iesus vnto them, Yet am I a little while with you, and then I go vnto him that sent me.

34 Ye shall seek me, and shall not find me: *and where I am, thither can ye not come. Iohn 8.a and 13.d

35 Then sayde the Iewes among themselues, Whither will he goe, that we shall not find him? Will he goe vnto the dispersed among the Grecians, and teach the Gentiles? F

36 What maner of saying is this that he sayd, Ye shal seeke me, and shall not finde me: and where I am, thither can ye not come?

37 In the last day, that great day of the feast, Iesus stood, and cryed, saying, *If any man thirst, let him come vnto me, and drinke:

38 He that beleeueth on mee, as the Scripture hath said, out of his belly shall flow riuers of water of life. Esay 55.a

39 But this he spake of the spirit, which they that beleeue on him, should receiue: For the holy ghost was not yet there, because that Iesus was not yet glorified. *Or, giuen vnderstanding by the holy Ghost, the visible gift of the holy ghost

40 Many of the people therefore, when they heard this saying, said, *Of a truth this is the Prophet. Ioel.3.c 6.b Luke 7.c

41 But other sayd, This is Christ. But some sayde, shall Christ come out of Galilee? Matth.22.g

42 *Hath not the Scriptures sayde, that Christ commeth of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was? Mich.5.a Matth.8.a

43 So was there dissention among the people, because of him.

44 And some of them would haue taken him, but no man layd hands on him.

45 Then came the seruantes of the high Priestes and Pharisees, and they sayd vnto them. Why haue ye not brought him?

46 The seruants answered, Neuer man spake as this man doth.

47 Then answered them the Pharisees, Are ye also deceiued?

48 Haue any of the Rulers or of the Pharisees beleeued on him?

b 49 But this common people which know not the law, are cursed.

Iohn 3.a 50 Nicodemus saith vnto them, (*he that came to Iesus by night, being one of them,)

51 Doth our law iudge any man before it heare him, and know what he doth?

52 They answered, and sayd vnto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet.

53 And euery man went into his owne house.

The Notes.

a By this feast of tabernacles, we are admonished that we are but pilgrimes and strangers as long as we liue in this mortall body, and that we haue no permanent citie here, and therefore ought we earnestly to desire that wee may enter into the land of promission, which is the land of the liuing. Of this feast, read Leuit. 23.

The viii. Chapter.

12 *Christ the light of the worlde.* 56 *Abraham did see Christs day.*

a IEsus went vnto *mount Oliuet:

Matth. 21.a Marke 11.a Luke 19.c 2 And early in the morning he came againe into the temple, and all the people came vnto him, and he sate downe, and taught them.

3 And the Scribes and Pharisees brought vnto him a woman taken in adultery, and when they had set her in the middes,

4 They say vnto him, Master, this woman was taken in adultery, euen as the deed was a doing:

Luke 20.b 5 *Moses in the law commaunded vs that such should be stoned: what sayest thou?

6 This they sayde, tempting him, that they might accuse him. But Iesus stouped downe, and with his finger wrote on the ground, as though he heard them not.

b 7 So, when they continued asking him, he lift vp himselfe, and sayde vnto them, Let him that is among you without sinne, first cast the stone at her.

8 And again he stouped downe, and wrote on the ground.

9 And

9 And when they heard this, being accused of their owne consciences, they went out one by one, beginning at the eldest, euen vnto the last: and Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp himselfe, and saw no man but the woman, he sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Lord. And Iesus sayde, Neyther, do I condemne thee: goe, and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not in any wise walke in darknes, but shall haue the light of life. Iohn 5.d

13 The Pharisees therfore said vnto him, Thou bearest record of thy selfe, thy record is not true.

14 Iesus answered, and sayde vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I am, and whether I goe: but yee cannot tell whence I come, and whether I goe. C

15 Ye iudge after the flesh, I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that sent me.

17 It is also written in your law, that the testimony of two men is true. Num. 35.d Deut. 7.d

18 I am one that beareth witnes of my selfe, and the father that sent me, beareth witnes of me. Matth. 11.a

19 Then sayd they vnto him, Where is thy father? Iesus answered, Ye neyther know me, nor yet the father: if ye had known me, ye would haue known my father also.

20 These wordes spake Iesus in the treasurie, as hee taught in the Temple: and no man layd hands on him, for his houre was not yet come.

21 Then sayd Iesus againe vnto them, I go my way, and ye shall seeke me, and shall die in your sinnes: whither I goe, thither can ye not come. D Iohn 7.c and 13.d

22 Then said the Iewes, will he kill himselfe, because he saith, Whither I goe, thither can ye not come?

23 And he said vnto them, Ye are from beneath: I am from aboue: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, that ye shall die in your sinnes: for if ye beleeue not that I am he, ye shall die in your sinnes.

25 Then sayde they vnto him, What art thou? And Iesus saith vnto them, euen the very same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: yea,

John 14.b and he that sent me is true: and * I speake to the world those things which I haue heard of him.

27 Howbeit, they vnderstoode not that hee spake to them of his father.

E 28 Then sayd Jesus vnto them, When ye haue lifted vp on high the sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe: * but as my father hath taught me, euen so speake I these things.

And 14.b
John 7.d

29 And he that sent me, is with me, the father hath not left me alone: for I doe alwayes those thinges that please him.

John 7.d 30 As he spake these words, * many beleeued on him.

31 Then sayd Jesus to those Jewes which beleeued on him, if ye continue in my worde, then are ye my very disciples,

32 And yee shall know the trueth, and the truth shall make you free.

33 They answered him, We be Abrahams seede, and were neuer bound to any man: how sayest thou then, Ye shalbe made free?

Rom. 7.c
And 8 a
1. Pet 2.d
Rom. 6.6

34 Jesus answered them, Verily, verily I say vnto you, * that whosoeuer committeth sin, is the seruant of sin.

35 And the seruant abideth not in the house for euer;

F but the sonne abideth for euer.

36 If the sonne therefore shall make you free, then ye shalbe free indeed.

37 I know that ye are Abrahams seede, but ye seeke meanes to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my father: and ye doe that which you haue seene with your father.

39 They answered, and sayde vnto him, Abraham is our father. Jesus saith vnto them, if ye were Abrahams children, ye would do the works of Abraham.

40 But now ye goe about to kill me, a man that hath tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the deeds of your father. Then sayd they vnto him, We be not borne of fornication, wee haue one father, euen God.

G 42 Jesus sayd vnto them, If God were your father, truly ye would loue me, for I proceeded forth, and came from God: neither came I of my selfe: but he sent me.

43 Why doe ye not know my speach? euen because ye cannot heare my word.

44 Ye are of your father the deuil, and the lusts of your father

father will ye do: * he was a murderer from the begin- Gen. 3. a
ning, and abode not in the trueth: because there is no 1. Iohn 3. b
truth in him. When he speaketh a lye, he speaketh of his
owne: For he is a lyer, and the father of it.

45 And because I tell you the truth, therefore ye be-
leeue me not.

46 Which of you rebuketh me of sinne? If I say the *The Gospell*
truth, why do ye not beleeue me? *on the fifth*

47 * He that is of God, heareth Gods word: ye there- *sunday in*
fore heare them not, because ye are not of God. *Lent.*

48 Then answered the Iewes, and said vnto him, Say 1. Iohn 4. a
we not wel that thou art a Samaritaine, & hast a deuil?

49 Iesus answered, I haue not a deuil: but I honour
my father, and ye dishoner me.

50 I seeke not mine owne glory, there is one that see-
keth and iudgeth.

51 Verily, verily I say vnto you, If a man keepe my
saying, he shall neuer see death.

52 Then sayde the Iewes vnto him, Now know we
that thou hast a diuell. Abraham is dead, and the Pro-
phets, and thou sayest, If a man keepe my saying, he shal
neuer taste of death.

53 Art thou greater then our father * Abraham, which Gene. 17. a
is dead? and the Prophets are dead: whom makest thou
thy selfe?

54 Iesus answered, If I glorifie my selfe, my glory is
nothing: it is my father that glorifieth me, which ye say,
that he is your God:

55 And yet ye haue not knowne him, but I know him:
and if I say that I know him not, I shall be a lyar, like
vnto you: but I know him, and keepe his saying.

56 Your father Abraham was glad to see my day: I
and he saw it, and reioyced.

57 Then sayd the Iewes vnto him, Thou art not yet
fifty yeares old, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verily, verily I say vnto
you, Before Abraham was, * I am. Exod. 3. c

59 Then take they vp stones to cast at him: but Ie- Iohn 10. f
sus was hid, and went out of the Temple. Luke 4. c

The Notes.

a This is the penaunce that Christ doth inioine to al sinners, that is to say, that they sinne no more. In the meane season, we must marke, that if this woman had beene condemned by the law, he would not haue quited her from temporall punishment: for he was not come to breake the law.

The

The ix. Chapter.

Christ restored sight vpon the Sabboth day, to him that was borne blinde.

¶ AND as Jesus passed by, hee saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parentes, that he was borne blind?

3 Jesus answered, Neither hath this man sinned, nor yet his parents: but that the workes of God should be made manifest in him.

4 I must worke the workes of him that sent me, while it is day: the night commeth, when no man can worke.

Iohn 1.a 8.b and 12.f

5 As long as I am in the world, *I am the light of the world.

6 When he had thus spoken, hee spat on the ground, and made clay of the spittle, and he annoynted the clay vpon the eyes of the blind,

B

7 And sayde vnto him, Goe washe thee in the poole of *Siloe (which by interpretation is as much to say, as sent.) He went his way therefore, and washed, and came again seeing.

Isay 8.b

8 The neighbours therefore, and they that had seen him before, when he was blind, sayd, Is not this he that sate and begged?

9 Some sayd, This is he: Other sayd, he is like him. He himselfe said, I am euen he.

10 Therefore sayd they vnto him, Howe were thyne eyes opened?

11 He answered, and sayd, The man that is called Jesus, made clay, and annointed mine eyes, and sayde vnto me, Go to the poole of Siloe, and wash: and when I went and washed, I receiued my sight.

12 Then sayd they vnto him, Where is he? He sayd, I cannot tell.

13 They brought to the Pharisees, him that a little before was blind.

T

14 And it was the *Sabboth day, when Jesus made the clay, and opened his eyes.

Matth. 12.a Marke 2.d Luke 6.a Iohn 5.b and 7.c

15 Then againe the Pharisees also asked him how he had receiued his sight. He sayd vnto them, He put clay vpon mine eyes, and I washed, and doe see.

16 Therefore said some of the Pharisees, This man is not of God, because hee keepeth not the Sabboth day.

Other said, How can a man that is a sinner, doe such miracles? And there was a strife among them. Iohn 7.g and 10.d

17 They say vnto the blind man againe, What sayest thou of him, because he hath opened thine eyes? He said, He is a Prophet. *Or, schisme Iohn 7.f

18 But the Iewes did not beleeue the man, how that he had bin blind, and receiued his sight, vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne whom ye say that he was borne blind? How doth he now see then?

20 His parents answered them, and said, We know, that this is our sonne, and that he was borne blind: D

21 But by what meanes he now seeth, we cannot tel, or who hath opened his eyes, cannot we tell, he is of age, aske him, he shall speake for himselfe.

22 Such wordes spake his parents because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should be excommunicate out of the Synagogue. Iohn 12.f

23 Therefore said his parents, he is of age, aske him.

24 Then againe called they the man that was blind, and said vnto him, Giue God the praise, we know that this man is a sinner.

25 He answered, and said, whether he be a sinner or no, I cannot tell: One thing am I sure of, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? How opened he thine eyes?

27 He answered them, I told you yer while, and yee did not heare: wherefore would ye heare it againe? Will ye also be his disciples?

28 Then rated they him, and said, Thou art his disciple: we are Moses disciples. E

29 We are sure that God spake vnto Moses: as for this fellow, we know not from whence he is.

30 The man answered, and said vnto them, This is a marueilous thing, that ye wote not from whence he is, and yet he hath opened mine eyes.

31 For we be sure that God heareth not a sinners: but if any man be a worshipper of God, and doth his will, him heareth he.

32 Since the world began, it was not heard that any man opened the eyes of one that was borne blind,

33 If this man were not of God, he could do nothing.

34 They

34 They answered, and said vnto him, Thou art altogether borne in sinne, and doest thou teach vs? And they cast him out.

F 35 Iesus heard that they had excommunicate him: and when he had found him, hee sayde vnto him, Doest thou beleeue on the sonne of God?

36 He answered, and sayd, Who is hee Lord, that I might beleeue on him?

37 And Iesus sayd vnto him, Thou hast both seene him, and it is he that talketh with thee.

Iohn 14.c 38 And he said, *Lord, I beleeue: & he worshipped him.

39 And Iesus sayde vnto him, I am come vnto iudgement in this worlde, that they which see not, might see: and that they which see, might be made blind.

40 And some of the Pharisees which were with him, heard these words, & said vnto him, Are we blind also?

Iohn 15.d 41 Iesus sayd vnto them, *If ye were blind, ye should haue no sinne, but now ye say, We see: therefore your sinne remayneth.

The Notes.

a We must vnderstand that there bee two kindes of sinners, They that acknowledge their sinnes, and repent vnfeinedly, are heard, and forgiuen of God, Mat. 9. Exech. 18. But they that of fan infidelitie continue in their sinful abhominable liuing and dispaire of the mercy of God, shall neuer be heard. 1. Iohn. 5.

The x. Chapter.

1 *Christ the true shepheard and the doore.* 34 *Princes called Gods.*

a VErily, verily I say vnto you, *He that entreth not in by the dore into the Sheepfold, but climeth vp some other way, the same is a theefe, and a robber.

The Gospel on Tuesday after whitsunday.

2 But he that entreth in by the dore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voice: and *he calleth his owne sheepe by name, and leadeth them out.

Prou. 10.d

4 And when he shall put forth his owne sheepe, he goeth before them, and the sheep follow him: for they know his voyce.

5 A stranger will they in no wise follow, but will flee from him: for they know not the voice of strangers.

6 This Prouerbe spake Iesus vnto them, but they vnderstood not what thinges they were which he spake vnto

vnto them.

7 Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. B

8 All, euen as many as came before me, are theeues and robbers: but the sheepe did not here them. Iohn 14.6

9 I am the doore: by me if any man enter in, he shalbe safe, and shal goe in and goe out, and find pasture.

10 The theefe commeth not, but for to steale, kill, and to destroy: I am come, that they might haue life, and that they might haue it more abundantly.

11 *I am the good shepheard, the good shepheard giueth his life for the sheepe.

12 An hireling, and he that is not the shepheard, neyther the sheepe are his owne, seeth the woolfe comming, and leaueth the sheepe, and fleeth: and the woolfe catcheth them, and scattereth the sheepe. *The Gospell on the ii. sunday after Easter.

13 *The hireling fleeth, because he is an hireling, and careth not for the sheepe. Ezech. 34.d

14 I am the good shepheard, and *know my sheepe, and am knowne of mine. Mich. 5.a E

15 *As the father knoweth me, euen so knowe I also the father, and I *giue my life for the sheepe. 1. Tim. 2.d Matth. 1.d Luke 10.d Marke 10.d

16 And other sheepe I haue, which are not of this fold, them also I must bring, and they shall heare my voice, and there shall be one fold, and one shepheard.

17 Therefore doth my father loue me, because I put my life from me, that I might take it again.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it againe: This commaundement haue I receiued of my father.

19 There was a dissention therefore againe among the Iewes for these sayings.

20 And many of them said, *he hath a Diuell, and is mad, why here ye him? Iohn 8.f D

21 Other said, these are not the wordes of him that hath a diuell. Can a deuill open the eyes of the blind?

22 And it was at Hierusalem the feast of the dedication, and it was winter:

23 And Iesus walked in the temple, euen in *Solomons porch. 3. Reg. 6.a Actes 3.b and 5.c

24 Then came the Iewes round about him, and said vnto him, Howe long doest thou make vs to doubt? If thou be Christ, tell vs plainely.

25 Iesus answered them, I told you, & ye beleeue not:

the

the workes that I doe in my fathers name, they beare
witnesse of me.

Iohn 8. f 26 But* ye beleeue not, because ye are not of my
sheepe, as I said vnto you.

27 My sheepe heare my voice, and I know them, and
E they follow me.

28 And I giue vnto them eternall life, and they shall
neuer perish, neither shall any man plucke them out of
my hand.

29 My father which gaue them me, is greater then all,
and no man is able to take them out of my fathers hand.

Iohn 14. a 30* I and my father are one.

and 17. c 31* Then the Iewes tooke vp stones, to stone him
Iohn 8. g with all.

32 Iesus answered them, Many good workes haue
I shewed you from my father, for which worke of them
doe ye stone me?

33 The Iewes answered him, saying, for a good
worke we stone thee not, but for the blasphemie, and be-
Psal. 82. a cause that thou being a man, makest thy selfe God.

Exod. 22. b 34 Iesus answered him, is it not written in your
F law, *I said, ye are Gods?

Matth. 26 r 35 If he called them Gods, to whom the word of
Marke 14. g God was spoken, and the scripture cannot be broken,

Luke 20. g 36 Say ye of him whom the father hath sanctified
Iohn 9. a and sent into the world, Thou blasphemest* because
and 15. d I said I am the sonne of God?

37 If I do not the workes of my father, beleeue me not.

38 But if I doe, and ye beleeue not me, beleeue the
workes: that ye may know and beleeue that the father is
in me, and I in him.

39 Againe, they went about to take him, and he escaped
out of their hand,

Iohn 8. d 40 And went away againe beyond Iordane, into the
place where* John was first baptizing: & there he abode.

Iohn 3. d 41 And many resorted vnto him, and said, John did no
miracle: but* al things that John spake of this man, were
true.

42 And many beleeued on him there.

The Notes.

a To come before Christ, is to dispise Christ, and to seeke o-
ther meanes beside him to enter into the folde, they also come
before Christ, which doe attribute and ascribe vnto themselues
or to their owne inuentions, that thing which onely ought
be ascribed vnto Christ.

The xi. Chpater.

43 *Christ raiseth Lazarus from death.* 45 *Certaine Iewes beleeue in Christ.*

A Certaine man was sick, named Lazarus, of Bethanie, the towne of Mary and her sister Martha. A
2 (It is that Mary* which annointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.) Luke 7.f
3 Therefore his Sister sent vnto him, saying, Lord, behold, he whom thou louest is sicke.
4 When Iesus heard that, he said, This infirmity is not vnto death, but* for the glory of God, that the sonne of God might be glorified thereby. Iohn 9.3
5 Iesus loued Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sicke, he abod two dayes still in the same place where he was,
7 Then after that, saith he to his Disciples, Let vs goe into Iurie againe. B
8 His Disciples say vnto him, Master, * the Iewes lately sought to stone thee, & goest thou thither againe? Iohn 7.d
9 Iesus answered, are there not twelue houres of the day? If any man walke in the day, he stumbleth not: because he seeth the light of this world.
10 But if a man walke in the night, hee stumbleth: because there is no light in him.
11 These things said he, and after that, hee saith vnto them, Our friend Lazarus sleepeth, but I goe that I may awake him out of sleepe.
12 Then said his Disciples, Lord, if he sleepe, he shal doe well inough.
13 Howbeit, Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe.
14 Then said Iesus vnto him plainly, Lazarus is dead. C
15 And I am glad for your sakes, that I was not there, (because yee may beleeue:) Neuertheless, let vs goe vnto him. Iohn 20.f
16 Then said* Thomas which is called Didimus, vnto his fellow disciples, Let vs also go, that we may die with him.
17 Then when Iesus came, he found that he had lien in the graue foure dayes already.
18 (Bethanie was nigh vnto Hierusalem, about fifteene furlongs off.)

19 And

19 And many of the Iewes came to Martha and Mary, to comfort them ouer their brother.

20 Martha, as soone as shee heard that Iesus was comming, went and met him: but Mary sat still in the house.

D 21 Then sayd Martha vnto Iesus, Lord, if thou hadst beene here, my brother had not died.

22 But euen now I know, that whatsoeuer thou wilt aske of God, God will giue it thee.

Iohn 1.a 23 Iesus saith vnto her, thy brother shall rise againe.

and. 14.a 24 Martha saith vnto him, I know that he shall rise

Iohn 3.b in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection, and the

Rom. 1.b life: he that beleeueth on me, yea, though he were dead,

Abacuc. 2.a yet shall he liue.

Hebr. 10.g 26 And whosoeuer liueth, and beleeueth on me, shall neuer die. Beleeuest thou this?

27 She saith vnto him, Yea, Lord, I beleeue that thou art Christ the sonne of God, which should come into the world.

E 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, thy master is come and calleth for thee.

29 And assoone as she heard that, she riseth quickly, and commeth vnto him.

30 Iesus was not yet come into the towne: but was in that place where Martha met him.

31 The Iewes then which were with her in the house and comforted her, when they saw Mary that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, she fell downe at his feet, saying vnto him,

Iohn 11.c *Lord, if thou hadst beene here, my brother had not been dead.

33 When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, he groned in the spirit, and was troubled in himselfe,

F 34 And sayd, where haue you layd him? they say vnto

Iohn 19.f him, Lord, come, and see.

35 *Iesus wept.

36 Then said the Iewes, Behold how he loued him.

Iohn 9.b 37 And some of them said, Could not this man which *opened the eyes of the blind, haue caused that this man also should not haue died?

38 Iesus

38 Jesus therefore againe groning in himselfe, commeth to the graue. It was a caue, and a stone laid on it.
39 Jesus sayd, take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath beene dead foure dayes.
40 Jesus saith vnto her, Said I not vnto thee, that if thou wouldest beleeue, thou shouldest see ỹ glory of God?
41 Then they tooke away the stone from the place where the dead was laid. And Jesus lift vp his eyes, and said, Father, I thanke thee that thou hast heard me. G
42 Howbeit I know that thou hearest me alwaies: but because of the people which stand by, I sayd it, that they may beleeue that thou hast sent me.
43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.
44 And he that was dead, came forth, bound hand and foote with graue clothes, and his face was bounde about with a napkin. Jesus saith vnto them, Loose him, and let him go.
45 Then many of the Jewes which came to Marie, and had seene the things which Jesus did, *beleeued on him. Iohn 7.6
46 But some of them went their wayes to the Pharisees, and told them what Jesus had done.
47 *Then gathered the high Priests and the Pharisees a counsell, and said, *What do we? for this man doth many myracles. Matth. 26.a Marke 14.a Luke 22.a
48 If we let him scape thus, all men will beleeue on him, and the Romans shal come, and take away both our roome, and the people. Acts 4.c
49 And one of them named Caiaphas, being the high Priest that same yeare, sayd vnto them, Ye perceiue nothing at all, H
50 *Nor consider that it is expedient for vs, that one man should die for the people, and not that all the nation perish. Iohn 18.b
51 This spake hee not a of himselfe: but being high Priest that same yeare, he prophecied that Jesus should die for that nation.
52 And not for that Nation onely, but that also he should gather together in one, the children of God that were scattered abroad.
53 *Then from that day forth, they tooke counsell together for to put him to death. Matth. 26.a Marke 14.a
54 Jesus therefore walked no more openly among the

Iewes: but went his way thence into a Countrey nigh to a wildernesse, into a Citie which is called Ephraim, and there continued with his disciples.

Matth.26.a Marke 14.a Luke 22.a

55 *And the Iewes Easter was nigh at hand, and many went out of the countrey vp to Hierusalem, before the Easter, to purifie themselues.

Iohn 7.b

56 Then sought they for Iesus, and spake among themselues, as they stood in the temple, *what thinke ye, seeing he commeth not to the feast day?

57 Both the high Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

The Notes.

a The spirite of Prophecie dooth many times speake by the mouth of an vngodly man. For the vngodly are so execated and blinded, that they oftentimes speake against their owne selues vnwittingly, & that to their vtter vndoing & destruction.

The xii. Chapter.

3 *Mary annointeth Iesus feete.* 37 *Wherefore the Iewes beleeue not.*

a THen Iesus before fiue daies of the passeouer, came to *Bethanie, where Lazarus was, which had bene dead, whom he raised from death.

Matth.26.a

2 *There they made him a supper, and Martha serued, but Lazarus was one of them that sat at the table with him.

Marke 14.a

3 *Then tooke Mary a pound of ointment, of Spicknard, very costly, and annointed Iesus feete, and wiped his feete cleane with her heayre: and the house was filled with odour of the ointment.

Luke 7.f

Matth.26.b Marke 14.a

4 *Then saith one of his Disciples, Iudas Iscariot, Simons sonne, which should betray him,

5 Why was not this ointment sold for three hundred pence, and giuen to the poore?

6 This he said, not that he cared for the poore: but because he was a theefe, and *had the bag, and bare that which was giuen.

B

Iohn 13.d

7 Then said Iesus, let her alone: against the day of my burying hath she kept this.

8 For the poore haue ye alwaies with you: but me haue ye not alwaies.

9 Much people of the Iewes therefore had knowledge that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, *whom he had raised from death.

Iohn 11.g

10 But

10 But the high Priestes held a counsell, that they
might put Lazarus to death also,
11 Because that for his sake many of the Iewes went
away and beleeued on Iesus.
12 *On the next day, much people that were come to
the feast, when they heard that Iesus commeth to Hie-
rusalem, Matth. 21.d
13 Toke branches of palme trees, and went forth to Marke 11.c
meete him, and crie, Hosanna, blessed is he that com-
meth in the name of the Lord, king of Israel.
14 And Iesus, when he had found a yong Asse, sate T
thereon, as it is written, Esay 62.d
15 *Feare not, daughter of Sion, behold, thy king Zach. 9.b
commeth, sitting on an Asses colt.
16 These thinges vnderstood not his disciples at the
first: but when Iesus was glorified, then remembred
they that such things were written of him, and that such
things they had done vnto him.
17 The people þ was with him, whē he called Lazarus
out of his graue, and raised him from death, bare record.
18 Therefore met him the people also, because they
heard that he had done such a miracle.
19 The Pharisees therfore said among themselues,
Perceiue yee how yee preuaile nothing? Behold, all the
whole world is gone after him.
20 There were certaine Greekes among them, that
came vp to worship at the feast:
21 The same came therefore to Philip, which was of D
Bethsaida, a citie of Galilee, and desired him, saying,
Sir, we would faine see Iesus.
22 Philip commeth, and telleth Andrew: and again,
Andrew and Philip told Iesus.
23 And Iesus answered them, saying, *The houre is Iohn 13.d
come, that the sonne of man should be glorified. Esay 53.d
24 Verily, verily I say vnto you, *Except the wheat- 1. Cor. 15.c
corne fall into the ground, and die, it abideth alone: but if it
die, it bringeth forth much fruite.
25 *He that loueth his life, shall lose it: and he that ha-
teth his life in this world, shal keepe it vnto life eternal. Matth. 10.d
26 If any man minister vnto me, let him follow me: & and 16.d
where I am, there shall also my minister be: if any man Marke 8.d
minister vnto me, him will my father honour. Luke 12.d
27 Now is my soule troubled, and what shal I say? Iohn 13.a
Father, saue me from this houre, but therefore came I and 17.d
to this houre.

E 28 Father, glorifie thy name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorify it againe.

29 The people therefore that stood by, and heard it, said that it thundred: other said, An angell spake to him.

Iohn 11.d
Iohn 15.d and 18.b

30 Iesus answered and saide, this voice came not because of me, *but for your sakes.

31 Now is the iudgement of this world: Now shall the prince of this world be cast out.

32 And I, if I were lift vp from the earth, will draw all men vnto me.

33 (This he said, signifying what death hee should die.)

34 The people answered him, wee haue heard out of *the law, that Christ bideth euermore: how saiest thou, The sonne of man must be lift vp? Who is that sonne of man?

Psal. 110.a
Esay 9.b
Dan. 7.b
Mich. 5.a
Ephes. 5.c

35 Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue light, least the darkenesse come on you: For hee that walketh in the

F darke, wotteth not whether he goeth.

36 While ye haue light, beleeue on the light, that ye may be the children of the light. These things spake Iesus, and departed, and was hid from them.

37 But though he had done so many myracles before them, yet beleeued not they on him:

38 That the saying of Esaias the Prophet might be fulfilled, which hee spake, *Lord, who hath beleeued our saying? and to whom hath the arme of the Lord been declared?

Esay 53.a
Rom. 10.a
Esay 60.c
Matth. 13.b
Marke 4.b
Luke 8.c
Act. 28.f

39 Therefore could they not beleeue, because that Esaias said againe,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, and vnderstand with their heart, and should be conuerted, and I should heale them.

41 Such things said Esaias, when he saw his glory and spake of him.

G 42 Neuertheless, among the chiefe rulers also many beleeued on him: but because of the Pharisees they did not confesse him, least they should be put out of the synagogue:

43 *For they loued the praise of men, more than the praise of God.

Iohn 9.e
Iohn 5.g

44 Iesus cryed, and said, He that beleeueth on me, beleeueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46

46 I am* come a light into the world, that whosoeuer beleeueth on me, should not abide in darkenesse. Iohn 1.a 3.c 8.b
47 And if any man heare my words, and beleeue not, Iohn 3.b I iudge him not: for I came not to iudge the world, but to saue the world.
48 He that refuseth me, and receiueth not my words, hath one that iudgeth him: the worde that I haue spoken, b the same shall iudge him in the last day.
49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commaundement what I should say, and what I should speake.
50 And I know that his commandement is life euerlasting: Whatsoeuer I speake therefore, euen as the father bad me, so I speake.

The Notes.

a Here we haue an example set forth vnto vs, how we ought to behaue our selues when we be visited of the Lord. We ought to acknowledge that we are therefore visited, that so we may ioyne patient suffering, shew our obedience towards God, and glorifie his holy and blessed name.

The xiii. Chapter.

Christ washeth the Apostles feete. 35 Whereby Christs Disciples are knowne.

A BEfore the feast of the Passeouer, when Jesus knew a *Some read, and when supper was ended.* b his houre was come, that he should depart out of this world vnto the father, when he loued his owne which were in the world, vnto the end he loued them.
2 And when it was now supper, (after that the diuell had put in the heart of Judas Iscariot, Simons sonne to betray him.) Matth 26.b Marke 14.b
3 Jesus knowing* that the father had giuen all things into his handes, and that he was come from God, and went to God: Matth. 11.d and 28.d Luke 10.d Iohn 3.d
4 he riseth from supper, & layeth aside his vpper garments: & when he had taken a towel, he girded himselfe.
5 After that, he powreth water into a basen, and began to washe the disciples feete, and to wipe them cleane with the towel wherewith he was girded.
6 Then commeth he to Simon Peter: and Peter saith vnto him, Lord, doest thou wash my feete?
7 Jesus answered, and said vnto him, What I do thou B knowest not now, but thou shalt know hereafter.
8 Peter saith vnto him, Thou shalt neuer washe my feete. Jesus answered him, If I washe thee not, thou

hast no part with me.

9 Simon Peter saith vnto him, Lord, not my feete only, but also my hands, and my head.

10 Jesus saith vnto him, he that is washed, needeth not saue to wash his feete, but is cleane euery whit: and ye are cleane, but not all.

11 For he knew who it was that should betray him: therefore said he ye are not all cleane.

12 So after he had washed their feete, and receiued his clothes, and was set downe againe, he said vnto them, wot ye what I haue done to you?

Ephes.5.c
1.pet.2.d

13 *Ye call me master and Lord, and ye say well: for so am I.

C

Matth.10.c
Luke 6.f

14 If I then your Lord and master, haue washed your feete, ye also ought to wash one anothers feete.

Luke 11.d
Psal.41.b

15 *For I haue giuen you an ensample, that ye should do as I haue done to you.

John 15.c

16 Verily, verily I say vnto you, *The seruant is not greater then his master, neyther the messenger greater then he that sent him.

17 If ye know these things, happy are ye if ye do them.

Matth 10.d
Luke 11.c
Marke 9.c

18 I speake not of you all, I know whom I haue chosen: but that the scripture may be fulfilled, *hee that eateth bread with me, hath lift vp his heale against me.

19 Now tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

Matth.16.b
Mar.15.c
Luke 22.b

20 *Verily, verily I say vnto you, hee that receiueth whomsoeuer I send, receiueth me: and he that receiueth me, receiueth him that sent me.

D

21 When Jesus had thus sayd, he was troubled in spirit, and testified, and sayd, *Verily, verily I say vnto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

John 19.c
20.a.21.f

23 There was one of Jesus disciples leaning on Jesus bosome, *euen he whom Jesus loued.

24 To him beckened Simon Peter therefore, that he should aske who it should be of whom he spake.

25 He then, when he leaned on Jesus breast, said vnto him, Lord, who is it?

John 13.a

26 Jesus answered, *He it is to whō I shal giue a sop when I haue dipped it. And when he had dipped the sop, he gaue it to Judas Iscariot the sonne of Simon.

*He had taken.

27 And after *the sop, Satan entred into him. Then said Jesus vnto him, That thou doest, doe quickly.

28 Th

28 That wist no man at the table, for what intent he
spake vnto him.
29 Some of them thought, * because Iudas had the
bag, that Iesus had said vnto him, Buy those things that
we haue need of against the feast: or that he should giue
something to the poore. * Iohn 12.d
30 Assone then as he had receiued the sop, hee went
immediatly out: and it was night.
31 Therfore when he was gone out, Iesus said, * Now
is the sonne of man glorified, and God is glorified in him. * Iohn 12.d and 17.a
32 If God be glorified in him, God shall also glorifie
him in himselfe, and shall straightway glorifie him.
33 Little children, yet a little while am I with you.
Ye shal seeke me: and as I sayd vnto the Iewes, Whi-
ther I goe, thither can ye not come: to you also say I now, * Iohn 7.c
34 * A new commaundement giue I vnto you, That
ye loue together, as I haue loued you, that euen so yee
loue one another. * Iohn 15.a
35 * By this shall all men knowe, that ye are my disci- F
ples, if ye haue loue one to another. 1. Iohn 2.a
36 Simon Peter said vnto him, Lord, whether goest
thou? Iesus answered him, Whither I goe, thou canst
not follow me now: * but thou shalt follow me afterwards. * Iohn 11.f
37 Peter sayd vnto him, Lord, why cannot I follow Actes 12.a
thee now? I will leopard my life for thy sake. Marke 14.c
38 Iesus answered him, Wilt thou leopard thy life Luke 22.d
for my sake? Verily, verily I say vnto thee, * The cocke Matth. 26.c
shall not crow, till thou haue denied me thrise. Iohn 18.c

The Notes.

a Whosoeuer is washed, that is to say, whosoeuer beleeueth
in the bloud of Christ, which doth wash away all our sinnes, he
is cleane but yet hath he need to wash his feet, that is to say, he
hath neede with continuall watch to tame his carnall affecti-
ons and fleshly cõcupiscences, daily with a true repentant hart,
crying vnto the Lord for mercy and pardon of his sinnes. Here
they are confounded that affirme vs to be without sinnes, after
that we be once regenerate.

The xiiii. Chapter.

He armeth his disciples with consolation against trouble.

LEt not your heart bee troubled: ye beleeue in God, beleeue also in me. A
2 In my fathers house are many dwelling places: *The Gospell on S. Philip & Iames day*
if it were not so, I would haue tolde you, I goe to pre-
pare a place for you.

2 And if I goe and prepare a place for you, I will come
John 12.d again, and receiue you, euen vnto my selfe: *that where
I am, there may ye be also.
4 And whether I goe, ye know, and the way ye know.
5 Thomas saith vnto him, Lord, we know not whi-
ther thou goest: and how can we know the way?
6 Jesus saith vnto him, I am the way, and the truth,
John 1.a *and the life: * No man commeth vnto the Father, but
and 11.c by me.
Matth. 11.d
John 6.c 7 If ye had known me, ye should haue known my fa-
ther also: and now ye know him, and haue seene him.
B 8 Philip saith vnto him, Lord, shew vs the father, and
it sufficeth vs.
9 Jesus saith vnto him, Haue I been so long time
with you, and yet hast thou not known me? Philip, he
that hath seene me, hath seene the father, and how sayest
thou then, Shew vs the father.
10 Beleeuest thou not that I am in the Father, and
John 10.f the Father in me? * The word that I speake vnto you, I
speake not of my selfe: but the father that dwelleth in
me, is he that doth the works.
John 16.a 11 * Beleeue me that I am in the father, and the fa-
ther in me: or els beleeue me for the works sake.
12 Verily, verily I say vnto you, He that beleeueth
on me, the works that I doe, the same shall he doe also,
Matth. 17.a and greater works then these shall hee doe: because I
and 21.c goe vnto the father.
Marke 11.d 13 * And whatsoeuer yee shall aske in my name, that
Luke 11.f will I doe: that the father may be glorified in the sonne.
C 14 If ye shall aske any thing in my name, I will doe
The Gospell it.
in Whit- 15 If ye loue me, keepe my commandements,
sunday. 16 And I will pray the father, and he shall giue you
another comforter, that he may bide with you for euer.
17 Euen the spirit of truth, whom the world cannot
receiue, because the world seeth him not, neither know-
eth him: but ye know him, for he dwelleth with you, and
shall be in you.
Matth. 18.d 18 * I will not leaue you comfortlesse, I come to you.
19 Yet a litle while, and and the world seeth me no
more: but ye see me, because I liue, and ye shall liue also.
John 15.a 20 That day shall ye know, that I am in my father,
1. John 5.a and you in me, and I in you.
D 21 * He that hath my commandements, & keepeth them,
he the same is he that loueth me: and he that loueth me

shall bee loued of my father, and I will loue him, * and will shew mine owne selfe to him. 2. Iohn 1. a

22 Iudas saith vnto him, not Iudas Iscariot, * Lorde what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Acts 5. a

23 Iesus answered, and said vnto him, if a man loue mee, he will keepe my sayings, and my father will loue him, and wee will come vnto him, and make our dwelling with him.

24 He that loueth mee not, keepeth not my sayinges, and the worde which ye heare, is not mine, but the fathers which sent me.

25 These thinges haue I spoken vnto you, being yet present with you.

26 * But the comforter which is the holy Ghost, whom the father will send in my name, hee shall teach you all thinges, and bring all thinges to your a remembrance whatsoeuer I haue said vnto you. Iohn 20. d and 16. b Acts 2. a

27 Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you: let not your hart be troubled, neither let it feare.

28 * Ye haue heard how I said vnto you, I goe away, and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is greater then I. Iohn 13. d and 16. a

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye might beleeue.

30 Hereafter will I not talke many words vnto you: for the prince of this world commeth, & hath naught in me.

31 But that the world may know that I loue the father: and as the father gaue me commaundement, euen so doe I: Rise, let vs go hence.

The Notes.

a The spirite (whome Christ did promise) shall teach onely those things that Christ had taught before: whosoeuer therfore doth teach any other doctrine besides Christes doctrine, hee is not of the spirit of truth, but of the spirit of leasing.

The xv. Chapter.

The consolation betweene Christ and his members, vnder the parable of the vine.

I Am * the true vine, and my father is the husbandman. A *The Gospel on S. Mark day.*

2 Euery branch that beareth not fruit in me, he taketh away: and euery branch that beareth fruite, he purgeth, that it may bring forth more fruit.

2 * Now

3* Now are yee cleane through the worde which I haue spoken vnto you.

4 Bide in me, & I in you: as the branch cannot beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man bide not in me, he is cast forth as a branch, and withered, and men gather them, and cast them into the fire, and they burne.

B 7* If ye bide in mee, and my wordes abide in you, ye shall aske what ye will, and it shalbe done for you.

8 Herein is my father glorified, that yee beare much fruit, and become my disciples.

9 As the father hath loued me, euen so haue I loued you: continue ye in my loue.

10 If ye keepe my commaundementes, ye shall abide in my loue: euen as I haue kept my fathers commaundements, and abide in his loue.

11 These thinges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy might be full.

12* This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man than this: that a man bestow his life for his friends.

14 Ye are my friendes, if yee doe whatsoeuer I commaund you.

15 Heereforth call I not you seruants, for the seruant knoweth not what his Lord doth, but you haue I called friends, for all things that I haue heard of my Father, haue I made knowne vnto you.

16 Ye haue not chosen me, but I haue chosen you, & ordeined you, that ye should goe and bring forth fruit, and that your fruit should remayne: that whatsoeuer ye shall aske of the father in my name, he may giue it you.

17 This commaund I you, that ye loue together.

18 If the world hate you, yee know that it hated me before it hated you.

19 If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you.

20 Remember the word that I said vnto you, The seruant is not greater than the Lord: * if they haue persecuted me, they will also persecute you: if they haue kept my saying,

saying, they will keepe yours also.

21 But all these things will they doe vnto you for my names sake, because they haue not knowne him that sent me.

22 If I had not come, and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall.

23 Hs that hateth me, hateth my father also.

24 If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated both me and my father.

25 But this commeth to passe, that the word might be fulfilled that is written in their law, * They hated me without a cause.

26 But when the comforter is come, * whom I will send vnto you from the father, euen the spirite of truth, which proceedeth of the father, he shall testifie of me.

27 And ye beare witnesse also, because ye haue bene with me from the beginning.

D
Luke 21.e
Marke 10.e

Psal. 35.a and 69.a
Iohn 14.e and 16.b
Actes 2.a

The Gospel on the sunday after Assention day.

The Notes.

a Christ with this one onely saying, doth ouerthrow freewil, with all human strength and force. Here also he condemneth al our merits and deseruings. To be short, here we learne that we are all sinners, and that we haue need of the glory of God, but we are iustified freely by his grace.

The xvi. Chapter.

1 Of the holy Ghost, and of his office. 17 Of Christes ascension. 23 to aske in the name of Christ.

THese* things haue I said vnto you, because ye should not be offended.

2 They shall put you out of the synagogue: yea, the time commeth, that whosoeuer killeth you, will thinke that he doth God seruice.

3 *And such thinges will they do vnto you, because they haue not knowne the father, neither yet me.

4 But these things haue I told you, that when the time shall come, ye may remember then that I told you: These thinges said I not vnto you at the beginning, because I was present with you.

5 But nowe I goe my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I haue said such thinges vnto you, sor-

A
Matth. 24.d
Marke 13.c
Luke 21.c

Actes 9.e
Iohn 15.d.

The Gospel on the iiii. sunday after Easter.

row hath filled your hearts.

B 7 Neuertheless, I tell you the truth, a it is expedient for you that I goe away: For if I goe not away, that comforter will not come vnto you: but if I depart, b I will send him vnto you.

8 And when he is come, he will c rebuke the world of sinne, and of righteousnes, and of iudgement.

9 Of sinne, because they beleeue not on me.

10 Of righteousnesse, because I go to my father, and ye see me no more.

11 Of iudgement, because the prince of this world is iudged already.

12 I haue yet many things to say vnto you, but ye cannot beare them away now.

13 Howbeit, when he is come which is the spirite of truth, he will lead you into all truth. He shall not speake of himselfe: but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come.

C 14 He shall glorifie me, for he shal receiue of mine, and shall shew vnto you.

15 d All things that the father hath, are mine: therfore said I vnto you, that he taketh of mine, and shall shew vnto you.

16 e After a while, and ye shall not see me: and againe, After a while, and ye shall see me: for I goe to the father.

17 Then said some of his disciples betweene themselues, what is this that he saith vnto vs, after a while, and ye shall not see me: and againe, After a while, and ye shall see me: and, That I goe to the father?

18 They said therefore, f What is this that he saith, After a while? We cannot tell what he saith.

19 Iesus perceiued that they would aske him, & said vnto them, Do ye inquire among your selues of that I said, After a while, and ye shall not see me: and againe, After a while, and ye shall see me?

20 Verily, verily I say vnto you, g that ye shall weepe and lament, the world shall reioyce: ye shall sorrow, but your sorrow shalbe turned to ioy.

D 21 A woman, when she trauelleth hath sorrowe, because her houre is come: but as soone as she is deliuered of the child, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy no man taketh from you.

23 And

a 14.d
b 15.d
c 2.a
Ephesians
d 10.d
e 7.c
f Gospell
the iii.
day after
ter.
g 20.c

3 And in that day shall ye aske me no question. Verily, verily I say vnto you, whatsoeuer ye shall aske the Father in my name, he will giue it you.
24 Hitherto haue ye asked nothing in my name: aske and ye shall receiue, that your ioy may be full.
25 These things haue I spoken vnto you by prouerbs, the time commeth when I shall no more speake vnto you by prouerbs, but I shall shew you plainly of my father.
26 At that day shall ye aske in my name: and I say not vnto you, that I will pray vnto my father for you:
27 For the father himselfe loueth you, because ye haue loued me, & haue beleeued that I came out from God.
28 I went out from the father, and came into the world: againe, I leaue the world, and *goe to the father.
29 His disciples say vnto him, Loe, now talkest thou plainly, and speakest no prouerb.
30 Now are we sure *that thou knowest all things, and needest not that any man should aske thee any question: therefore beleeue we that thou camest from God.
31 Iesus answered them, Do ye now beleeue?
32 Behold, the houre draweth nigh, & is already come: that ye shalbee *scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the *father is with me.
33 These wordes haue I spoken vnto you, that in me ye might haue peace. For in the world ye haue tribulation: but be of good cheere, I haue ouercome the world.

The Gospel on the v. sunday after Easter.

A Iohn 20.d
Iohn 21.d
Zach. 13.e Matth. 26. Marke 14. Iohn 14.b

The Notes.

a The corporall presence of Christ, is hurtfull vnto men, and that through their owne fault: for why? they are two much addicted vnto it. Therefore his flesh must be taken away from vs, that we may waxe and increase in the spirite, therefore they are farre out of the way, that dreame in the misticall bread and wine, a bodily presence.

The xvii. Chapter,

1 Christ prayeth to his father, that their glory might bee made manifest,

These wordes spake Iesus, and lift vp his eyes to heauen, and said, Father, *the houre is come glorify thy sonne, that thy sonne also may glorify thee.
2 As thou hast giuen him power ouer all flesh, that he should giue eternall life to as many as thou hast giuen him.
3 *This is the life eternall, that they might know thee the only true God, and Iesus Christ whom thou hast sent.

A Iohn 13.d
1. Iohn 1.a

4 I haue glorified thee on the earth: * I haue finished the worke which thou gauest me to doe.

5 And now glorify thou me, O father, with thine owne selfe, with the glory which I had with thee ere the world was.

6 I haue declared thy name vnto the men, which thou gauest me out of the world: thine they were, and thou
B gauest them me, and they haue kept thy word.

7 Now they haue knowne, that all things whatsoeuer thou hast giuen me, are of thee:

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, & haue knowne surely that I came out from thee, and they haue beleeued that thou diddest send me.

9 I pray for them, I pray not for the world: but for them which thou hast giuen me, for they are thine.

10 And all mine are thine, and thine are mine: and I am glorified in them.

11 And now am I not in the world, and they are in the world, and I come to thee. Holie Father, keepe through thine owne name them, which thou hast giuen me, that they may also be one, as we are.

John 18.b
Mal. 109.c

12 While I was with them in the world, I kept them in thy name: * those that thou gauest mee, haue I kept, and none of them is lost, but that lost Childe: * that the scriptures might be fulfilled.

C 13 Now come I to thee, and these words speake I in the world, y they might haue my ioy fulfilled in themselues.

John 15.c
Mark. 6.b
Luke 11.d

14 I haue giuen them thy word, and * the world hath hated them, because they are not of the world, euen as I also am not of the world.

15 I pray not that thou shouldest take them out of the world: but * that thou shouldest keep them from the euill.

16 They are not of the world, as I also am not of the world.

17 a Sanctifie them through thy truth: thy word is the truth.

18 As thou diddest send me into the world, euen so haue I also sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also might be sanctified through the truth.

20 Neuertheleſſe, I pray not for them alone: but for them also which shal beleeue on me through their preaching,

D 21 That they all * may be one, as thou father art in me and I in thee, and that they also may be one in vs: that

1.3.d

the world be leeue that thou hast sent me.
22 And the glory which thou gauest me, I haue giuen them: that they also may be one, as we also are one.
23 I in them, and thou in me, & that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued me.
24 Father, I will that they which thou hast giuen me, be with me where I am, that they may see my glorie which thou hast giuen me: for thou louest me before the foundation of the world. Iohn 12.b
25 O righteous Father, The world also hath not knowne thee: but I haue knowne thee: and these haue knowne that thou hast sent me. Matth. 11.d Luke 10.d
26 And I haue declared vnto them thy Name, and will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The Notes.

1 To sanctifie is to select and choose out a thing from a prophane vse, to the true worshipping of God. The faithful then, are by the truth of Gods word sanctified, that is to say, selected and chosen out from among the flock of Adam, being cleansed by the bloud of Iesus Christ, from the filthinesses of this world. Christ doth sanctifie himselfe, when he offereth himselfe vpon the crosse for vs. Here we must note, that Christ doth in this place pray, as a very naturall man, and not as God.

The xviii. Chapter.

Christ is betrayed by Iudas. 40 The Iewes aske Barrabbas to be let loose.

WHen Iesus had spoken these words, he went forth with his Disciples ouer the brooke Cedron, where was a garden, into ỹ which he entred, & his disciples. A *The Gospel on good friday* Matth. 26.f Marke 14.c Luke 22.f
2 Iudas also which betrayed him, knew the place, for Iesus oft times resorted thither with his disciples.
3 Iudas then, after he had receiued a band of men, & officers of the high Priestes, and Pharisees, commeth thither with lanternes, and torches, and weapons.
4 And Iesus knowing all things that should come on him, went forth, and said vnto them, whom seeke ye?
5 They answered him, Iesus of Nazereth. Iesus saith vnto them, I am hee. Iudas also which betrayed him, stood with them.
6 Assoone then as he had said vnto them, I am he: they

a went backward, and fell to the ground.

B 7 Then asked he them againe, Whom seeke ye? They said Iesus of Nazareth.

8 Iesus answered, I haue told you that I am he, If ye seeke me therefore, let these go their way.

Matth. 26. d 9 That the saying might be fulfilled which he spake, *Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter, hauing a sword, drew it, and smote the high Priestes seruant, and cut off his right eare: The seruants name was Malcus.

Matth. 26. b 11 Therefore said Iesus vnto Peter, b* Put vp thy sworde into thy sheath: Shall I not drinke of the cup which my father hath giuen me?

12 Then the company, and the captaine, and officers of the Iewes tooke Iesus and bound him:

13 And led him away to Annas first (for he was father in law vnto Caiaphas) which was the high Priest that same yeare. And Annas sent Christ bound vnto Caiaphas the high Priest

C 14 *Caiaphas was he which gaue counsell to the Iewes, that it was expedient that one man should die for the people.

Iohn 11. f

Matth. 26. f 15 *And Simon Peter followed Iesus, & so did another disciple: That disciple was knowne vnto the high priest, & went in with Iesus into the pallace of the high priest.

16 But Peter stood at the dore without. Then went out that other Disciple, which was knowne vnto the high Priest, and spake vnto the Damsell that kept the doore, and brought in Peter.

17 Then saith the Damsell that kept the doore vnto Peter, art not thou also one of this mans disciples? He saith, I am not.

18 The seruants and officers stood there, which had made a fire of Coales (for it was cold) & they warmed themselues: Peter also was standing among them, and warming him.

Marke 41. i
Luke 22. k 19 *The high Priestes then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue, & in the temple, where all the Iewes resort, and in secret haue I said nothing.

21 Why askest thou me? Aske them which heard me, what I haue said vnto them: behold, they can tell what I said.

D 22 When he had thus spoken, one of the officers which stode by, smote Iesus with a roode, saying, *Answerest

Acts 23. d

thou the high priest so?
23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?
24 Now Annas had sent him bound vnto Caiaphas the high priest.
25 Simon Peter was standing, and warming himselfe: Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not.
26 One of the seruants of the high Priestes (his cosin, whose eare Peter smote off) saith vnto him, Did not I see thee in the garden with him?
27 Peter therefore denied againe, and immediatly the cocke crew.
28 *Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgment hall, least they should be defiled: but that they might eat the Passeouer.
29 Pilate then went out vnto them, and said, What accusation bring ye against this man?
30 They answered, and said vnto him, If he were not a euill doer, we would not haue deliuered him vnto thee.
31 Then said Pilate vnto them, Take ye him, & iudge him after your owne law. The Iewes therefore said vnto him, It is not lawfull for vs to kill any man.
32 That the words of Iesus might be fulfilled which he spake signifying what death he should die.
33 Then Pilate went into the iudgment hall again, and called Iesus, and said vnto him, *Art thou the king of the Iewes?
34 Iesus answered him, Saiest thou this thing of thy selfe, or did other tell it thee of me?
35 Pilate answered, Am I a Iew? Thine owne nation and high Priests haue deliuered thee vnto me: what hast thou done?
36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my seruants surely fight, that I should not be deliuered to the Iewes: but *now is my kingdome not from hence.
37 Pilate therefore said vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king. For this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the truth, and euery one that is of the truth heareth my voice.
38 Pilate saith vnto him, what is truth? And when

C
Iohn 11.d
Matth. 27.d
Marke 15.a
Luke 23.a
Matth. 20.a
Matth. 27.b
Marke 15.a
Luke 23.a
F
Iohn 7.d

Matth.27.c Marke 15.a Luke 23.c

he had said this, he went out againe vnto the Iewes, and saith vnto them, *I find in him no fault at all.

39 Ye haue a custome that I should deliuer you one lowse at the Passeouer, will ye that I lowse vnto you the king of the Iewes?

Actes 3.c

40 Then cryed they all againe, saying, Not him, but Barrabbas. This Barrabas was a robber.

The Notes.

a In this, that they which came to take Christ, went backwards and fell downe (assoone as he said that he was he whom they sought) Christ declared his deuine power, and how easie it was for him, if it had beene expedient for the saluation of mankinde, to haue ouerthrowne his enemies with one only becke.

b Let no man presume to take the sword into his hand, vnlesse he be lawfully thereunto called: for if ye doe, he is by the sentence of Christ the child of death.

The xix. Chapter.

1 *Christ is whipped, beaten, and crowned.* 11 *All power is of God.*

THen Pilate tooke Jesus therefore, and scourged him.

a 2 *And the souldiers when they had wound a crowne

Matth.27.c Marke 15.b

of thornes, they did put it on his head, and they did cast about him a purple garment,

3 And said, haile king of the Iewes. And strooke him with rodes.

4 Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that yee may know that I find no fault in him.

5 Then came Jesus forth wearing the crowne of thorne and the robe of purple: and Pilate saith vnto them, Behold the man.

Matth.27.c Marke 15.a Luke 23.a

6 *When the high Priests therefore and officers saw

b him, they cryed, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take yee him, and crucifie him: for I find no fault in him.

John 5.e

7 The Iewes answered him, We haue a law, and by our law he ought to die, because *he made himselfe the sonne of God.

8 When Pilate heard that saying, he was the more afraid,

9 And went againe into the iudgement hall, and said vnto Jesus, whence art thou? But Jesus gaue him no answere.

10 Then saith Pilate vnto him, Speakest thou not vnto

vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?
11 Iesus answered, thou couldest haue no power at all against me, * except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sin.
12 * And from thenceforth sought Pilate meanes to loose him: But the Iewes cried, saying, If thou let him go, thou art not Cesars friend: * For whosoeuer maketh himselfe a king, speaketh against Cesar.
13 When Pilate heard that saying, he brought Iesus forth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha.
14 It was the preparing of the Passeouer, & about the 6 houre: & he saith vnto the Iewes, Behold your king.
15 They cried, away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high priests answered, we haue no king but Cesar.
16 * Then deliuered he him therefore vnto them to be crucified: and they tooke Iesus, and led him away.
17 And he bearing his crosse, * went forth into a place which is called the place of a skull, but in the hebrew, Golgotha.
18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.
19 And * Pilate wrote a title, and put it on the crosse. The writing was, Iesus of Nazareth, the king of the Iewes.
20 This title read many of the Iewes: for the place where Iesus was crucified was nigh to the citie: and it was written in Hebrew, and Greeke, and Latine.
21 Then said the high Priests of the Iewes to Pilate, Write not, the king of the Iewes: but that he saide, I am king of the Iewes.
22 Pilate answered, What I haue written, that haue I written.
23 * Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to euery souldier a part) and also his coat: the coat was without seame, wouen from the top throughout.
24 They sayd therefore among themselues, Let vs not deuide it, but cast lottes for it whose it shall be: that the Scripture might be fulfilled, saying, * They parted my garment among them, and for my coat did they cast lots. And the souldiers did such things indeede.
25 ¶ There stood by the crosse of Iesus, his mother, and

Sapi. 6.a
Iohn 3.d
Rom. 13.a
Matth. 27.d
Marke 15.c
Luke 23.c
Acres 17.b
¶
Matth. 17.d
Mar. 15.c
Luke 23.c
Hebr. 13.b
Matth. 27.d
Marke 15.c
Luke 23.c
D
Matth. 27.f
Marke 15.c
Luke 23.c
Psal. 22.c

his mothers sister, Mary the wife of Cleophas, and
Iohn 13.d Mary Magdalen.

26 When Jesus therefore saw his mother, and the disciple standing by, *whom he loued, he saith vnto his mother, Woman, behold thy sonne.

27 Then saith he to the disciple, Behold thy mother. And from that houre the disciple tooke her vnto his own house.

E

Psal.69.c 28 After these things, Jesus knowing that all things were now performed, *that the Scripture might be fulfilled, he saith, I thirst.

Matth.27.f Marke 15.d Iohn 19.a 29 Now there stood a vessel by, full of viniger: *therefore when they had filled a spunge full of viniger, and put it vpon hyssop, they offered it to his mouth.

30 When Jesus therefore had receiued the viniger, he sayd, *it is finished, and when he had bowed his head, he gaue vp the Ghost.

31 The Jewes therefore because it was the preparing of the Sabboth, that the bodies should not remaine vpon the crosse vpon the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the Souldiers and brake the legges of the first, & of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare thrust him in the side, and forthwith there came out blood and water.

F

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might beleeue also.

Num.9.b Exod.12.g Zach.12.c Matth.27.i Marke 15.g Luke 23.h 36 For these things were done that the Scripture might be fulfilled, *A bone of him shall not be broken.

37 And againe another Scripture saith, *They shall looke on him whom they pearced.

38 *After this Joseph of Aramathea (being a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus, & Pilate gaue him licence: he came therefore & tooke the body of Jesus.

39 And there came also Nicodemus (which at the beginning came to Jesus by night) & brought of Myrhe & Aloes mingled together, about an hundred pound weight.

40 Then tooke they the body of Jesus, and wound it in linnen clothes, with the odours, as the maner of the Jewes is to burie.

41 And

41 And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There layd they Iesus therefore because of the preparing of the Sabboth of the Iewes, for the sepulchre was nigh at hand.

The Notes.

a Here we do learne that all power is of God, yea the power of darkenesse, which God causeth to raigne for our sinnes and disobedience toward him and his word, Iob 33. Whosoeuer then doth resist any power, he doth resist the ordinance of God, and so purchaseth to himself vtter destruction and vndoing. Let also Magistrates remember of whom they haue receiued their power, and vse their authority according to the wil of him, vnto whom they must render account of all their doings.

The xx. Chapter.

1 *Marie commeth to the sepulchre* 9 *The Apostles were ignorant of the resurrection.*

THe first day of the Sabboths commeth Mary Magdalen early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue, A *The Gospel on Easter day*

2 Then she runneth and commeth to Simon Peter, and to the other disciple * whom Iesus loued, and saith vnto them, they haue taken away the Lorde out of the graue, and we cannot tell where they haue laid him. Marke 17.a Luke 24.a Marke 16.a

3 Peter therefore went foorth, and that other disciple, and came to the sepulchre. Iohn 1.3 c

4 They ran both togither, and the other disciple did outrunne Peter, and came first to the sepulchre.

5 And when he had stouped downe, he saw the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie, Luke 24.a

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped togither in a place by it selfe. B

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and beleeued.

9 For as yet they knew not the scripture, * that he should rise from death. Psal. 16.b

10 Then the disciples went away againe vnto their owne house.

11 * Marie stood without at the Sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre, Actes 1.3

12 And seeth two Angels clothed in white, sitting, the one at the head, and the other at the fete, where the body of Jesus was laid.

13 They say vnto her, woman, why weepest thou? Shee saith vnto them, For they haue taken away my Lord, and I wote not where they haue layd him.

C 14 When she thus had said, she turned her selfe backe, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposing that he had bin the Gardiner, sayde vnto him, Syr, if thou haue borne him hence, tel me where thou hast laid him, & I wil fetch him.

16 Jesus saith vnto her, Mary. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Jesus saith vnto her, Touch me not, for I am not yet ascended to my father, but goe to my brethren, and say vnto them, I ascend vnto my father and your father, and to my God, and your God.

The Gospel on the first Sunday after Easter.

18 Mary Magdalene commeth, bringing tidings to the Disciples that shee had seene the Lord, and that he had spoken such things vnto her.

19 * The same day at night which was the first day of the Sabboths, when the doores were shutte, where the Disciples were assembled togither for feare of the Jewes, came Jesus and stoode in the middes, and saith vnto them, Peace be vnto you.

Luke 24. f

* Or, Weeke.

20 And when he had so sayd, he shewed vnto them his handes and side. Then were the Disciples glad, when they saw the Lord.

D 21 Then said Jesus to them againe, Peace be vnto you: As my father hath sent me, euen so send I you also.

22 And when he had sayd those words, he breathed on them, and saith vnto them, Receiue ye the holy Ghost.

23 Whosoeuer sinnes ye remit, they are remitted vnto them: and whosoeuer sinnes ye retaine, they are retained.

24 But Thomas, one of the twelue, which is called Didimus, was not with them when Jesus came.

The Gospel on S. Thomas day.

25 The other Disciples therefore sayd vnto him, We haue seene the Lord. But he sayde vnto them, Except I shall see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will in no wise beleeue.

26 And after 8. dayes, again his disciples were within, & Thomas with them: Then came Jesus, the doores being shut, & stood in the midst, & sayd, peace be vnto you.

27 After

27 After that hee saith to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing.
28 Thomas answered, and said vnto him, My Lord, and my God.
29 Iesus saith vnto him, Thomas, because thou hast seene mee, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.
30 And many other signes truly did Iesus before the eyes of his disciples, which are not written in this booke.
31 These are written, that ye might beleeue, that Iesus is Christ the sonne of God, and that in beleeuing ye might haue life through his name.

The Notes.

a In this place the Euangelist doth diligently note the time that Christ our Sauiour came into his Disciples, not meaning that he went in through the doores: for the Greeke hath not διὰ θυρῶν κεκλεισμένων, that is to say, Through the doores, being shut: but, τῶν θυρῶν κεκλεισμένων. That is to say, the gates or dores being shut, as amã might say, late in the euening, and at that time the gates and doores bee wont to be shut. For Christ our sauiour through his diuine power was able to cause the doores (were they neuer so surely shut) to open vnto him of their own accord: as when he deliuered Peter out of prison by his Angel, then not onely the chains that he was bound withal fel from him, but all the doores & lockes did open of their owne selues, and did giue him passage Actes 12. Againe, how the Apostles were deliuered read Actes 5.

The xxi. Chapter.

Christ forewarneth Peter of his death, and persecution.

AFterward did Iesus shewe himselfe agayne to his Disciples at the Sea of Tiberias, and one this wise shewed he himselfe.
2 There were together Simõ Peter, & Thomas, which is called Didimus, & Nathaniel of Cana in Galilee, & the sonns of Zebedee, and two other of his Disciples. Iohn 1.
3 Simon Peter saith vnto them, I goe a a fishing. They say vnto him, We also goe with thee. They went their way, and entred into a ship immediatly, and that night caught they nothing.
4 But when the morning was now come, Iesus stood on the shore: neuertheless, the Disciples knewe not that it was Iesus.

*Or, fyrs.

5 Jesus saith vnto them, *Children, haue ye any meate? They answered him, No.

6 And hee saith vnto them. Cast out the net on the right side of the shippe, and ye shall finde. They cast out therefore, and anon they were not able to draw it for the multitude of fishes.

B 7 Then sayd the disciple whome Jesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gird his coate vnto him, (for he was naked) and did cast himselfe into the sea.

8 And the other disciple came in a little ship (for they were not farre from land, but as it were two hundred cubites) drawing the net with fishes.

9 Assone then as they were come to land, they saw hote coales, and fish laid thereon, and bread.

Luke 24.f 10 Jesus sayd vnto them, *Bring of the fish, which ye haue now caught.

11 Simon Peter went vp, & drew the net to the land, full of great fishes, an hundred and fiftie and three, and for all there were so many, yet was not the net broken.

12 Jesus saith vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that he was the Lord.

13 Jesus then commeth, and taketh bread, and giueth them, and fish likewise.

C 14 This is now the third time that Jesus appeared to his disciples, after that he was risen from death.

*Or, sonne of Jona. 15 So when they had dined, Jesus sayth to Simon Peter, Simon *Joanna, louest thou me more than these? he saith vnto him, Yea Lord, thou knowest that I loue thee. He saith vnto him, Feede my lambes.

16 He saith to him again the second time, Simon Joanna, louest thou me? He saith vnto him, Yea Lord, thou knowest I loue thee. He saith vnto him, Feed my sheep.

17 He said vnto him the third time, Simon Joanna, louest thou me? Peter was sorie, because he saide vnto him the third time, louest thou me? And hee sayde vnto him, Lord, thou *knowest all things, thou knowest that I loue thee. Jesus saith vnto him, Feed my sheepe.

John 16.c

18 Verily, verily I say vnto thee, when thou wast yonger, thou girdest thy selfe, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and carry thee whither thou wouldest not.

John 13.f
Actes 12.a

19 This spake he, signifying by what death he should glorifie

glorify God. And when he had spoken this, *he saith vnto him, Follow me.

20 Peter turning about, seeth the disciple whom Iesus loued, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, he saith to Iesus, Lord, what shall he doe?

22 Iesus saith vnto him, If I will haue him to tarie till I come, what is that to thee? Follow thou me.

23 Then went this saying abroade among the brethren, that that Disciple should not die: yet Iesus said not to him, he shall not die: but, If I will that he tarry till I come, what is that to thee?

24 The same Disciple is hee which testifieth of these thinges, and wrote these thinges, and we know that his testimony is true.

25 *There are also many other things which Iesus did, the which, if they should be written euery one, I suppose the world could not containe the bookes, that should be written. Amen.

The Notes.

a After the passion of Christ, the Apostles did thinke that it was an vnsemely thing for them to be idle, therefore they did get themselues againe to their old occupation, and did labour with their owne handes (sith they were not yet sent for to preach) which thing all ministers ought for to doe, and especially they that be onely superintendents & ministers in name: and not performing the office of preaching. No man ought idlely to liue with the sweat of other mens browes.

Here endeth the Gospell by Saint Iohn.

The Argument of the second booke of S. Luke.

called the Actes of the Apostles.

IN this second booke, the Euangelist S. Luke (whose life we haue set forth already at the beginning of his gospel) doth declare and write vnto vs (if we will be Theophile that is to say, vnfeined louers of God) what was done and wrought for our singuler comfort, after the glorious resurrection & most triumphant assention of our Sauiour Iesus Christ, how that our Lord Iesu did both promise, and also giue most abundantly his holy spirit vnto all his Disciples: and what this spirite did worke by the preaching of the word, both in the Iewes, and also in the Gentiles that beleeued in Christ. This

booke

The Gospell on S. Iohn Euangelist day

Iohn 13. a and 19. c D

Iohn 20. g

booke hath alwaies bin in ſo great eſtimation, and that moſt deſeruingly. For the Actes of the Apoſtles (ſaith Hierome) ſeeme to be but a bare hiſtory, becauſe in them onely the infancy of the Church (which then began to ſpring) is ſet forth. But if we conſider that Luke the Phiſition (whoſe prayſe is in the Goſpel) hath written them, we ſhall alſo perceiue, that all his wordes are the phiſicke of a languiſhing and ſicke ſoule. What other thing (I beſeech you) is this ſacrid and heauenly hiſtory, but one of the cheefeſt partes of the Goſpel? For truely in the other booke (which are intituled goſpels) the corne of wheat caſt into the ground, is deſcribed: but here in this booke the ſelfe ſame corne is ſet forth, being already ſprung vp, and declaring moſt effectually his riches vnto the world. Againe, if we had not by Luke knowē after what manner Chriſt forſooke the earth, wher, & in what place, how & after what faſhion the promiſed comforter did come, what beginning the Church had, wherein it did floriſh, by what meanes it did increaſe: ſhould wee not haue lacked a great part of the Goſpel? Therefore Bede did wright right well, ſaying: that Luke had not onely made an hiſtory vntill the reſurrection and aſſumption of the Lord, as the other did, but alſo did ſet forth by writing the doings of the Apoſtles, as much as he knew to be ſufficient to edifie the faith of the readers or heareres, that onely his booke (touching the Actes of the Apoſtles) was by the Church thought worthy to be receiued, all other which preſumed to writ of the ſame matter being reiected and diſapproued. Chryſoſtome alſo to them that did marueil why S. Luke had not written all the apoſtolicke hyſtory vnto the end, or that he had not deſcribed the actes of euery one of them ſeuerally in bookes by themſelues, doth well (were goodly, ſaying, Theſe are ſufficient vnto them that will apply their mindes, and take heede. Therefore leauing all profitable queſtions (Why was not this written, or that written) let vs take heede vnto theſe wholeſome ſayinges of the Euangeliſt, that ſo we may apply this moſt comfortable ſalue (miniſtred vnto vs by him) vnto our wounded ſoules.

The

The Acts of the Apostles, written by S. Luke the Euangelist, which was present at the doings of them.

The first Chapter.

The words of Christ and his Angels, to the apostles. 9 His assention. 14 Wherein the Apostles are occupied til the holy Ghost be sent. 26 And of the election of Matthias.

THe former booke haue I made, O Theophilus, of all that Iesus began both to doe and teach,

A *The Epistle on Assension day.*

2 Until the day in which he was taken vp, after that hee through the holy Ghost had giuen commaundementes vnto the Apostls whom he had chosen:

3 To whome also * hee shewed himself aliue after his passion, and that by many tokens, appearing vnto them fortie dayes, and speaking of the kingdome of God. * Iohn 20.a and 21.c

4 And gathering them togither, * commaunded them that they should not depart from Hierusalem, but wayte for the promise of the father, * whereof, saith he, yee haue heard of me. * Luke 24.g Iohn 4.d 15.d 16.b Ionn 1.c

5 For * Iohn truly baptized with water, but yee shall be baptized with the holy Ghost, after these few dayes.

6 When they therefore were come togither, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel?

7 And he said vnto them, * It is not for you to know the times or the seasons, which the Father hath put in his owne power.

B Matth. 24.c

8 But * ye shal receiue power, after that the holy Ghost is come vpon you, and * ye shal be witnesses vnto me, both in Hierusalem, and in all Iurie, and in Samaria, and vnto the worlds end. * Luke 24.g Actes 2.a Act 21.a Iohn 15.d

9 And when he had spoken these things, while they beheld, * he was taken vp on high, and a cloude receiued him vp out of their sight. * Marke 16.d Luke 24.b

10 And while they looked vp stedfastly toward heauen, as he went, behold, two men stood by them in white apparell,

11 Which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, *shall so b come, euen as you haue seene him goe into heauen.

Deut.7.d
Matth.24.c and 25.c
Marke.13.c
Luke 17.c and 21.c
Apoc.1.b
Matth.10.a
Marke 3.c
Luke 6.c

12 Then returned they into Hierusalem, from the mount that is called Oliuet, which is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both *Peter, and James, & Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the sonne of Alpheus, and Simon Zelotes, and Iudas the brother of James.

C

14 These all continued with one accord in prayer and supplication with the woman, and Mary the mother of Iesus, and with his brethren.

The Epistle on S. Matthias day.

15 And in those dayes Peter stoode vp in the middes of the disciples, and sayd, (The nnmber of names together, were about an hundred and twentie.)

16 Ye men and brethren, this scripture must needes haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, * which was guide to them that toke Iesus:

Matth.25.c
Marke 14.c
Luke 22.c
Matth.10.a
Marke 3.c
Luke 6.c

17 * For he was numbred with vs, and had obtained fellowship in this ministerie.

18 And the same hath now purchased a field with the reward of iniquitie, and when he was *hanged, he burst asunder in the middes, and all his bowels gushed out.

Matth.27.a

19 And it is knowne vnto all the dwellers at Hierusalem: insomuch that the same field is called in their mother tongue Aceldama, that is to say, the field of blond.

20 For it is written in the booke of Psalmes, *Let his habitation be desart, and no man be dwelling therein: *And his bishoppicke let another man take.

Psal.69.f
Psal.109.b

21 Wherefore of those men which haue accompanied D with vs all the time that the Lorde Iesus went in and out among vs,

22 Beginning from the baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a witnesse with vs of his resurrection.

23 And they appointed two, Ioseph, which is called Barsabas, whose surname was Iustus, and Matthias.

24 And when they had prayed, They sayde, Thou Lord, * which knowest the hearts of all men, shew whether of these two thou hast chosen.

2.Par.28.b
Psal.7.b

25 That he may take the roome of his ministerie and Apostleship

Apostle ship, from which Judas by transgression fel, that he might goe to his owne place.

26 And they gaue forth their lots, and the lot fel vpon Matthias, & he was counted with the eleuen Apostles.

The Notes.

a The kingdom of God is taken two maner of waies. First it is taken for that blessed ful life: and for that euerlasting felicity, which we shal inioy after this mortal life. Secondly, when by the preaching of the gospel, the hearts of the godly are prepared & made the temples of the holy Ghost, it is said, and that right wel, that God doth raign in the earth. For then doth he raigne in the hearts of the godly, through faith, innocency, & pureues of life. Of this kingdome did Christ speake with his Apostles.

b As Christ did ascend visible into heauen, so shal he come againe in the same shape, & from that he went vp. Til that time then, that we may see him with our own eies come down, as the Apostles saw him go vp. Let vs neuer beleeue that he is herein the earth touching his mhãood. For as he is euery where in that he is God: so in that he is a very natural man, hee is in heauen, & sitteth at the right hand of the Father. August ad Dardanum.

The ii. Chapter.

3 *The holy Ghost came vpon the Apostles in visible signes.*

42 *The godly exercise of the faithfull.*

A AND when the day of Pentecost was fully come, they were all with one accord in one place. *The Epistle on Whitsunday.* Deut. 16. b Leuit. 23. c Acts 4. c and 11. c

2 And sodainely there came a voice from heauen, as it had beene the comming of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared vnto them clouen tongues, like as they had bin of fire, and it sate vpon each one of them.

4 And they were filled with the holy Ghost, & began to speake with other tongues, as the spirit gaue them vtterance.

5 There were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen.

6 When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake in his owne language. B

7 They wondred al, and maruelled, saying one to another, Behold, are not all these which speake of Galilee?

8 And how heare we euery man his owne tongue wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwelers

dwellers in Mesopotamia, and in Jury, and in Cappadocia, in Pontus, and Asia,

10 Phrigia, and Pamphilia, in Egypt, and in the partes of Lybia, which is beside Cyrene, and strangers of Rome, Jewes, and Proselites.

11 Cretes, and Arabians, we do heare them speake in our tongues the wonderfull workes of God.

12 They were all amazed, and were in a doubt, saying one to another, What meaneth this?

13 Other mocking, sayd, These men are full of newe wine.

¶ 14 But Peter standing forth with the eleuen, lift vp his voice and said vnto them, Ye men of Iurie, and all ye that dwell at Hierusalem, be this knowne vnto you, and here my wordes,

15 For these are not dronken, as ye suppose, seeing it is but the third houre of the day.

Ioel 2.b 16 But this is þ which is spoken by the Prophet Ioel,

17 And it shalbe in the last dayes (saith God) I will powre out of my spirit vpon all flesh: * & your sonnes and your daughters shall prophecie, and your yong men shall see visions, and your olde men shall dreame dreames:

18 And on my seruants, and on my handmaidens I will powre out of my spirit in those daies, and they shall prophecie:

Matth. 27.c Luke 23.c 19 And * I will shew wonders in heauen above, and tokens in the earth beneath, bloud, and fire, and the vapour of smoke.

20 The Sun shalbe turned into darkenesse, and the Mone into bloud, before that great and notable day of the Lord come.

D 21 And it shall come to passe, that * whosoeuer shall call on the name of the Lord, shall be saued.

Rom. 12.c

22 Ye men of Israel, heare these wordes, Iesus of Nazareth, a man approued of God among you, with miracles, wonders, and signes, which God did by him in the midst of you, as ye your selues also know,

23 him, after that ye had taken by wicked hands, hauing deliuered by the determinat counsel and foreknowledge of God, haue ye crucified and slaine.

24 Whō God hath raised vp hauing loosed þ sorowes of death, because it was impossible þ he should be holden

25 For Dauid speaketh of him, * I sawe the Lord alwayes set forth before my face, for hee is on my right hand, that I should not be moued.

Psal. 16.b

26 Therefore

26 Therefore did my heart reioice, and my tongue was glad: Moreouer also, my flesh shall rest in hope,
27 Because thou wilt not leaue my a soule in hel, neither wilt thou suffer thine holy one to see corruption.
28 Thou hast shewed me the waies of life, thou shalt E make me full of ioy with thy countenance.
29 Ye men and brethren, let me freely speake vnto you of the Patriarch Dauid:* for he is both dead and buried, and his sepulchre is with vs vnto this day. 3. Reg. 2. b
30 Therefore, being a Prophet, and knowing that God had sworne with an othe to him, that hee would raise vp Christ, as concerning the flesh, of the fruit of his loines, to sit on his seat,
31 he seeing this before, spake of the resurrection of Christ, that his soule was not left in hel, neither his flesh did see corruption.
32 This Iesus hath God raised vp,* whereof we al are witnesses. Actes 1. a
33 Then being by the right hand of God exalted, and hauing receiued of the father the promise of the holy Ghost, he hath shed forth this, which ye now see and here.
34 For Dauid is not ascended into the heauens, but he saith himselfe,* The Lord sayd to my Lord, Sit thou on my right hand, Psal. 110. a Matth. 22. d F
35 Until I make thy foes thy footstoole.
36 Therefore let all the house of Israel know for a certety, that God hath made that same Iesus whom yee haue crucified both Lord and Christ.
37 Now when they heard this, they were pricked in their hearts and said vnto Peter, and to the other Apostles, ye men and brethren,* what shall we doe? Luke 3. b
38 Then said Peter vnto them, Repent ye, and let euery one of you be baptized in the name of Iesus Christ for the remission of sinnes, and ye shall receiue the gift of the holy Ghost.
39 For the promise was made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.
40 And with many other wordes bare he witnesse, and exhorted them, saying, Saue your selues from this frowarde generation.
41 Then they that gladly receiued his worde, were baptized, and the same day there was added vnto them, about three thousand soules.
42 And they continued stedfastly in ỹ Apostles doctrine and

and fellowship, and in breaking of bread, and in prayers.

43 And feare came vpon euery soule, and many wonders and signes were done by the Apostles.

44 And all that beleeued were together, and had all things common.

45 And sold their possessions and goodes, and parted them to all men as euery man had need.

46 And they continued daily with one accorde in the temple, and breaking d bread from house to house, did eate their meat togither with gladnesse of heart,

47 Praising God, and having fauour with all the people. And the Lord added to the Church daily such as should be saued.

The Notes.

a Saint Augustine writing of the presence of God vnto Dardanus ii. Chap alledgeth this saying of the Apostle, and therby goeth about to proue that the soule of Christ went downe in very deed to hel, but that he suffered nothing there. Other doe affirme, that it is said by a figurative manner of speaking, that he went down to hel: because that the merit of his death & passion was profitable vnto them that afore died in the faith of Abraham Some again by this word *Inferi* do vnderstand the grauc. I would wish that we should alwaies study to vnity and peace, and leaue these vnfruitfull questions

b This place ought not to be vnderstanded of the communion or sacrament of the body and bloud of Christ, as the place before: but of the hospitality that was among them that beleeued. Therfore they that by this place do take a boldnesse to vse the Communion priuatly in their houses, haue no example at all of that thing in the scriptures: and therefore they do naught vnlesse they be thereto driuen by necessitie.

The iii. Chapter.

7 The halt is restored to his feet, 12 Peter preacheth Christ vnto the people.

NOw Peter and John went togither into the Temple, at the ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe was brought, whom they laid daily at the gate of the temple, which is called beautifull, to aske almes of them that entered into the temple.

3 Which seeing Peter and John about to goe into the temple asked an almes.

4 And Peter fastening his eyes vpon him, with John said, looke on vs.

5 And

5 And hee gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and Golde haue I none, but such as I haue, giue I thee, in the name of Iesus Christ of Nazareth, *rise vp, and walke. Matth. 7. a B

7 And he toke him by the right hand, and lift him vp, & immediatly his feet & ancle bones receiued strength.

8 And he leaping vp, stood, & walked, and entred with them into ỳ temple, walking, & leaping, & praising God.

9 And all ỳ people saw him walking, & praising God.

10 And they knew him, that it was he which sate for almes at the beautifull gat of the temple, and they wondred, and were sore astonied at that which had happened vnto him.

11 And as the lame which was healed, held Peter and John, all the people ran together greatly amazed, vnto them in the *porch which is called Solomons. 1. Reg. 6. a Iohn 2. b Acts 5. c

12 And when Peter saw that, he answered vnto the people, Ye men of Israel, why maruel ye at this? or why looke ye so earnestly on vs, as though by our owne power or godlinesse, we had made this man to walke?

13 The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when he had iudged him to be loosed.

14 But ye denied the holy and iust, * & desired a murderer to be giuen you, C Matth. 27. a Marke 15. a

15 And killed *the Lord of life, whom God hath raised from the dead, of the which we are witnesses. Luke 23. a Matth. 27. c

16 And his name, through the faith in his name, hath made this man sounde, whom ye see, and know, and the faith which is by him, hath giuen to this man healthy in the presence of you al. Iohn 18. a

17 And now brethren, I wote that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 *Repent ye therefore, and conuert, that your sinnes may be blotted out, when the time of refreshing shall come in the presence of the Lord. Matth. 3. a and 4. c

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must receiue, vntill the time of all things be restored, which God hath spoken by ỳ mouth

Deut. 18.c
Actes 7.f

of all his holy prophets since the world began.

22 For Moses truely said vnto the fathers, * A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto me, him shall ye heare in all things whatsoeuer he shall say vnto you.

Or, whosoeuer.

23 For the time will come, that * euery soule which will not heare that same Prophet, shalbe destroyed from among the people.

24 All the Prophetes also from Samuel, and they that followed in order, as many as haue spoken, haue likewise told you before of these dayes.

Gen. 12.a

25 Ye are the children of the Prophetes, and of the couenant which God made vnto our fathers, saying vnto Abraham, * Euen in thy seede shall all the kinreds of the earth be blessed.

26 Vnto you first, God hauing raised vp his sonne Iesus, sent him to bleese you, in turning euery one of you from his iniquities.

The iiii. Chapter.

7 The Apostles are brought before the counsell. 33 The church increaseth in doctrine and exercises of al godlines.

A

Or, captaine.

AND as they spake vnto the people, ỳ priests & the ruler of the temple, and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people and preached in Iesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold vnto the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued: and the number of men was about fiue thousand.

5 And it came to passe on the morrow, that their rulers, and Elders, and Scribes,

6 And Annas the chiefe priest, and Caiaphas, & Iohn, and Alexander, and as many as were of the kinred of the high priests, were gathered together at Hierusalem.

B

Exod. 2.c
Matth. 21.c
Actes 7.d

7 And when they had set them before them, they asked, * By what power, or in what name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

Matth. 1.c
Phil. 3.d

9 If we this day be examined of the good deede done to the sicke man, by what meanes he is made whole,

10 Be it knowne vnto you all, & to al the people of Israel, * ỳ by the name of * Iesus Christ of Nazareth, whom ye crucified, whom God raised againe from the dead, euen by him, doth this man stand here before you whole.

11 This

11 This is the stone which was set naught by of you
builders, which is the head of the corner.
12 Neither is there saluation in any other: for among
men vnder heauen, there is giuen none other name
wherein we must be saued.
13 Now when they saw the boldnesse of Peter and
John, and vnderstood that they were vnlearned and ig-
norant men, they maruelled, and they knew them that
they had beene with Iesu:
14 And beholding also the man which was healed C
standing with them, they could not say against it.
15 But when they had commanded them to go aside
out of the counsell, they counselled among themselues, Iohn 11.f
16 *Saying, what shall we do to these men? for a ma-
nifest signe is done by them, and is openly knowne to al
them that dwell in Hierusalem, and we cannot denie it.
17 But that it bee noised no farther among the peo-
ple, let vs threaten, and charge them that they speake Actes 5.g
henceforth to no man in this name.
18 And they called them, * & commaunded them, that
in no wise they should speak nor teach in ỹ name of Iesu.
19 But Peter and John answered, & said vnto them,
Whether it be right in the sight of God, to hearken vnto
you more then to God, iudge ye.
20 For wee cannot but speake that which wee haue
seene and heard.
21 So when they had more sharply threatened them, D
they let them goe, finding nothing how to punish them,
because of the people, for al men glorified God, because
of that which was done. Actes 5.b
22 For the man was about forty yeeres old, on whom
this myracle of healing was shewed.
23 Then assoone as they were let goe, they came to
their fellowes, and shewed all that the high Priests and
Elders had said vnto them.
24 And when they heard that, they lift vp their voy-
ce to God with one accord, and said, Lord, thou art God,
which hast made heauen and earth, the sea, and all that
in them is,
25 Which by the mouth of thy seruant Dauid hast Psal. 2. a
said, * Why doe the heathen rage, and the people ima-
gine vaine things?
26 The kings of the earth stode vp, and the rulers
came together against the Lord, and against his Christ.
27 For of a truth, against thy holy child Iesus, whom
thou

thou hast annoynted, both Herod, and also Pontious Pilate, with the Gentiles, and the people of Israel, gathe-
E red themselues togither,

28 For to do whatsoeuer thy hand and thy counsell determined before to be done.

29 And now Lord behold their threatnings, and graunt vnto thy seruants, that with all boldnes, they may speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders bee done by thy name of thy holy child Iesus.

Actes 16.f Actes 21.a and 19.f 31 And assone as they had prayed, the* place moued where they were assembled togither,* and they were all filled with the holy Ghost, and they spake the worde of God boldly.

Actes 2.g and 5.b 32 And the multitude of them that beleeued,* were of one heart, and of one soule: Neither said any of them that ought of the thinges which hee possessed was his owne, but they had all things common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Iesu, and great grace was with them all.

34 Neither was there any among them that lacked. For as many as were possessors of landes, or houses, sold them, and brought the price of the things that were sold,

35 And laid it down at the Apostles feete: & distribution
F was made vnto euery man according as he had need.

Actes 1.d 36 And* Ioses, which was also called of the Apostles Barnabas (that is to say, if yee interpret it, the sonne of cõsolation) being a Leuit, and of the countrey of Cyprus,

37 Hauing land, sold it, and brought the money, and laid it downe at the Apostles feete.

The Notes.

a Here wee do learne that the enemies of Christ can go no further then God hath appointed them, therefore let the preachers of the truth be of a good comfort, though Satan with the legions of deuils, the world, & al the mighty Princes thereof, do arise and conspire against them, yet they can do no more than the Lords hand and counsell hath appointed before.

The v. Chapter.

12 Myracles are done by the Apostles. 34 The sentence of Gamaliel.

A BVt a certaine man named Ananias, with Saphira his wife, sold a possession,

2 And kept away part of the price, his wife also being
of counsel, and brought a certayne part, and laid it down
at the Apostles feete.

3 But Peter sayde, Ananias, howe is it that Satan
hath filled thine heart, to lie vnto the holy Ghost, and
keepe away part of the price of the land?

4 While it remayned, was it not thine owne? and af-
ter it was sold, was it not in thine own power? why hast
thou conceiued this thing in thine hearte? thou hast not
lyed vnto men, but vnto God.

5 Ananias hearing these wordes, fell downe, and gaue
vp the Ghost. And great feare came on all them that
heard these things.

6 The yong men rose vp, and put him apart, and car-
ried him out, and buried him.

7 And it came to passe, that as it were about the space V
of three houres after, his wife came in, not knowing that
which was done.

8 And Peter sayd vnto her, tell mee, sold yee not the
land for so much? and she said, yea, for so much.

9 Then Peter sayd vnto her, why haue ye agreed to-
gether, to tempt the spirit of the Lord? beholde, the feete
of them which haue buried thy husband, are at the dores,
and shall carry thee out.

10 Then fell she downe straightway at his feete, and
yelded vp the ghost: & the yong men came in, and found
her dead, & caried her out, & buryed her by her husband.

11 And great feare came vpon all the church, and vp-
on as many as heard these things.

12 And by the handes of the Apostles, * were many *The Epistle on S. bartholomew apostle*
signes and wonders shewed among the people, (& they Matth. 16. d
were all together with one accord in * Solomons porch. 3 Reg. 6. a
13 And of other durst no man ioyne himselfe to them: Iohn 10. a
nevertheless, the people magnified them. ℭ
14 The number of them that beleeued on the Lord, Acts 3. a
both of men and women grew more and more.)

15 In so much that they brought the sicke into the
streets, and laid them on beds and couches, that at the
least way, the shadow of Peter when he came by, might
ouershadow some of them.

16 There came also a multitude of the cities round
about, vnto Hierusalem, bringing sicke folkes, and them
which were vexed with vncleane spirits: and they were
healed every one.

17 * Then the chiefe Priest rose vp, and all they tha

were with him, (which is the sect of the Sadducees) and were full of indignation,

18 And layd handes on the Apostles, and put them in the common prison.

Actes 12.a and 16.f

19 *But the Angell of the Lorde by night opened the prison dores, and brought them forth, and said,

20 Goe, and stand and speake in the temple to the people all the wordes of this life.

D

21 And when they heard that, they entered into the temple early in the morning, and taught: but the chiefe priest came, and they that were with him, and called a counsell together, and all the Elders of the children of Israel: and sent to the prison to fetch them.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, the prison truely found we shut with all diligence, & the keepers stading without before ỹ doores, but when we had opened, we found no man within.

24 Then when the chiefe priest, and the captaine of the temple, and the high priestes heard these things, they doubted of them whereunto this would grow.

25 Then came one and shewed them saying, Behold, the men that ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captaine of the Temple with the officers, and brought them without violence: (For they *feared the people, least they should haue beene stoned.)

Actes 4.d

27 And when they had brought them, they set them before the counsell: and the chiefe priest asked them.

E

28 Saying, *Did not we straightly commaund you that ye should not teach in this name? And behold, ye haue filled Hierusalem with your doctrine, and intend to bring this *mans bloud vpon vs.

Actes 4.c

29 Then Peter and the other Apostles answered, and said, *We ought more to obey God then men.

Matth. 27.c
Actes 4.c

30 The God of our fathers rayled vp Iesus, whom ye slew and hanged on tree.

31 Him hath God lift vp with his right hand, to be a prince, and a Sauiour, for to giue repentance to Israel, and forgiuenes of sinnes.

32 And wee are recordes of these thinges which wee say, and so is also the holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they claue asunder, and sought meanes to slay them.

34 Then

34 Then stoode there vp one in the counsell, a Pharisie, named Gamaliel, a doctour of law, had in reputation among all the people, and commaunded to put the Apostles forth a litle space,

35 And said vnto them, Ye men of Israel, take heed to F
your selues, what ye intend to do as touching these men.

36 For before these dayes, rose vp one Theudas, reporting himselfe to be some great man, to whom a number of men, about a foure hundred ioyned themselues: which was slayne, and they all which * beleeued him were scattered abroad, and brought to naught. *Or, agreed vnto.

37 After this man rose vp one Judas * of Galilee, in the dayes of tribute, and drew away much people after him: he also perished, and all, euen as many as obeyed him, were scattered abroad. Luke 13.a

38 And now I say vnto you, Refrain your selues from these men, and let them alone: for if this counsell or this worke be of men, it will come to naught.

39 But and if it be of God, ye cannot destroy it, least happily ye be found to striue against God.

40 And to him they agreed: and when they had called the Apostles, and beaten them, * they commaunded that they should not speake in the name of Jesu, & let them go. Actes 4.d

41 And they departed from the face of the counsell, reioicing that they were counted worthy to suffer shame for his name. Matth. 5.b

42 And daily in the temple, and in euery house, they ceased not to teach and preach Jesus Christ.

The Notes.

a By this place we may euidently see, that in the primitiue church no man was compelled to make his goods common. For Peter telleth plainly that it did lie in Ananias power, Whether he would sell his land, or no, and when he had solde it, the money was his owne, so that he might haue kept it if he had listed.

The vi. Chapter.

Steuen Deacons are condemned in the church, 11 *Steuen is accused,*

AND in those dayes, when the number of the disciples grew, ther arose a grudge among the Greeks against A
the Hebrewes, because their widowes were despised in the daily ministery.

2 Then the twelue called the multitude of the Disciples together, and saide, It is not good that wee should leaue the word of God, and serue tables.

1.Tim. 3.e

3 a Wherefore brethren, loke you out among you seuen men* of honest report, and full of the holy Ghost, & wisdome, to whom we may commit this busines.

4 But we will giue our selues continually to prayer, and to the ministerie of the word.

5 And the saying pleased the whole multitude: and they chose Steuen, a mā ful of faith & of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and* Nicholas, a conuert of Antioch.

Abac. 2.b
Num. 17.b
1 Tim. 4.d
2. Tim. 1.b

6 These they set before the Apostles: and when they had prayed, *they laid their hands on them.

B 7 And the word of God increased, and the number of the Disciples multiplyed in Hierusalem greatly, and a great company of the priests were obedient vnto ỹ faith.

8 And Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which is called the Synagogue of the Libartines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Steuen:

10 And they could not resist the wisedome and the spirit by the which he spake.

11 Then they priuily prepared men, which said, we haue heard him speake blasphemous wordes against Moses and against God.

12 And they moued the people and the Elders, and the Scribes, and came vpon him, and caught him and brought him to the counsell:

13 And brought forth false witnesses, which said, this man ceaseth not to speake blasphemous wordes against this holy place, and the law.

C 14 For wee heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And all that sate in the counsell, loking stedfastly on him, saw his face, as it had bin the face of an Angell.

The Notes.

a If the church had kept still this order in chooſing of ministers, it had bin better with the Christian common wealth, and religion Lampridius, a notable historiographer, in the life of Alexander Seuerus, doth write that this was vsed customably among the Christians, when they should chose or make any minister, they did firste publish his name abroade: and if any man could alege any notable crime against him, he was repelled or put backe from the office.

The

The vii. Chapter.

Steuen maketh answere to his accusation. 15 Rebuketh the hard necked Iewes. 58 And is Stoned to death.

Then said the chiefe Priest, are these things so?

A

2 And he sayd, Ye men, brethren, fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And sayd vnto him, * Get thee out of thy Countrey, from thy kinred, and come into the lande which I shall shew thee. Gen. 12. d

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he brought him into this land wherein ye now dwel.

5 And he gaue him none inheritance in it, no not the breadth of a foot: * & promised that he would giue it to him to possesse, & to his seed after him, when as yet he had no child. Gen. 12. b

6 God verily spake on this wise, * that his seede should sojourne in a strange land, and that they should keepe it in bondage, and intreat them euil foure hundred yeares. Gen. 5. c Exod. 12. f

7 And the nation to whom they shalbe in bondage, will I iudge saith God: and after that shall they come forth and serue me in this place.

B

8 And he gaue him the a couenant of circumcision: * & so Abraham begat Isaac, & circumcised him the eight day, & Isaac begat Jacob, & Jacob begat the twelue patriarks.

9 * And the patriarkes moued with enuie, solde Joseph into Egipt: and God was with him, Gen. 37. f Sapi. 10. e

10 And deliuered him out of all his aduersities, and gaue him fauour and wisedome in the sight of Pharao, king of Egypt, and * he made him gouernour ouer Egypt, and ouer all his houshold. Gens. 41. f

11 * But there came a dearth ouer all the land of Egypt, and Chanaan, and great affliction: that our fathers found no sustenance. Gen. 40. g

12 * But when Jacob heard that their was corne in Egypt, he sent our fathers first. Gen. 42. a

13 And at the second time Joseph was knowne of his brethē, & Josephs kinred was made known to Pharao. Gen. 45. a

C

14 Then sent Joseph & caused his father Jacob to be brought, and all his kin, threescore and fifteene soules.

15 * And Jacob descended into Egipt, * and died, both he and our fathers. Gen. 46. a Gee 49. b

16 And were caried ouer into Sichem, and laid in the sepulchre * that Abraham bought for money of the sonnes

of

of Emor the sonne of Sichem.

17 But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplyed in Egypt,

18 Til another king arose, which knew not of Joseph.

19 The same dealt subtilly with our kinred, and evil intreated our fathers, and made them cast out their yong children, that they should not remayne aliue.

Exod.2.a Hebr.11.c 20* The same time was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three monthes:

D 21 And when hee was cast out, Pharaos daughter toke him vp, and nourished him for her owne sonne.

22 And Moses was learned in al maner of wisedome of the Egyptians, and was mighty in deeds & in words.

23 And when he was full fortie yeares olde, it came into his heart to visit his brethren, ỳ children of Israell.

24 And when hee saw one of them suffer wrong, he defended him, & auenged his quarel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstand, how that God by his hande should deliuer them. But they vnderstood not.

26 And ỳ next day he shewed himselfe vnto them as they stroue, & would haue set them at one againe, saying, Sirs, ye are brethren, why do ye wrong one to another?

Gen.19.b Exod.2.e 27 But he that did his neighbour wrong, thrust him away, saying, *Who made thee a ruler and a iudg ouer vs?

E 28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

Matth.12.c Actes3.b Exod.2,c Exod.3.a 29* Then fled Moses at that saying, and was a stranger in the land of Madian, where he begat two sonnes.

30* And when fortie yeares were expired, there appeared to him in the wildernes of mount Sina, an Angell of the Lord in a flame of fire in a bramble bush.

31 When Moses saw it, he wondred at the sight: as he drew nere to behold, ỳ voice of the Lord came vnto him,

Exod.3.d Matth.22.a Marke12.e Luke20.c Esh.5.d 32 Saying, *I am the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Iacob. Then Moses trembled, and durst not behold.

33 Then said ỳ Lord to him, *Put of thy b shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: And now come

and I will send thee into Egypt.

35 *This Moses whom they forsoke, saying, Who made thee a ruler and a iudge? the same did God sende to bee a ruler and deliuerer by the hande of the Angell, which appeared to him in the bramble bush. F Exod. 2. e

36 He brought them out, after that hee had shewed wonders and signes in Egypt, and in the red Sea, and in the wildernesse fortie yeares.

37 This is that Moses which said vnto ỳ children of Israel, *A prophet shall the Lord your God raise vp vnto you of your brethren, like vnto me: him shall ye heare. Deut. 18. c Actes 3. d

38 This is he *that was in the Church in the wildernesse with the Angell, which spake to him in the mount Sinai, and with our Fathers: this man receiued the words of life to giue vnto vs. Exod. 19. e Gal. 4. c

39 To whō our fathers would not obey, but thrust him frōthem, & in their harts turned back again into Egipt,

40 Saying vnto Aaron, *Make vs Gods to go before vs. For as for this Moses that brought vs out of the land of Egypt, we wote not what is become of him: Exod. 32. a

41 And they made a calfe in those dayes, and offered sacrifice vnto the Idoll, and reioyced ouer the works of their own hands.

42 Then God turned himselfe away, and gaue them vp to worship the host of heauen, as it is written in the booke of the Prophets, *O ye house of Israel, haue ye offered to mee slaine beastes, and sacrifices by the space of fortie yeares in the wildernesse? G Rom. 1. c Amos 4. d Iere. 7. e

43 Yea, ye toke vnto you the tabernacle of Moloch, & the starre of your God Rempham, figures which ye made to worship thē: & I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witnes in ỳ wildernes, as he had appointed, speaking vnto Moses, *ỳ he should make it according ts the fashion that he had seen: Exod. 25. f

45 Which also our fathers that came after, *brought in ỳ Iesus into ỳ possessiō of ỳ Gentiles, whō God driue out before the face of our fathers, vnto ỳ dayes of Dauid, Iosh. 3. a

46 *Which found fauour before God, and would fayne haue found a tabernacle for the God of Iacob. Psal. 89. e

47 *But Solomon built him an house. 3. Reg. 6. a

48 *Howbeit he that is highest of all, dwelleth not in temples made with hands, as saith the prophet, Actes 17. f

49 Heauen is my seate, and earth is my footestoole: what house will ye build for me, saith the Lord? or which is the place of my rest?

50 Hath

50 hath not my hand made all these things?

51 Ye stifnecked, and of vncircumcised heartes, and eares, ye do alwayes resist the holy Ghost, as your fathers did, so do ye.

52 Which of the Prophets haue not your fathers persecuted? And they haue slayne them which shewed before the comming of that iust, of whome ye haue bene now the betrayers and murderers:

The Epistle on S. Steuens day.

53 Which also haue receiued the law by the disposition of Angels, and haue not kept it.

54 When they heard these thinges, their harts claue asunder, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, loked vp stedfastly into heauen, and saw the glory of God, and Jesus standing on the right hand of God.

I 56 And saith, Behold, I see the heauens open, and the sonne of man standing on the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him all at once.

Reg.12.b 58 And cast him out of the citie, and *stoned him: and the witnesses layd downe their clothes at a yong mans feet, whose name was Saule.

Psal.31.a 59 And they stoned Steuen, calling on, and saying, Lord Jesu, *receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Notes.

a Circumcision is not the testament, but a Sacrament, or holy signe of the couenant: that is to say, of the promise that God made vnto Abraham, saying, I will be thy God, and the God of thy seed after thee. Gen. 17.

b Moses could not be suffered to talke with God, afore he did put of his shonne, whereby wee vnderstand, that we must put away al fleshly and carnal lustes, and so approch vnto God, in faith and pureness of heart. Let them heare (which will not touch holy thinges with there bare hands, and without gloues) learne of the Angell of the Lord, what they ought for to do in such things.

The viii Chapter.

4 The Apostles are scattered abroade. 38 Philip baptiseth the Eunuch.

A AND *Saul was consenting to his death: And at that time there was a great persecution against the church which was at Hierusalem, and they were all *scat-*

Acts 22.d
Matth. 10.d
Acts 11.g

ter-

tered abroad throughout the regions of Iurie and Samaria, except the Apostles.

2 And deuout men carried Steuen togither to his buriall, and made great lamentation ouer him.

3 *As for Saul, hee made hauocke of the Church, entering in to euery house, and drawing out both men and women, did put them into prison. Actes 9. a 1. Cor. 15. b Gal. 1. c

4 Therefore they that were scattered abroad, went euerywhere preaching the word of God.

5 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those thinges which Philip spake, with one accord, hearing and seeing the myracles which he did, B

7 For *vncleane spirits crying with loud voices, came out of many that were possessed with them: and many taken with palsies, and many that halted, were healed. Matth. 16. d

8 And there was great ioy in that citie.

9 But there was a certaine man called Simō, which before time in the same Citie vsed witchcraft, and bewitched the people of Samaria, saying, that he was a man that could doe great things.

10 To whom they all gaue heed, from the least to the greatest, saying, This man is the great power of God.

11 And him they set much by, because that of long time he had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the kingdome of God, and of the name of Iesus Christ, they were baptised both men and women.

13 Then Simon himselfe beleeued also: & when he was baptized, he continued with Philip, and wondred, beholding the myracles and signes which were done.

14 When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John. C *The Epistle on the Tuesday in Whitsun weeke.*

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was come downe vpon non of them, but they were baptised onely in the name of Christ Iesu.)

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them mony,

19 Saying, giue me also this power, that on whom-

soeuer

soeuer I put the hands, he may receiue the holy Ghost.
Matth. 10.b 20 But Peter said vnto him, Thy money perish with thee, because thou hast thought* that the gift of God may be obteined with money.
D 21 Thou hast neither part nor fellowship in this busines, for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickednes, & pray God, if perhaps the thought of thy heart may be forgiuen thee.
23 For I perceiue that thou art in the gall of bitternesse, and in the bond of iniquitie.
24 Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye haue spoken fall on me.
25 And they, when they had testified, and preached the word of the Lord, returned toward Hierusalem, & preached the Gospell in many villages of the Samaritans.
26 And the angell of the Lord spake vnto Philip, saying, Arise, & goe toward the South, vnto y way that goeth downe from Hierusalem, vnto Gaza: which is desert.
3. Reg. 8 c
27 And he arose, and went: and behold a man of Ethiophia, an Eunuch, & of great authority with Candace Queene of the Ethiophians, and had the rule of all her
Iohn 12.c treasure, *which came to Hierusalem for to worship.
E 28 And as he returned, whom againe, sitting in his charat, he red Esaias the Prophet.
29 Then the spirit said vnto Philip, Come neere and ioyne thy selfe vnto this charet.
30 And Philip ranne thither to him, and heard him read the Prophet Esaias, and said, vnderstandest thou what thou readest?
31 And he said, How can I except some man shoulde guide me? And he desired Philip that hee would come vp, and sit with him.
32 The tenour of y scripture which he read, was this,
Esay 53.c *He was led as a sheepe to the slaughter, & like a lambe dumbe before the shearer: so opened he not his mouth.
33 In his humilitie, his iudgement is exalted: but who shall declare his generation? For his life is taken from the earth.
34 And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
F 35 Then Philip opened his mouth, and began at the same scripture, and preached vnto him Iesus.
36 And as they went on their way, they came by a certain

certain water: and the Eunuch said, See, here is wa- Acts 10 g
ter, what doth let me to be baptised?
37 Philip said vnto him, If thou beleuest with all thine heart, thou maiest. And he answered, and said, I beleue that Iesus Christ is the sonne of God.
38 And he commanded the charet to stand still, and they went downe both into the water, both Philip and also the Eunuch: and he baptised him.
39 And assoone as they were come out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way reioycing.
40 But Philip was found at Azotus: and he walked throughout the countrey, preaching in all the cities, till he came to Cesarea.

The Notes.

a A moderate mourning for the dead ought not to be reproued, so that all superstition be laid aside. Howbeit, these godly and deuout persons that be spoken of here, did rather make this lamentation ouer Steuen, because they had lost such an earnest and valient defender of the truth, then for any other thing. For without all paraduenture they had a hope of the resurrection, and knewe that no harme was happened vnto him. Hierome vpon the death of Blesille vnto Paula.

The ix. Chapter.

The conuersion of Saule. 34 Peter healeth Eneas. 40 and raiseth vp Tabitha.

A AND Saul yet breathing out threatnings, & slaughter against the Disciples of the Lorde, went vnto the high Priest, A *The Epistle on the conuersion of S. Paul.*
2 And desired of him, letters to carry to Damascus, to the Synagogues: that if he found any of this way, whether they were men or women, hee might bringe them bound vnto Hierusalem.
3 And when he iourned, it came to passe, that as he was come nigh to Damascus, suddenly there shined round about him a light from heauen.
4 And he fell to the earth, and heard a voice, saying vnto him, Saul, Saul, why persecutest thou me? Actes 22. b
5 And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickes.
6 And he both trembling and astonied, said, Lorde, what wilt thou haue me to do? And the Lord saide vnto Luke 3. b Actes 2. f

him,

him, Arise and goe into the Citie, and it shall be told thee what thou must doe.

7 The men also which iourned with him, stood amazed, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, hee saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three daies without sight, and neither did eat nor drinke.

10 And there was a certaine disciple at Damascus, named Ananias: and to him saide the Lorde in a vision, Ananias. And he said, Behold, I am here Lord.

11 And the Lord said vnto him, arise, & go into the street which is called Straight, & seeke in the house of Iudas after one called Saul of Tarsus: for behold he praieth, Actes 21.g

12 And hath seene a vision a man named Ananias comming into him, and putting his handes on him, that he might receiue his sight. Actes 8.a

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy 1.Cor. 15.b Gal. 2.c & saints at Hierusalem:

14 And here he hath authority of the high Priestes to bind all that call on thy name.

15 The Lord said vnto him, goe thy way: for he is a chosen vessell vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel. Actes 25.e

16 For I will shew him how great thinges he must suffer for my names sake. 1.Cor.11.c

17 And Ananias went his way, and entered into the Actes 22.c house, & put his hands on him, and said, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the way as thou camest) hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eies, as it had been scales, and he receiued sight forthwith, and arose and was baptised.

19 And when he had receiued meate, he was comforted. Then was Saul certaine daies with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he is the sonne of God.

21 But all that heard him, were amazed, and said, Is not this he that distroied them which called on this name in Hierusalem, And came hither for that intent, that he might bring them bound vnto the high Priestes?

22 But

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, proving by conferring one scripture with another that this is very Christ.

23 And after that many daies were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying a waite was knowne of Saule: and they watched the gates day and night to kill him. 1.Cor.12.8

25 *Then the Disciples tooke him by night, and put him downe by the wall, *and let him downe in a basket. 1.Reg.19.6

26 And when Saul was come to Hierusalem, he assayed to couple himselfe to the Disciples: but they were all afraid of him, and beleeued not that he was a Disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them how he had seene the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus.

28 And he was with them comming in, and going out at Hierusalem, E

29 Speaking boldly in the name of the Lord Jesus, and he spake and disputed against the Grecians: but they went about to slay him. Actes 21.6

30 Which when the brethren knew, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Jury, and Galilee, and Samaria, and were edified, and walking in the feare of the Lord, and multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saintes which dwelt at Lydda.

33 And there he found a certaine man named Eneas, which had kept his bed eight yeeres, and was sicke of the Palsie. Eneas.

34 And Peter said vnto him, Eneas, Jesus Christ maketh thee whole: *arise, and make thy bed. And hee arose immediatly. Matth.9.b Marke 2.b Luke 5.c

35 And all that dwelt at Lydda and Saron saw him, which turned to the Lord. Iohn 5.b Actes 3.b

36 There was also at Joppa a certaine woman, a disciple, named Tabitha, which by interpretation is called Dorcas: the same was full of good workes, and almes deedes, which shee did. F Tabitha. Dorcas.

37 And it came to passe in those dayes, that she was sicke, and died, whom when they had washed, they laid her in an vpper chamber.

38 And for asmuch as Lydda was nigh to Joppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not be grieued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought him into the vpper chamber. And all the widowes stood round about him weeping, and shewing the coates and garmentes which Dorcas made while she was with them.

40 And Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and said, Tabitha, *arise. And she opened her eyes, and when she sawe Peter, she sat vp.

3. Reg. 17. d
4. Reg. 4. f
Luke 7. e

41 And Peter gaue her the hand, and lift her vp: and when he had called the saints and widowes, he deliuered her aliue.

42 And it was knowne throughout all Joppa, and many beleeued in the Lord.

43 And it came to passe, that he tarryed many dayes in Joppa, with one Simon a Tanner.

The Notes.

a Christ is persecuted in his members, as he himselfe saith in another place, what soeuer ye haue done to one of these litle ones, the same ye haue done vnto me. Math. 25.

b Christ doth in this place by his name vnderstand his glory, his trueth, and righteousnesse, his goodnes, and mercie, with all the whole doctrine of the Gospell.

The x. Chapter.

3 *The vision that Peter saw.* 17 *He was sent to Cornelius.*

A There was a certaine man in Cesarea, called Cornelius, a captaine of the band, called the Italian band.

2 A deuout man, and one that feared God, with all his houshold, which gaue much almes to the people, and prayed God alway.

3 The same saw by a vision euidently, about the ninth houre of the day, an angel of the God comming in to him, and saying vnto him, Cornelius.

4 And when he looked on him, he was afraid, and said, what is it Lord? And he said vnto him, Thy prayers and thine almes are come vp in to remembrance before God.

5 And now send men to Joppa, and call for one

whose sir name is Peter.
6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.
7 And when the Angell which spake vnto Cornelius was departed, he called two of his houshold seruantes, and a deuout souldier of them that waited on him,
8 And told them all the matter, and sent them to Joppa.
9 On the morrow as they went on their iourney, and drew nigh vnto the citie, Peter went vp into the highest part of the house to pray, about the sixt houre.
10 And when he waxed hungrey, he would haue eaten: but while they made ready, he fell into a traunce,
11 And he seeth heauen opened, and a certaine vessel come downe vnto him, as it had beene a great sheet, knit at the foure corners, and let downe to the earth:
12 Wherein were all manner of foure footed beastes of the earth, and wild beastes, and such as creepe, and foules of the ayre.
13 And there came a voice to him, Rise Peter, kill and eat.
14 But Peter said, Not so Lord: For I haue neuer eaten any thing that is common or vncleane.
15 And the voice spake vnto him againe the seconde time, what GOD hath cleansed, that call not thou common.
16 This was done thrise, and the vessel was receiued vp againe into heauen.
17 Now while Peter doubted in himselfe, what this vision which he had seene should meane: behold the men which were sent from Cornelius, had made inquirance for Simons house, and stood before the doore,
18 And called, & asked whether Simon, which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.
20 Arise therefore, and get thee downe, and goe with them, doubting nothing: for I haue sent them.
21 Then Peter went downe to the men which were sent vnto them from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?
22 And they said, Cornelius the captaine, a iust man, and one that feared God, and of good report among all

B

C

*Or, doe not thou polute.

D

the people of the Iewes, was warned by an holy Angel to send for thee into his house, and to heare words of thee.

Gen. 19. a
Actes 11. b
Deut. 8. a

23 Then called he them in, * and lodged them. * And on the morrow Peter went away with them, * and certaine brethren from Ioppa accompanied him.

24 And the third day after entered they into Cesarea: and Cornelius waited for them, and had called together his kinsmen and speciall friends.

25 And it came to passe as Peter came in, Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter toke him vp, saying, Stand vp, I my selfe also am a man.

27 And as he talked with him, hee came in, and findeth many that were come together.

28 And he said vnto them, Ye know how that it is vnlawfull thing for a man that is a Iew, to company or come vnto one of another nation: but God hath shewed mee, that I should not call any man common or vncleane.

E

29 Therefore came I vnto you without delay, assone as I was sent for: I aske therefore for what intent ye haue sent for me?

30 And Cornelius said, foure dayes agoe vntill this houre I was fasting, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes deeds are had in remembrance in the sight of God.

32 Sende therefore to Ioppa, and call for Simon whose surname is Peter, he is lodged in the house of one Simon a Tanner, by the Sea side, who when he commeth shall speake vnto thee.

The Epistle on Munday in Whitsonweeke.

33 Then sent I for thee immediatly, and thou hast well done that thou art come. Now therefore are we all here present before God, to heare all thinges that are commaunded vnto thee of God.

F

2. Par. 9. c
Rom. 2. b
Ephe. 6. b

34 Then Peter opened his mouth, and saide, * Of a truth I perceiue that God hath no regard of persons.

35 But in euery nation, he that feareth him, and worketh righteousnesse, is excepted with him.

36 Touching the word which God sent vnto the children of Israel, preaching peace by Iesus Christ, (he is Lord of all.)

37 Ye know how the worde was published throughout

of Iury, *beginning in Galilee, after the baptisme which Iohn preached: Matth. 4.b

38 How *God annointed Iesus of Nazareth with the holy ghost, and with power, who went about doing good, and healing all that were oppressed of the deuill: For God was with him. Esay 61.a Luke 4.c

39 And we are witnesses of all thinges which he did in the land of the Iewes, and at Hierusalem, whom they slew, when they had hanged him on a tree.

40 Him God raysed vp the third day, and shewed him openly.

41 Not to all the people, but vnto vs witnesses, chosen before of God, euen to vs which did eate and drinke with him, after he rose *from the dead.

42 And * he commaunded vs to preach vnto the people, and to testify that it is he which was ordained of God to be the iudge of quicke and dead. Luke 23.d G Iohn 21.b

43 To him giue *all the prophets witnes, that through his name whosoeuer beleeueth in him, shall receiue remission of sinnes. Matth. 28.d Esay 53.d

44 While Peter yet spake these wordes, * the holie ghost fell on all them which heard the word. Actes 2.a

45 And they of the circumsion, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gifte of the holie ghost.

46 For they heard them speake with tongues, and magnified God. Then answered Peter,

47 *Can any man forbid water, that these should not be baptised, which haue receiued the holy Ghost as well as we? Actes 8.g

48 And hee commaunded them to bee baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

The Notes.

a Cornelius, (whose almes before baptisme is praysed) came not by workes to faith, but by faith he did come to these good workes. Gregorie Bede. These Godly Doctours did not ascribe iustification vnto the merites of our owne works, but vnto faith.

The xi. Chapter.

a Barnabas and Paul preach at Antiochia. 28 Agabus propheciath dearth to come.

AND the Apostles and Brethren that were in Iurie, heard that the heathen had also receiued the worde

of God.

2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended against him,

3 Saying, * Thou wentest into men vncircumcised, Deut. 7.a and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,

5 * I was in the citie of Ioppa praying, and in a traunce Actes 10.b I saw a vision, a certaine vessel descend, as it had bene a great sheete, let downe from heauen by the foure corners, and it came euen vntill me.

6 Vpon the which, when I had fastened mine eyes, I considered, and saw * foure footed beastes of the earth, Leuit. 18.a and wilde beastes, and such as creepe, and foules of the Deut. 14.a ayre.

7 And I heard a voyce saying vnto mee, Arise Peter, B slay, and eat.

8 But I said, Not so Lord, for nothing common or vncleane hath at any time entred into my mouth.

9 But the voyce answered mee againe from heauen, Doe not thou make them common which GOD hath cleansed.

10 And this was done three times: and all were taken vp againe into heauen.

11 And beholde, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirit said vnto me * that I should go with Actes 19.c them, nothing doubting: Moreouer, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed vs how he had seene an Angell in his house, which stode and said vnto him, Send men to Ioppa, and call for Simon, whose surname is Peter:

C 14 He shall tell thee words, wherby both thou, and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on Actes 2.a them, * as he did on vs at the beginning.

16 Then remembred I the worde of the Lord, howe John 1.d that he said, * Iohn baptized with water, but ye shall be Actes 1.a baptized with the holy Ghost.

17 Forasmuch then as God gaue them the like gift, as hee did vnto vs, when we beleeued on the Lord Iesus Christ: what was I that I should haue withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to

the Gentiles graunted repentance vnto life.

19 * They also which were scattered abroad through the affliction that rose about Steuen, walked throughout vnto Phenice and Sypres, and Antioch, preaching the word to no man, but vnto the Iewes onely. Acts 8. a

20 And some of them were men of Cypres, and Syren, which when they were come to Antioch, spake vnto the Greeks, and preached the Lord Iesus.

21 And the hand of the Lord was with them: and a great number beleeued, and turned vnto the Lord. D

22 Then tidings of these things came vnto the eares of the church, which was in Hierusalem: & they sent forth Barnabas, that he should goe vnto Antioch. *The Epistle on S. Barnabe Apostle.*

23 Which when hee came, and had seene the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleaue vnto the Lord.

24 For he was a good man, and full of the holy ghost, and of faith: and much people was added vnto the Lord.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had found him, he brought him vnto Antioch. And it came to passe, that a whole yeare they had their conuersation with the church there, and taught much people: Insomuch that the Disciples of Antioch were the first that were called a Christians.

27 And in those dayes came Prophets from Hierusalem vnto Antioch, *The Epistle on S. Iames the Apostle.*

28 And there stoode vp one of them, named Agabus, and signified by the spirit, that ther should be great dearth throughout al the world, which came to passe in the dayes of Claudius Cesar. E

29 Then the Disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurie.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

The Notes.

a They that beleeued in Christ, were afore called Disciples, and began first to be named Christians at Antioch, which name wee haue of our Lord Iesus Christ, in whom we beleeue, and being partakers of his spirite, doe reioyce in our saluation, purchased vnto vs by him. Therefore wee must take heede that wee doe not by our vncleane conuersation, polute

and defile this most excellent name, and giue occasion vnto the heathen for to misreport and blaspheme it.

The xii. Chapter.

1 *Herod persecuteth the Christians.* 24 *The Gospel flourisheth.*

A AT the same time Herod the king stretched forth his hands, to vexe certaine of the Church.

The Epistle on S. Peters day.

2 And hee killed * James the brother of John with the sworde.

Marke 4 c

3 And because he saw it pleased the Iewes, hee proceeded further, and tooke Peter also. (Then were the dayes of swéete bread.)

4 And when hee had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer was made without ceasing, of the Church, vnto God for him.

6 And when Herod would haue brought him forth vnto the people, the same night Peter was sléeping between two souldiers, bound with two chaines, and the kéepers before the doore kept the prison.

B 7 And behold, *the Angell of the Lord was there present, and a light shined in the prison: and he smote Peter on the side, and stirred him vp, saying, arise vp quickly. And his chaines fell off from his hands.

Acts 5. d

8 And the Angell sayde vnto him, Girde thy selfe, and bind on thy sandales. And so he did. And he saith vnto him, cast thy garment about thée, and follow me.

9 And Peter came out and followed him, and wist not that it was truth which was done by the Angell: but thought he had séene a vision.

10 When they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, *which opened to them by the owne accorde: And they went out, and passed through one streete, and forthwith the Angell departed from him.

Acts 5. d

11 And when Peter was come to himselfe, he sayde Nowe I know of a suertie, that the Lord hath sent his Angell, and hath a deliuered me out of the hand of Herod, and from all the wayting for of the people of Israel.

12 And as he considered ỹ thing, he came to the house of Marie, the Mother of John, whose surname was Marke, where many were gathered together in prayer.

13 As Peter knocked at the entry doore, a Damsell came out to hearken, named Rhoda.

14 And

14 And when she knew Peters voyce, she opened not E
the dore for gladnesse, but ran in, and tolde howe Peter
stood before the dore.

15 And they sayd vnto her, Thou art madde. But she
affirmed that it was euen so. Then sayde they, It is his
b Angel.

16 But Peter continued knocking: and when they had
opened the dore, and saw him, they were astonied.

17 And when he had beckened vnto them with ỹ hand,
that they might holde their peace, he told them by what
meanes the Lord had brought him out of the prison: and
he sayde, Goe shew these things vnto James, and to the
brethren. And he departed, and went into another place.

18 Now assone as it was day, there was no little a-
doe among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and found
him not, hee examined the keepers, and commaunded
them to be carried away. And he descended from Iurie
to Cesarea, and there abode.

20 And Herod was displeased with them of Tyre
and Sidon: but they came al with one accord, and made
intercession vnto Blastus the Kings chamberlaine, and
desired peace, because their countrey was nourished by
the kings countrey.

21 And vpon the day appointed, Herod arayd him in D
royall apparell, and sat him in his seate, and made an o-
ration vnto them.

22 And the people gaue a shout, saying, It is the voice
of a God, and not of a man.

23 And immediatly the angel of the Lord smote him,
because he gaue not God the honour, and hee was eaten
of wormes, and gaue vp the Ghost.

24 And the word of God grew and multiplyed.

25 And Barnabas and Saul returned to Hierusa-
lem, when they had fulfilled their office, and tooke with
them John, whose firname was Marke.

The Notes.

a It is the true liuing God that deliuereth out of prison, and
not the fained God S. Leonard. On that true God did S. Pe-
ter call, vnto him did hee ascribe the glory of his deliuerance
in the CVii Psalme.

b There bee many places in the Scriptures where wee doe
plainly learne, that Angels bee appointed to waite vpon the
faithful, euen from their very birth. Matth. 18. Hebr. 1. & in the
Psalmes,

Psalmes: He hath given a commaundement to his Angels, that they kept thee in all thy wayes. Such a thing is here meant by the disciples.

The xiii Chapter.

7 Of Sergius Paulus, and Elimas the sorcerer. 26 The Iewes are receiued.

a There was also in the Church that was at Antioch certaine Prophets and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Cyren, and Manahen, which had beene nourished vp with Herod the Tetrach, and Saul.

2 As they ministred to the Lord, and fasted, the holy Ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had fasted and prayed, and layde their hands on them, they let them goe.

4 And they, after they were sent forth of the holy Ghost, departed vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 And when they had gone through the Ile vnto Paphos, they found a certaine sorcerer, a false Prophet, a Iew, whose name was Barieſu:

7 Which was with the deputie of the countrey, b Sergius Paulus, a prudent man: the same, when he had called vnto him Barnabas and Saul, desired to heare the word of God.

8 But Elymas * the Sorcerer (for so is his name by interpretation) withstood them, seeking to turne the deputie away from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie and all mischiefe, thou child of the deuil, thou enemie of all righteousnesse, wilt thou not cease to peruert the right waies of the Lord?

11 And nowe beholde, the hande of the Lord is vpon thee, and thou shalt be blind, not seeing the Sunne for a season. And immediatly there fell on him a mist and darkenesse, and he went about, seeking them that should lead him by the hand.

12 Then the deputie, when he sawe what was done, beleeued, and wondred at the doctrine of the Lord.

13 Now

* Or Iesus 1.7.2
Or an 18.b
Acts 8.b

13 Now when they that were with Paul, were departed from Paphos, they came to Perga in Pamphilia: and John, * when he departed from them, returned to Hierusalem. Acts 15.g

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the a synagogue on the sabboth day, and sate downe. ℭ

15 And after the reading of the law and the prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if yee haue any worde to exhort the people, say on.

16 Then Paul stood vp, and * when he had beckened with the hand for silence, sayde, men of Israell, and yee that feare God, giue audience. Acts 12.e

17 The God of this people of Israell, chose our Fathers, and exalted the people when they were as strangers in the lande of Egypt, and * with an high arme brought he them out of it. Exod. 13.a

18 And about the time of fortie yeares, suffered hee their manners in the wildernesse.

19 And when hee had destroyed seuen nations in the land of Canaan, * he deuided their land to them by lot. Iosh. 13.d

20 And afterward * he gaue vnto them Iudges about the space of foure hundred and fifty yeares, vnto the time of Samuel the prophet. Iudg. 1.a

21 And afterward * they desired a king, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeares. ℭ 1. Reg. 8.a

22 And when he had remoued him, he set vp * Dauid to be their king, of whom hee reported, saying, * I haue found Dauid the sonne of Iesse, a man after mine owne heart, which shall fulfill all my will: 1. Reg. 20.a 1. Reg. 16.a Psal. 89.c

23 Of this mans seede, hath God, * according to his promise, brought forth to Israel the Sauiour Iesus, 1. Reg. 7.e Psal. 132.c Esay 11.a

24 When Iohn had first preached before his comming, the baptisme of repentance to all the people of Israell. Marke 1.a

25 And when Iohn had fulfilled his course, he sayd, Whom thinke ye that I am? I am not he. But behold, there commeth one after me, whose shoes of his feete I am not worthy to loose. Luke 3.c Iohn 1.c Matth. 3.b

26 Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, * to you is the word of this saluation sent. *The Epistle on the Tuesday in Easter weeke.* Matth. 10.a

27 For they that dwell at Hierusalem, and their rulers, because they * knewe him not, nor yet the voyces of 1. Cor. 2.b

the

the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him.

28 * And though they founde no cause of death in him, E yet desired they Pilate that he should be slaine.

Matth. 27. c
Luke 23. d

29 And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulcre.

30 But God raised him from the dead:

31 * And hee was seene many dayes of them which came vp with him from Galilee to Hierusalem, which are witnesses vnto the people.

Actes 1. a

32 And wee declare vnto you glad tidinges, how that the promise which was made vnto the fathers,

33 God hath fulfilled the same vnto vs their children, in that hee hath rayled vp Iesus againe, as it is also written in the second Psalme, * Thou art my sonne, this day haue I begotten thee.

Psal. 2. a
Hebr. 1. b

34 And as concerning that he rayled him vp from the dead, now no more to returne to corruption, hee sayde on this wise, * I will giue you the holy thinges of Dauid, which are faithfull.

Esay 55. b

35 F Wherefore hee saith also in another place, * Thou shalt not suffer thine holy one to see corruption.

Psal. 16. c

36 For Dauid after he had serued his time, by the will of God, * fell on sleepe, and was laide vnto his Fathers, and saw corruption:

3. Reg. 2. b

37 But he whom God raised again, saw no corruption.

38 Be it knowne vnto you therefore, yee men and brethren, that * through this man is preached vnto you the forgiuenesse of sinnes:

Luke 24 g

39 And by him, all that beleeue, are iustified from all things, from which ye could not be iustified by the law of Moses.

40 Beware therefore least that fall on you, which is spoken of in the Prophets:

41 * Behold ye dispisers, and wonder, and perish ye: for I do a worke in your daies, a worke which ye shal in no wise beleeue, though a man declare it vnto you plainely.

Abacuc. 1. a

42 And when they were gone out of the synagogue of G the Iewes, the Gentiles besought that these words might be preached to them the next Sabboth.

43 Now when the congregation was broken vp, * many of the Iewes & vertuous Proselites followed Paul and Barnabas, which speaking to them, exhorted them to continue in the grace of God.

Actes 11. d

44 And

44 And the next Sabboth day, came almost the whole
citie together to heare the word of God.
45 But when the Iewes saw the people, they were
full of indignation, and spake against those things which
were spoken of Paul, speaking against, and railing.
46 Then Paul and Barnabas waxed bold, and said,
It was necessary* that the worde of God shoulde first Matth. 10.b
haue bene spoken vnto you: but seeing yee put it from Esay 49.b
you, and thinke your selues vnworthy of euerlasting life, Luke 1.c
lo, we turne to the Gentiles:
47 For so hath the Lord commaunded vs, saying, I
haue made thee a light of the Gentiles, that thou be the
saluation vnto the end of the world.
48 And when the Gentiles heard this, they were
glad, and glorified the word of the Lord: and as many
as were ordeined to eternall life, beleeued.
49 And the word of the Lord was published through-
out all the region.
50 But the Iewes moued the deuout and honest wo-
men and the chiefe men of the citie, and raised persecu-
tion against Paul and Barnabas, and expelled them
out of their coastes.
51 But they shooke of the dust of their feete against H
them, and came vnto Iconium.
52 And the disciples were filled with ioy, and with
the holy Ghost.

The Notes.

1 The truth neuer feareth the light, but commeth forth bold-
ly, as it appeared by Paul and Barnabas, which enter into the
common synagogue. Also here we doe learne why the Sabboth
day was instituted: not for vaine sports and pastimes, but that
vpon that day the people should giue themselues to prayer, to
read and here the word of God.

The xiiii. Chapter.

1 *God giueth successe to his word.* 19 *Paul is stoned.*

A
AND it came to passe, in Iconium, that they went both
together into the Synagogue of the Iewes, and so
spake, that a great multitude both of the Iewes, and
also of the Greekes beleeued.
2 But the vnbeleeuing Iewes stirred vp, and corrup-
ted the minds of the Gentiles against the brethren.
3 Long time therefore abode they there, speaking bold-
ly with the help of the Lord, which gaue testimony vnto
the word of his grace, and granted signes and wonders
to

to be done by their hands.

4 But the multitude of the citie was deuided: & held with the Iewes, and part with the Apostles.

5 And when there was an assault made, both of the Gentiles and also of the Iewes, with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra and Derbe, cities of Licaonia, and vnto the region that lyeth round about.

7 And there were they preaching the Gospell.

8 And there sate a certaine man at Lystra weake in his feete, being a cripple from his mothers wombe, and neuer had walked.

9 The same heard Paul speake: which beholding him, and perceiuing that he had faith to be whole,

10 Said with a loud voice, stand vp right on thy feet. and he* start vp and walked.

Esay 53.a
Matth. 15.c
Luke 5.d
Acts 28.a

11 And when ỳ people saw what Paul had done, they lift vp their voices, saying in ỳ speech of Licaonia, *The Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters priest, which was before their cytie, brought oxen and garlands vnto the doores, & would haue done sacrifice with the people.

¶ 14 Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying,

Acts 10.d
Apoc. 19.b
and 22.c
Gen. 1.a
Psal. 146.a
Apoc. 14.b

15 And saying, Sirs, why do ye these things? *we also are mortall men like vnto you, and preach vnto you the Gospel, that yee should turne from these vanities, vnto the liuing God, which* made heauen and earth, and ỳ sea, and all things that are therein.

16 The which in time past suffered all nations to walke in their owne waies.

Acts 14.f
Rom. 1.b

17* Neuertheless, he left not himselfe without witnesse, in that he shewed his benifits from heauen, in giuen vs raigne, and fruitfull seasons, filling our hearts with foode and gladnesse.

18 And with these sayinges scarce refrained they the people, that they had not done sacrifice vnto them.

19 Then thither came certaine Iewes from Antioch and Iconium, which when they had perswaded the people, and had stoned Paul, drew him out of the citie, supposing he had beene dead.

20 How

20 Howbeit, when the Disciples stood round about him, he rose vp, and came into the citie, and the next day departed with Barnabas to Derbe.

21 And when they had preached the Gospell to that citie, & had taught many, they returned again to Lystra, and Iconium, and Antioch,

22 And strengthened the disciples soules againe, * & exhorted them to continue in the faith, and that we must through much tribulatiō enter into ỹ kingdome of God.

23 And when they had ordeined them elders by election in euery church, and had praied with a fasting, they commended them to the Lord, on whom they beleeued.

24 And when they had gone through Phisidia, they came to Phamphilia.

25 And when they had spoken the worde of God in Perga, they descended into Attalia.

26 And thence departed by shippe to Antioch, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come, and had gathered the church togither, they rehearsed all that God had done with them, and how he had opened the doore of fauth vnto the Gentiles.

28 And there they abode long time with the disciples,

D

Acts 13.8
1. Tim. 3.6

The Notes.

a Here we learne, that whensoeuer we goe about any weighty matter, we ought with abstinãce of liuing prepar our minds vnto prayer, that it may be the more earnest.

The xv. Chapter.

The decree of the Apostles concerning circumcision, and other cerimonies of the Iewes. 35 *Paul and Barnabas preacheth in Antioch,* 39 *Paul and Barnabas falling at strife, brake company.*

A

1 And certaine men which came downe from Iurie, taught the brethren, and said, * Except ye be circumcised after the maner of Moses, ye cannot be saued.

Gal. 5.2

2 So when there was risen dissention and disputing, not a little vnto Paul and Barnabas, against them, they determined that Paul And * Barnabas, & certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

Gal. 2.1

3 And after they were brought on their way by the church, they passed through Phenice and Samaria, declaring the conuersation of the Gentiles, & they brought great

great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all thinges that God had done with them.

5 Then rose vp certaine of the sect of the Pharisees which did beleeue, saying that it was needfull to circumcise them, and to commaund to keepe the law of Moses.

6 And the Apostles and Elders came togither for to consider of this matter.

7 And when there had beene much disputing, Peter rose vp and said vnto them, Yee men and brethren, ye know how that a good while agoe, God did chuse among vs, that the Gentiles by my mouth shoulde heare the word of the Gospell and beleeue.

8 And God which * knoweth the heartes, bare them witnesse, and gaue vnto them the holy Ghost, euen as he did vnto vs:

Actes 1.b
Psal.7.c
1.par.28.b
Iohn 13.b

9 And put no difference betweene vs and them, and purifying their * hearts by faith.

10 Now therefore, why tempt ye God, to put a yoke vpon the disciples neckes the yoke which neither our fathers nor we were able to beare?

11 But we beleeue that through the grace of the Lord Iesus Christ, we shall be saued, euen as they.

12 Then all the multitude kept silence, and gaue audience to Barnabas and Paul, which told what signes & wonders God had shewed among the Gentiles, by them.

13 And when they held their peace, Iames answered, saying, men and brethren, hearken vnto me,

14 Simon told how God at the beginning did visite, to receiue of the Gentiles a people in his name.

15 And to this agree the words of the Prophets, as it is written,

16 After this I will returne, and will build again the Tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, will I build againe, and will set it vp:

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my name is called, saith the Lord which doth all these things.

18 Knowne vnto God are all his workes from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among ỹ Gentiles are turned to God,

20 But

20 But that wee write vnto them, that they abstai
yee selues *from filthines of idols, and from fornicati
on, from strangled, and * from bloud. Exod.20.a Gen.9.a

21 For Moses of old time, hath in euery citie them that preach him in the Synagogues, when he is red e- Leuit.7.c D
uerie Sabboth day.

22 Then pleased it the Apostles and elders, with the whole church, to send chosen men of their owne company to Antioch, with Paul and Barnabas: That is, * Judas, whose surname was Barsabas, and Silas, which were chiefe men among the brethren, Iohn 14.a

23 And wrote letters by them after this maner, The Apostles and elders, and brethren, send Greeting vnto the brethren, which are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For asmuch as we haue heard that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised, and keepe the law, to whom we gaue no such commaundement:

25 It seemed therefore to vs a good thing, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the name of our Lord Jesus Christ.

27 We haue sent therefore Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to E
lay vpon you no greater burthen then these necessarie things,

29 That is to say, That ye abstaine from things offered to idols, for bloude, and from strangled, and from fornication: from which if you keepe your selues, ye shall do well. So fare ye well.

30 Now therefore when they were departed, they came to Antioch, and when they had gathered the multitude together, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Judas and Sylas, being Prophets also themselues, exhorted the brethren with many wordes, and strengthened them:

33 And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles.

34 Notwithstanding it pleased Silas to abide there still.

F 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many other also.

36 But after a certaine space, Paul sayd vnto Barnabas, let vs goe againe and visite our brethren in euery citie where we haue vttered the word of the Lord, and know, and see how they do.

37 And Barnabas gaue counsell to take with them John, whose surname was Marke.

38 But Paul would not take him vnto their company, which departed from them from Pamphilia, and went not with them to the worke.

39 And the contention was so sharpe betweene them, that they departed asunder the one from the other: and so Barnabas toke Marke, and sayled into Cyprus.

40 And Paul chose Silas, and departed, being committed of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

The Notes.

a When counsels be gathered in the name of Christ, There is no doubt but that Christ is in the midle of them, and with his spirit doth assist them But if they be gathered in their own name that is to say, to set forth their owne glory, they are vtterly destituted of the holy Ghost, and whatsoeuer they do decree or set forth, ought to be esteemed none other but mens doctrine or traditions.

b Paul & Barnabas had done before many wonderful & godly actes. Because therefore that no man should attribute too much vnto them, the holy Ghost doth suffer them to fall thereby to declare that the most holiest are subiect to infirmities, or rather being seperated, they might doe the more good

The xvi Chapter.

1 Paul circumciseth Timothie. 7 The spirite calleth them from one countrey to another. 14 Lidia is conuerted.

A THen came hee to Derbe, & to Listra: and beholde, a certaine disciple was there, named Timotheus, a womans sonne which was a Jewish, and beleeued: but his father was a Greeke,

2 Which was well reported of the brethren that were at Listra and Iconium.

3 Paul would that hee should goe forth with him, and toke and circumcised him, because of the Jewes which were in those quarters: for they knew all that

his father was a Greeke.

4 And as they went through the cities, they delivered them the decrees for to keepe, that were ordeined of the Apostles and Elders which were at Hierusalem. Acts 15.c

5 And so were the Churches stablished in the faith, and increased in number daily.

6 Now when they had gone throughout Phrigia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, Rom. 1.c

7 They comming to Mysia, sought to goe into Bithynia: but the spirit suffered them not. B

8 And they passing through Mysia, came downe to Troada. Acts 18.e

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, come into Macedonia, and help vs.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, gathering by conference, that the Lord had called vs for to preach the Gospell vnto them.

11 Then we being carried from Troada, came with straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, which is the chiefe citie in the partes of Macedonia, and a free citie: and we were in that citie abiding certaine dayes.

13 And on the day of the Sabbothes we went out of the citie, besides a river, where prayer was woont to bee made: & we sat downe and spake vnto the women, which resorted thither.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirias, which worshipped GOD, gaue vs audience: whose heart the Lord opened, that she attended to the thinges which were spoken of Paul. C

15 And when she was baptised and her household, she besought vs, saying, if yee haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

16 And it came to passe as we went to prayer, a certaine Damsell possessed with a spirit of Sothsaying, met vs: which brought her masters much vantage with sothsaying.

17 The same followed Paul and vs, and cried, saying, These men are the seruants of the most high God,

which shew vnto vs the way of saluation.

18 And this did she many dayes: but Paul not content, turned about and sayd, to the spirite, I commaund thee* in the name of Jesus Christ, that thou come out of her, and he came out the same houre.

Matth. 19.d
Actes 16.c

19 And when her maisters saw that the hope of their gaines was gone, they caught Paul and Sylas, and drew them into the market place, vnto the rulers,

20 And brought them to the Officers, saying, These men being Jewes do exceedingly trouble our citie:

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romans.

D

22 And the people ran against them, and the officers rent their clothes, and commaunded* to beate them with rodes.

1. Cor. 11.c

23 And when they had laid many stripes vpon them, they cast them into prison, commanding the Jaylar of the prison to keepe them diligently.

24 Which when he had receiued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnight, Paul and Sylas prayed, and lauded God: and the prisoners heard them.

26 And sodainly there was a great earth quake, so that the foundation of the prison was shaken: and* immediatly all the doores opened, and euery mans bands were lowsed.

Actes 3.d
and 12.b

27 When ỹ keeper of the prison waked out of his sleep, and saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing that the prisoners had beene fled.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme, for we are all here.

E

29 Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Sylas,

30 And brought them out, and sayd, Sirs, what must I doe to be saued?

31 And they said, *Beleeue on the Lord Jesus Christ, and thou shalt be saued, and thy household.

Luke 3.b
Actes 2.f

32 And they spake vnto him the word of the Lord, and to all that were in the house.

33 And he tooke them the same houre of the night, and washed their woundes, and was baptised himselfe, and all they of his household straight way.

John 6.b

34 And when he had brought them into his house,

set meate before them, and ioyed, that hee with all his houshold beleeued on God.

35 And when it was day, the officers sent the Sergiants, saying, Let those men goe.

36 And the keeper of the prison tolde this saying to Paul, The officers haue sent word to lose you: Nowe therefore get you hence, and goe in peace.

37 Then said Paul vnto thē, They haue beaten vs openly vncondemned, being Romans, and haue cast vs into prison, now do they thrust vs out priuily? Nay verily: but let them come themselues, and fetch vs out.

38 And the Sergiants told these wordes vnto the officers: and they feared when they heard that they were Romans.

39 And they came, and * besought them, and brought them out, and desired them to depart out of the citie. Matth. 8. c

40 And they went out of the prison, and entered into the house of Lydia, and when they had seene the brethren, they comforted them, and departed.

The Notes.

a Read the Chapter before, for the vnderstanding of these decrees.

The xvii. Chapter.

Paul commeth to Thessalonica, where the Iewes set the citie in an vprore.

AS they made their iourney through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes. A

2 And Paul, as his manner was, went in vnto them, and three Sabboth dayes disputed with them out of the Scriptures,

3 Opening and alleadging, that * Christ must needes haue suffered, and risen againe from the dead: and that this is Christ Iesus which I preach vnto you. Luke 24. g

4 And * some of them beleeued, and ioyned with Paul and Silas, and of the deuout Greekes a great multitude, and of the chiefe women not a few. Acts 28. k

5 But the Iewes which beleeued not, moued with enuy, tooke vnto them certaine vagabondes, and euill men, and gathered a company, and set all the citie on a roze, and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they found them not, they drew Iason and certaine brethren vnto the heades of the Citie, crying, These that haue troubled the world, are come hither also.

B 7 Whom Jason hath receiued priuily: and these all do
contrary to the decrees of Cesar, saying, That there is
Iohn 14.b another king, one Jesus.

8 And they troubled the people, and the officers of the
citie, when they heard these things.

9 And when they had taken sufficient suertie of Jason,
and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and
Silas by night vnto Berea: which when they were come
thither, they entred into the synagogue of the Jewes.

11 These were the noblest of birth among them of
Thessalonica, which receiued the word with all readi-
Iohn 5.g nesse of mind, and a searched the* Scriptures daily, whe-
ther those things were so.

12 Therefore many of them beleeued: also of honest
women which were Greeks, and of men not a few.

13 But when the Jewes of Thessalonica had know-
ledge that the word of God was preached of Paule at
Berea, they came thither, and moued the people.

C 14 And then immediatly the brethren sent away
Actes 18.b Paul, to goe as it were to the Sea: but* Silas and Ti-
motheus abode there still.

15 And they that guided Paul, brought him vnto A-
thens, and receiued a commaundement vnto Silas, and
Timotheus, for to come to him with speede, and went
there way.

16 While Paul waited for them at Athens, his spi-
rit was moued in him, when hee saw the Citie giuen to
worshipping of Idols.

17 Therefore disputed he in the Synagogue with the
Jewes, and with the deuout persons, and in the market
daily with them that came vnto him by chaunce.

18 Then certaine Philosophers of the Epicures, and
of the stoiks, disputed with him, and some sayd, What
will this babler say? other some, He seemeth to be a set-
ter forth of new Gods: because he preached vnto them
Jesus, and the resurrection.

19 And they tooke him, and brought him into the streat
of Mars, saying, may we know what this new doctrine,
whereof thou speakest, is?

20 For thou bringest certaine strange thinges to our
eares, wee would knowe therefore what these things
meane.

D 21 (For all the Athenians and strangers which were
there, had leisure to nothing else, but either to tell, or to
heare

heare some new thing.)
22 Then Paule stoode in the middes of the Streete of Mars, and sayd, Yee men of Athens, I perceiue that in all things ye are too superstitious.
23 For as I passed by, and beheld the manner how ye worship your gods, I found an alter wherein was written, Unto an vnknowne God. Whom ye then ignorantly worship, him shew I vnto you.
24 * God that made the world, and all that are in it, seeing that hee is Lorde of heauen and earth, * dwelleth not in temples made with hands: Gen. 1. a Actes 14. c
25 Neyther is worshipped with mens handes, * as though he needed of any thing, seeing he himselfe * giueth life and breath to all euery where: Psal. 46. a Abac. 14. b Actes 7. f
26 And hath made of one bloud, al nations of men, for to dwel on al the face of the earth, and hath determined the times before appointed, and also the bounds of their habitation: Esay 66. a 4. Reg. 8. c 1. par. 5. c Gen. 1. b
27 That they should seeke the Lorde, if perhaps they might haue felt and found him: though he be not far from euery one of vs.
28 For in him we liue, and moue, and haue our being, as certayne of your owne Poets haue sayde, For we are also of his offspring. ℭ
29 For as much then as we are the offspring of God, we ought not to think that the Godhead is like vnto gold, siluer, or stone grauen by art and mans deuice.
30 And the time of this ignorance God winked at, but now biddeth all men euery where to repent:
31 Because he hath appointed a day, in the which he will iudge the world in righteousnes, by that man whom hee hath appointed, and hath offred faith to all men, in that he hath raised him from the dead.
32 And when they heard of the resurrection from the dead, some mocked: and other sayd, We will heare thee againe of this matter.
33 So Paul departed from among them.
34 Howbeit, certaine men claue vnto him, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The Notes.

a In this place are all Christians taught what they oughe to doe, to trie the preachers, and other that come vnder colour to set foorth true religion vnto vs, according to the say-

saying of Saint Paul, Trie all thinges, and chose out that which is good. 1. Thess 5. 1. Iohn 4. Learne here that the word is the touchstone.

The xviii. Chapter.

3 *Paule preacheth at Corinth.* 24 *Of Apollos,* 26 *Aquila and Priscilla.*

¶ A After these things, Paul departed from Athens, and came to Corinth,

Rom. 16. a
1. Tim. 4. d

2 And found a certayne Iew named *Aquila, borne in Pontus, lately come from Italy with his wife Priscilla, (because that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, hee abode with them, and a wrought, (for by their occupation they were tent makers.)

Actes 11. d

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes and the Grecians.

Matth. 10. b
Marke 6. b
Actes 13. g

5 And when *Silas and Timotheus were come from Macedonia, Paul was constrayned by the spirite to testifie to the Iewes, that Iesus was Christ.

¶ B 6 And when they sayd contrarie, and blasphemed, he shooke his rayment, and sayd vnto them, your blood be vpon your own heads: from henceforth wil I goe blame, lesse vnto the Gentiles.

7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house toyned hard to the Synagogue.

8 And one Crispus, the chiefe ruler of the synagogue,

Iohn 4. g
Actes 17. b

*beleeued on the Lord with all his household, and many of the Corinthians hearing, beleeued, & were baptized.

9 Then spake the Lord to Paul in the night *by a vision: Be not afrayd, but speake, and hold not thy peace.

10 For I am with thee, and no man shall inuade thee to hurt thee: for I haue much people in this citie.

11 And he continued there a yeare and six moneths, teaching the word of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accord against Paul and brought him to the iudgement seat.

13 Saying, This fellow counselleth men to worship God contrarie to the law.

¶ C 14 And when Paule was nowe about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O yee Iewes, reason would

that

that I should beare with you:
15 But if it be a question of wordes and names, or of your law, looke ye to it your selues: for I wil be no iudge of such matters.
16 And he draue them from the iudgement seat.
17 Then all the Grecians toke Sosthenes the chiefe ruler of the Synagogue, and smote him before the iudgement seat: and Gallio cared for none of those things.
18 And Paule after this tarryed there yet a good while, and then toke his leaue of the brethren, and sayled thence into Syria (Aquila and Priscila accompaning him.) And he shaue his head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Iewes.
20 When they desired him to tarry longer time with them, he consented not:
21 But bade them farewell, saying, I must needes at this feast that commeth, bee in Hierusalem, but I will returne againe vnto you, if God wil: And he sayled from Ephesus. D
22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.
23 And when he had tarryed there a while, he departed, and went ouer all the countrey of Galatia, & Phrigia by order, strengthening all the disciples.
24 And a certaine Iew* named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures. 1. Cor. 1. d
25 The same was informed in the way of the Lord, and being feruent in the spirit, he spake and taught diligently the thinges of the Lord, knowing onely the baptisme of Iohn.
26 And the same began to speake boldly in the Synagogue: Whom when Aquila and Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God perfectly.
27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the Disciples to receiue him: which when he was come, helped them much which had beleeued through grace.
28 For he ouercame the Iewes mightily, and that openly, shewing by the Scriptures, that Iesus was that Christ. G

The

The Notes.

a How doe they follow Paules example, which neither giue themselues to the studyof the holy Scriptures, to feed the flock of Christ, nor yet will labour with their handes, but liue idlely with the sweat of other mens browes: There was a law among the Massilians that if any man did go about to liue idlely vnder the pretence of some kind of religion, he should in no wise be receiued into there citie.

The xix. Chapter.

Of baptisme. 6 Of the holy Ghost giuen by Paules hands. 9 the Iewes blaspheme the doctrine of Paul.

A AND it came to passe, that while Appollos was at Corinth, Paul passed through the vpper coasts, & came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holie Ghost since ye beleeued? and they sayd vnto him, We haue not heard whether there be any holy Ghost, or no.

3 And he sayd vnto them, vnto what then were ye baptized? And they said, vnto Johns a baptisme.

4 Then said Paul, John verely baptised with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptised in the name of the Lord Jesus.

6 And when Paul had laid his hands vpon them, the holy Ghost came on them, and they spake with tongues, and prophecied.

B 7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldly for the space of three months, disputing and perswading those things that appertaine to the kingdome of God.

9 And when diuers wared hard hearted, and beleeued not, but spake euill of the way of the Lord, and that before the multitude, he departed from them, and seperated the disciples: and he disputed dayly in the schole of one called Tyrannus.

10 And this continued by the space of two yeares, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Iewes and Grecians.

Marke 16.d Actes 5.c

11 And God wrought speciall miracles by the hands of Paul.

12 So that from his body were brought vnto the sick, napkins, and partlets, and the diseases departed from them

them, and the* euill spirits went out of them. Matth. 10.8

13 Then certaine of the vagabound Iewes, exorcists, tooke vpon them to call ouer them which had euill spirites, the name of the Lord Iesus, saying, Wee adiure you by* Iesus, whom Paul preacheth. Matth. 7.6

14 And there was seuen sonnes of one Sceua a Iew, E and the chiefe of the priests, which did so.

15 And the euill spirite answered and sayd, Iesus I know, and Paul I know, but who are ye?

16 And the man in whom the euill spirit was, ran on them, and ouercame them, and preuailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Iewes and Greeks also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Iesus was magnified.

18 And many that beleeued, came and* confessed, and Marke 1.8 shewed their workes.

19 Many also of them which vsed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, & found it fiftie thousand pieces of siluer.

20 So mightily grew the word of God, and preuayled.

21 After these thinges were ended, Paul purposed D in the spirit, when he had passed ouer Macedonia and Achaia, to goe to Hierusalem, saying, after I haue beene there, I must also see Rome.

22 So sent he vnto Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he himselfe remained in Asia for a season.

23 And the same time there arose no little adoe about that way.

24 For a certayne man, named Demetrius, a siluer smith, which made siluer shrines for Diana, ministred no small gaine vnto the craftes men:

25 Whom he called togither, with the workemen of like occupation, and sayd, Syrs, ye know that by this craft* we haue aduantage. Psal. 115.8

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be* no Gods which are made with hands. Actes 17.d

27 So that not onely this our craft commeth into perill, to be set at naught: but also that the Temple of the great goddesse Diana should be dispised, and her magnificence

saying of Saint Paul, Trie all thinges, and chose out that which is good. 1. Thess 5. 1. Iohn 4. Learne here that the word is the touchstone.

The xviii. Chapter.

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Rom. 16. a
1. Tim. 4. d

2 And found a certayne Iew named* Aquila, borne in Pontus, lately come from Italy with his wife Priscilla, (because that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, hee abode with them, and a wrought, (for by their occupation they were tent makers.)

Actes 11. d

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes and the Grekes.

Matth. 10. b
Marke 6. b
Actes 13. g

5 And when* Silas and Timotheus were come from Macedonia, Paul was constrayned by the spirite to testifie to the Iewes, that Iesus was Christ.

B

6 And when they sayd contrarie, and blasphemed, he shooke his rayment, and sayd vnto them, your bloud bee vpon your own heads: from hencefoorth will I goe blame, lesse vnto the Gentiles.

7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And one Crispus, the chiefe ruler of the synagogue,

Iohn 4. g
Actes 17. b

*beleeued on the Lord with all his household, and many of the Corinthians hearing, beleeued, & were baptized.

9 Then spake the Lord to Paul in the night* by a vision: Be not afrayd, but speake, and hold not thy peace.

10 For I am with thee, and no man shall inuade thee to hurt thee: for I haue much people in this citie.

11 And he continued there a yeare and six moneths, teaching the word of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accord against Paul and brought him to the iudgement seat.

13 Saying, This fellow counselleth men to worship God contrarie to the law.

14 And when Paule was nowe about to open his

C

mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O yee Iewes, reason would

that

that I should beare with you:
15 But if it be a question of wordes and names, or of your law, looke ye to it your selues: for I wil be no iudge of such matters.
16 And he draue them from the iudgement seat.
17 Then all the Greckes toke Sosthenes the chiefe ruler of the Synagogue, and smote him before the iudgement seat: and Gallio cared for none of those things.
18 And Paule after this tarryed there yet a good while, and then toke his leaue of the brethren, and sayled thence into Syria (Aquila and Priscila accompaning him.) And he shaue his head in Cenchrea: for he had a vow.
19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Iewes.
20 When they desired him to tarry longer time with them, he consented not:
21 But bade them farewell, saying, I must needes at this feast that commeth, bee in Hierusalem, but I will returne againe vnto you, if God wil: And he sayled from Ephesus. D
22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.
23 And when he had tarryed there a while, he departed, and went ouer all the countrey of Galatia, & Phrigia by order, strengthening all the disciples.
24 And a certaine Iew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures. 1. Cor. 1. d
25 The same was informed in the way of the Lord, and being feruent in the spirit, he spake and taught diligently the thinges of the Lord, knowing onely the baptisme of Iohn.
26 And the same began to speake boldly in the Synagogue: Whom when Aquila and Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God perfectly.
27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the Disciples to receiue him: which when he was come, helped them much which had beleeued through grace.
28 For he ouercame the Iewes mightily, and that openly, shewing by the Scriptures, that Iesus was that Christ. G

The

The Notes.

a How doe they follow Paules example, which neither giue themselues to the studyof the holy Scriptures, to feed the flock of Christ, nor yet will labour with their handes, but liue idlely with the sweat of other mens browes: There was a law among the Massilians that if any man did go about to liue idlely vnder the pretence of some kind of religion, he should in no wise be receiued into there citie.

The xix. Chapter.

3 Of baptisme. 6 Of the holy Ghost giuen by Paules hands. 9 the Iewes blaspheme the doctrine of Paul.

a AND it came to passe, that while Apollos was at Corinth, Paul passed through the vpper coasts, & came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue yee receiued the holie Ghost since ye beleeued? and they sayd vnto him, We haue not heard whether there be any holy Ghost, or no.

3 And he sayd vnto them, vnto what then were yee baptized? And they said, vnto Johns baptisme.

4 Then said Paul, Iohn verely baptised with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus.

5 When they heard this, they were baptised in the name of the Lord Iesus.

6 And when Paul had laid his hands vpon them, the holy Ghost came on them, and they spake with tongues, and prophecied.

b 7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldly for the space of three months, disputing and perswading those things that appertaine to the kingdome of God.

9 And when diuers waxed hard hearted, and beleeued not, but spake euill of the way of the Lord, and that before the multitude, he departed from them, and seperated the disciples: and he disputed dayly in the schole of one called Tyrannus.

10 And this continued by the space of two yeares, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Greekes.

Marke 16.d Actes 5.c

11 And God wrought speciall miracles by the hands of Paul.

12 So that from his body were brought vnto the sick, napkins, and partlets, and the diseases departed from them

them, and the* euill spirits went out of them. Matth. 10.8

13 Then certaine of the vagabound Iewes, exorcistis, tooke vpon them to call ouer them which had euill spirites, the name of the Lord Iesus, saying, Wee adiure you by* Iesus, whom Paul preacheth. Matth. 7.6

14 And there was seuen sonnes of one Sceua a Iew, and the chiefe of the priests, which did so. C

15 And the euill spirite answered and sayd, Iesus I know, and Paul I know, but who are ye?

16 And the man in whom the euill spirit was, ran on them, and ouercame them, and preuailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Iewes and Greeks also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Iesus was magnified.

18 And many that beleeued, came and* confessed, and shewed there workes. Marke 1.4

19 Many also of them which vsed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, & found it fiftie thousand pieces of siluer.

20 So mightily grew the word of God, and preuayled.

21 After these thinges were ended, Paul purposed in the spirit, when hee had passed ouer Macedonia and Achaia, to goe to Hierusalem, saying, after I haue beene there, I must also see Rome. D

22 So sent he vnto Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he himselfe remained in Asia for a season.

23 And the same time there arose no little adoe about that way.

24 For a certayne man, named Demetrius, a siluer smith, which made siluer shrines for Diana, ministred small gaine vnto the craftes men:

25 Whom hee called together, with the workemen of like occupation, and sayd, Syrs, ye know that by this craft* we haue aduantage. Psal. 115.8

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be* no Gods which are made with hands. Actes 16.8

27 So that not onely this our craft commeth into perill, to be set at naught: but also that the Temple of the great goddesse Diana should be dispised, and her magnificence

fience should be destroyed, whom all Asia, and the world worshippeth.

E 28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And all the city was on a roze, and they rushed into the common hall, with one assent, and caught Gaius and Aristarchus, men of Macedonia, Paules companions.

30 When Paul would haue entered in vnto the people, the disciples suffred him not.

31 But certaine of the chiefe of Asia, which were his friendes, sent vnto him, desiring him that he would not preasse into the common hall.

32 Some therfoze cryed one thing, and some another: and the assembly was all out of quiet, and the moze part knew not wherefoze they were come together.

Actes 21. f 33 And certaine of the people drew Alexander out of the multitude, the Iewes thrusting him forwards. And Alexander *beckened with the hande, and would haue giuen the people an answere.

34 But when they knew that he was a Iew, there arose a shout almost for the space of two houres, of al men, crying, Great is Diana of the Ephesians.

F 35 And when the towne clarke had pacified the people, he said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is *the temple keeper of the great goddesse Diana, and of the image which came downe from Iupiter?

*Some read. a worshipper.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to doe nothing rashly.

37 For ye haue brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your Goddesse.

38 Wherefoze, if Dimetrius & the crafts men which are with him, haue a matter against any man, the law is open, & there are deputies, let them accuse one another.

39 But if ye enquire any thing concerning other matters, it shalbe determined in a lawfull assembly.

40 For we are in ieopardy to be accused of this daies vproze, for asmuch as there is no cause whereby we may giue a reckoning of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

The Notes.

a Baptisme in this place is taken for Doctrine, and so

for the Lauer of water. For the baptisme of Christ, and the baptisme of Iohn which is done in the water, be al one: Else Christ who was baptised by Iohn, ought to haue been baptised again. Here then we doe gather, that these folke were not twise baptised with the Baptisme of water, but were twise instructed, and at length after perfect instruction, they were baptised with water in the name of Christ.

The xx. Chapter.

1 *Paul goeth into Macedonia, and Grecia,* 7 *He celebrateth the Lords supper, and preacheth.*

AND after the vproze was ceased Paul called the disciples, and toke his leaue of them, and departed, for to goe into Macedonia. A

2 And when he had gone ouer those partes, and had giuen them a long exhortation, he came into Greece,

3 And there abode three monthes: & when the Iewes layd waite for him, as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tichicus* and Trophimus. Actes 11.f 2. Tim. 4.b

5 These going before, taried vs at Troas.

6 And we sayled away from Philippos, after the dayes of sweet bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And vpon one of the Sabboth dayes, when the disciples came together, for to breake bread, Paul reasoned with them, ready to departe on the morrow, and continued the talke vnto midnight. B

8 And there were many ligtes in an vpper chamber, where they were gathered together.

9 And there sat in a window a certaine yōg mā named Eutichus, being falen into a deepe sleep, & as Paul was long reasoning, he was the more ouercome with sleep, & fell downe from the third loft, and was taken vp dead.

10 But when Paul went downe, he fell on him, and embraced him and sayd, Make nothing adoe: for his life is in him. 3. Reg. 17.d 4. Reg. 4.f Luke 7.c Actes 8.g

11 When he therefore was come vp againe, and had broken bread, and eaten, and talked a long while, euen till the morning, so he departed.

12 And they brought the yong man aliue, and were not a little comforted.

13 And

13 And we went afore to ship, and sayled vnto Assow there to receiue Paul: for so had he appointed, minding himselfe to go a foote.

C 14 And when he was come to vs to Assos, wee toke him in, and came to Mitilene.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and came to Trogilium: the next day we came to Miletum.

16 For Paul had determined to saile ouer by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to bee at Hierusalem the day of pentecost.

17 And from Miletum he sent to Ephesus, and called the elders of the church.

18 Which when they were come to him, he sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you, at all seasons,

19 Seruing the Lord with all humblenesse of minde, and with many teares, & temptations, which came vnto me by the layings awayte of the Iewes:

23 And how I kept backe nothing that was profitable vnto you but haue shewed you, and haue taught you openly, and throughout euery house:

D 21 Witnessing both to the Iewes, and also to the
Luke.14.c Grœkes, the *repentance that is toward God, and the faith which is toward our Lord Iesus Christ.

22 And now behold, I go bound in ỳ spirit vnto Hierusalem, not knowing the things ỳ shall come vnto mee:

23 But that the holy Ghost witnesseth in euery citie, saying, that bondes and trouble abide me.

2.Tim.1.b 24 But none of these thinges moue me, *neither count I my life deare vnto my selfe, so that I might fulfill my course with ioy, and the ministrie which I haue receiued of the Lord Iesu, to testify the Gospel of the grace of God.

25 And now behold, I am sure, that henceforth ye all among whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore, I take you to record this day, that I am pure from the bloud of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke ouer the which the holy Ghost hath made you ouerseers, to rule the church of God, which hee hath purcha-

purchased with his owne bloud.

29 For I know this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke.

30 Also of your owne selues shall men arise, speaking peruerse things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three yeares I ceased not to warne euery one night and day with teares.

32 And now brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctifyed.

33 I haue desired no mans siluer, or gold, or vesture. 1.Cor.11.8

34 Yea, yee your selues know, that *these hands haue ministred vnto my necessities, and to them that were with me. Gen.3.a 1.Cor.9.b 2.Thess.3.b

35 I haue shewed you all things, how that so labouring ye ought to helpe the weake, and to remember the wordes of the Lord Iesu (how that he sayd,) It is more blessed to giue then to receiue, F

36 And when he had thus spoken, he kneeled downe, and *prayed with them all. Acts 12.b

37 And they all wept sore, and fell on Pauls necke, and kissed him,

38 Sorrowing most of all for the wordes which hee spake, that they should see his face no more: And they accompanied him vnto the ship.

The Notes.

a By this it is euident and plaine, that in the administration of the Sacraments, wee are bound neither to time, nor yet to place. For Paul did breake the bread, and did minister the Communion in the night time, as we doe in the day time. Againe, he did both preach Christ, and minister the Lords Supper in a parler. And these things are we wont customably to do in the Church Howbeit, all things ought to be done in a due decent order. August. ad Ianuarium Epist. 118.

The xxii. Chapter.

Paules iourney by ship. 8 *Of Philip the Euangelist,* 10 *And Agabus the prophet.*

AND when it came to passe that wee had launched A
from
with

with a straight course vnto Chos, and the day following vnto the Rhodes, and from thence vnto Patera.

2 And when we had found a ship sailing vnto Phenice, we went a bord and set forth.

3 Now when Cyprus began to appeare vnto vs, we left it on the left hand, and sailed into Syria, and came
Actes 20.d vnto Tyre, for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes, who sayd to Paul through the spirit, *that he should not go vp to Hierusalem.

5 And when the daies where ended we departed, and
Actes. 20. f went our way, and they all brought vs on our way, with wiues and children, till we were come out of the Citie: and we kneeled downe on the shore, *and prayed.

6 And when we had taken our leaue one of an other,
B we toke ship, and they returned home againe.

7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paules company departed, and came vnto Cesarea, and we entered into
Actes 6.2 the house of Philip the Euangelist (which was one of the seuen) and abode with him.

Actes 2.c 9 And the same man had foure daughters, virgines,
Ioel.2.g which did *prophesie.

10 And as we taried there a good many of dayes, there came a certaine Prophet from Jurie, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, & bound his owne hands and fet, and said, Thus
Actes 9.e saith the holy Ghost, a* So shal the Jewes at Hierusalem
2.Cor.11.e bind the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we heard these things, both we & other which were of the same place, besought him, that he would not go vp to Hierusalem.

13 Then Paul answered, what do ye weeping, and vexing mine heart: For I am ready, not to be bound only, but also to die at Hierusalem for the name of the Lord Jesus.

C 14 And when we could not turne his mind, we ceassed,
Matth.6.d saying, *the wil of the Lord be fulfilled.

15 And after these dayes, we toke vp our burdens,
Actes 9c and went vp to Hierusalem.

16 *There went with vs also certaine of the disciples

K

Cesarea, and brought with them one Mnason of Cy-
prus, an olde disciple, with whome we should lodge.
17 And when we were come to Hierusalem, the bre-
thren receiued vs gladly.
18 And on the morrow, Paule went in with vs vnto
Iames, and all the Elders came together.
19 And when he had saluted them, hee told by order
all things that God had wrought among the Gentiles
by his ministery.
20 And when they heard it, they glorified the Lord,
and sayd vnto him, Thou seest brother, how many thou-
sand Iewes there are which beleeue, and they are all
earnest followers of the law:
21 And they are informed of thee, that thou teachest D
all the Iewes which are among the Gentiles to forsake
Moses, saying that they ought not to circumcise their
children, neither to walke after the custome.
22 What is it therefore? the multitude must needes
come together: for they shall heare that thou art come.
23 Doe therefore this that we say to thee: wee haue
foure men which haue a * vow on them,
24 Them take and purifie thy selfe with them, and be Num. 6. 8
cost on them, that they may shaue their heades: and all
shall know that those things which they haue heard con-
cerning thee, are nothing, but that thou thy selfe also wal-
kest and keepest the law.
25 As touching the Gentiles which beleeue, * we haue Actes 15. 20
written and concluded, that they obserue no such thing,
saue only that they keep themselues from things offered
to idols, and from blood, and from strangled, and from
fornication.
26 Then Paul tooke the men, and the next day puri-
fying himselfe with them, entered into the temple, de-
claring the accomplishment of the dayes of the purifica-
tion, vntill that an offring should be offered for euery one
of them.
27 And when the seuen dayes were almost ended,
the Iewes which were of Asia, when they saw him in the
temple, mooued all the people, and layd handes on
him,
28 Crying, men of Israel, help: this is the man that
teacheth all men euery where against the people, and
the law, and this place: hee hath also brought
Greekes into the Temple, and hath polluted this holie E

Actes 20.b. 2.Tim.4.b

29 (For they had seene before with him in the Citie, *Trophimus an Ephesian, whome they supposed that Paule had brought into the Temple.)

30 And all the citie was mooued, & the people swarmed together: and they took Paul, and drew him out of the temple, and forthwith the dores were shut.

31 And as they went about to kill him, tidings came vnto the high Captaine of the souldiours, that all Hierusalem was in an vproare.

32 Which immediatly tooke souldiours, and vnder captaines, and ran downe vnto them: and when they saw the chiefe Captaine, and the Souldiours, they left smiting of Paul.

33 Then the chiefe Captaine came neere, and tooke him, & commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And some cryed one thing, some another, among the people: and when he could not know the certaintie for the rage, he commanded him to bee carried into the castle.

F 35 And when hee came vppon the stayres, it was so that he was borne of the Souldiours for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And when Paul began to be carryed into the castell, he said vnto the high Captaine, may I speake vnto thee? Who sayd, Canst thou speak Greek?

38 Art not thou that Egyptian which before these dayes madest an vproare, and leddest out into the wildernesse foure thousand men, that were murderers?

Actes 9.b and 22.a

39* But Paul sayd, I am a man which am a Iew, of Tarsus, a citie of Cilicia, a Citizen of no vile city: and I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paule stood on the staires, and *beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, saying,

Actes 21.a

The Notes.

a God for the most part is wont to warne his elect before what affliction & trouble shal happen vnto them for his sake, and not to fray them thereby, but rather to prepare & arme their mindes against the boysterous tempestes of persecution. Therefore doth he now send Agabus vnto Paul, to prophecie

vnto him of the imprisonment and bonds that he should suffer at Hierusalem. Where we haue also a good example of constãcie & stedfastnes in Paul, which regarding nothing the teares of his familier friendes, nor yet the perill of his owne life, did through fire and water, go on stil to set forth the glory of God.

The xxii. Chapter.

Paule rendreth account of his life and doctrine. 25. He escapeth the whip, by reason he was a Citizen of Rome.

MEn, brethren, and fathers, heare ye mine answere A
which I make vnto you.

2 (And when they hard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Iew borne in *Tarsus a citie in Cilicia, and yet brought vp in this citie at the feet of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zelous toward God, as ye all are this same day. *Actes 9.b and 21.g Actes 5.f

4 And * I persecuted this way vnto the death, binding and deliuering into Prisons, both men and women. *Actes 8.c and 16.a 1.Cor.15.b Galat.1.b

5 As also the chiefe priest doth beare me witnes, and all the estate of the Elders: of whome also I receiued letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Hierusalem, to be punished.

6 And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about nowne, sodenly there shoue from heauen a great light rounde about me.

7 And I fell vnto the earth, and heard a voyce, saying vnto me, *Saul, Saul, why persecutest thou me? B *Actes.9.c

8 And I answered, Who art thou Lord? And he said vnto me, I am Iesus of Nazareth whom thou persecutest.

9 And they that were with mee sawe verily the light, and were afraide: but they heard not the voyce of him that spake to me.

10 And I sayd, What shal I doe Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things which are appointed for thee to doe.

11 And when I saw nothing for the brightnesse of

the light being led by the hand of them that were with me, I came into Damascus.

Actes 9.c 12 And* one Ananias, a deuout man, as pertayning to the law, hauing a good report of all the Iewes which there dwelt,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him.

14 And he said, The God of our fathers hath ordained
C thee before, that thou shouldest know his will, and see that iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men, of those things which thou hast seene and heard.

16 And now, why tarriest thou? Arise, and be baptised,
Rom.10.b and wash away thy sinnes, in* calling on the name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying vnto me, Make hast, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 And I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued on thee.

Acts 7.g 20* And when the blood of thy witnesse Steuen was shed, I also was standing by, and consenting vnto his death, and kept the rayment of them that slew him.

21 And he said vnto me, depart: for I* will send thee
D far hence vnto the Gentiles.

Actes 13.d 22 And they gaue him audience vnto this word, and
Gal.1.d. then lift vp their voyces, and said, Away with such a fellow from the earth: for it is no reason that he should liue.

23 And as they cryed, and cast off their clothes, and threw dust into the ayre,

24 The chiefe captain commanded him to be brought into the castle, and bad that he should be scourged, and examined, that hee might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and vncondemned?

26 When the Centurion heard that, he went, and told the chiefe Captaine, saying, take heed what thou doest: for this man is a Romane.

27 Then the chiefe captain came, and said vnto him,

Tell me, art thou a Romane? He said, Yea.
28 And the chiefe captaine answered, With a great summe obtained I this freedome. And Paul said, I was E
free borne.
29 Then straightway departed from him they which should haue examined him: and the chiefe Captayne also was afrayd, after hee knew that hee was a Romane, and because he had bound him.
30 On the morrow because hee would haue knowne the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commaunded the high Priestes, and all the Counsell to come together, and * brought Paul forth, and set him before them.

The Notes.

a We ought not to thinke that water washeth away the sins, but the mercy and grace of God, which is signified and represented vnto vs by the water. Ye shall note, that by a figure named Allocosis, the name is ascribed vnto the outwarde signe, which doth onely pertaine vnto the grace and election of God. Actes 23.b

The xxiii Chapter.

1 *Paul commeth before the Counsell.* 2. *Ananias causeth him to be stricken.*

AND Paul earnestly beholding the Counsell, sayde, A
Men and brethren, * I haue liued in all good consci- Actes 24.c
ence before God vntill this day.
2 And the high priest Ananias commanded them that stood by, to * smite him on the mouth. Iohn 18.d
3 Then said Paul vnto him, God shal smite thee, thou painted wall: for sittest thou and iudgest me after the law, & cõmaundest me to be smittē contrarie to the law?
4 And they that stood by, said, * Reuilest thou Gods high Exod. 22.e
priest?
5 Then said Paul, I wist not, brethren, that hee was high Priest: for it is written, Thou shalt not curse the ruler of thy people.
6 But when Paul perceiued that the one parte were Sadduces, and the other Pharisees, he cryed out in the Counsell, Men and brethren, I am a Pharisee, the sonne of Pharisee: * of the hope and resurrection of the dead Phil. 3.e
I am iudged. Actes 23.e
7 And when he had so saide, there arose a debate be- B
tweene the Pharisees and the Sadduces, and the multitude was deuided.

Matth.22.c Marke 12.b Luke 20.c

8 * For the Sadducees say, that there is no resurrection, neither Angell, nor spirite: but the Pharisees confesse both.

9 And there arose a great cry: And when the Scribes which were of the Pharisees part arose, they stroue, saying, Wee find no euill in this man: but if a spirit or an angel hath spoken vnto him, let vs not striue against God.

10 And when there arose a great debate, the chiefe Captaine fearing least Paul should haue beene pluckt a sunder of them, commanded the souldiers to go down, and to take him from among them, and to bring him into the Castle.

11 And the night following, the Lord stood by him, and sayd, Bee of good cheare, Paul: for as thou hast testified of me in Hierusalem, * so must thou beare witnes also at Rome.

Actes 27.b

12 And when it was day, certayne of the Iewes gathered themselues together, and made b a vowe, saying, that they would neither eate, nor drinke, til they had killed Paul.

13 And they were more then fourty men which had made this conspiracie.

14 And they came to the chiefe priests and elders, and ℭ said, we haue bound our selues with a vow, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore giue yee knowledge to the chiefe Captaine, and to the counsell, that he bring him forth vnto you to morrow, as though yee would know something more perfectly of him: and wee, or euer wee come neere, are ready to kill him.

16 And when Pauls sister sonne heard of their laying await, he went and entred into the Castle, and told Paul.

17 And Paul called one of the vnder captaines vnto him, and said, Bring this yong man vnto the high Captaine: for he hath a certaine thing to shew him.

18 And he tooke him, and brought him to the high captaine, and said, Paul the prysoner called mee vnto him, and prayed me to bring this yong man vnto thee, which hath a certaine matter to shew thee.

19 Then the high captaine tooke him by the hand, and went with him out of the way, and asked him, What is it that thou hast to tell me?

20 And he said, The Iewes are determined to desire thee, that thou wouldest bring forth Paul to morrow,

the Counsell, as though they would inquire somwhat of him more perfectly.

21 But follow not thou their mindes: for there lie in wait for him of them more then forty men, which haue bound themselues with a vowe, that they will neyther eate nor drinke, till they haue killed him: and nowe are they ready, and looke for a promise from thee. D

22 The chiefe Captaine then let the young man depart, and charged him, See thou tell it out to no man, that thou hast shewed these things to me.

23 And he called vnto him two vnder captaines, saying, Make ready two hundred souldiers to goe to Cesarea, and horsemen threescore and ten, and speare men two hundred, at the third houre of the night.

24 And deliuer them beasts, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrot a letter, after this manner,

26 Claudius Lysias vnto the most mighty ruler Felix, sendeth greetings.

27 *This man was taken of the Iewes, & should haue bene killed of them: Then came I with an armie, and rescued him, and perceiued that he was a Roman: *Actes 20. I

28 And when I would haue knowne the cause wherfore they accused him, *I brought him foorth into their counsell. E *Actes 22. g

29 Whom I perceiued to be accused of questions of their law: *but hauing nothing layd to his charge worthy of death, or of bonds. *Actes 25. d

30 And when it was shewed me how that the Iewes laid wait for the man, I sent him straightway to thee, and gaue commaundement to his accusers, that the things which they haue against him, they should tell before thee. Farewell.

31 Then the Souldiers, as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 On the morowe they left the horsemen to goe with him, and returned vnto the Castle.

33 Which when they came to Cesarea, and deliuered the Epistle to the Deputie, presented Paul also before him.

34 And when the deputie had reade the letter, he asked of what prouince he was. And when he vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers are

come also. And hee commaunded him to be kept in Herods iudgement hall.

The Notes.

a By a figuratiue manner of speaking, we call him a painted wal, which pretendeth himselfe to be one thing, and is another. As if a man should in countenance and iesture make an outward shew of righteousnesse, whereas inwardly he is full of iniquitie, rapine, and filthie couetousnesse.

b We will speake of vowes, when we come to the fifth chapter of the first to Timothie. This vow in the sight of all men is diuelish and abhominable.

The xxiiii. Chapter.

Paul being accused, answereth for his life and doctrine.

A AND after fiue dayes, Ananias* the high priest, descended with the Elders, and with a certaine Orator, named Tertullus, which appeared before the Deputie against Paul.

Actes 25.d

2 And when Paul was called forth Tertullus began to accuse him, saying, Seeing ỳ we haue obteined great quietnes by the meanes of thee, & that many good things are done vnto this nation, through thy prouidence.

3 That allow we euer, and in all places most noble Felix, with all thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie, a few wordes.

5 For we haue found this man a pestilent fellow, and a mouer of debate vnto all the Iewes, in the whole world, and a maintainer of the sect of the Nazarites.

6 Which also hath gone about to polute the Temple: * whom we tooke, and would haue iudged according to our law.

Actes 28.c

B 7 But the high captaine Lysias came vppon vs, and with great violence toke him away out of our hands.

8 Commaunding his accusers to come vnto thee: of whom thou mayest, if thou wilt inquire, knowe the certainty of all things whereof they accuse him.

9 And the Iewes likewise affirmed, saying, that these things were so.

10 Then Paul, after ỳ the Deputie himself had beckened vnto him, that he should speake, answered, With a more quiet mind do I answere for my selfe, forasmuch as I vnderstand, that thou hast bene of many yeares a iudge vnto this nation:

11 Because

11 Because thou mayest know, that there are yet but twelue dayes since I went vp to Hierusalem for to worship.

12 But they neyther found me in the temple disputing with any man, either raysing vp the people, neyther in the Synagogues, nor in the citie:

13 Neyther can they proue the thinges wherof they accuse me.

14 But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all thinges which are written in the law and the Prophetes. C

15 And haue hope towards God, that *the resurrection of the dead, which they themselues looke for also, shall be both of the iust and vniust. Actes 13.a

16 And herein studie I, to haue alway a cleare conscience toward God, and toward men.

17 Nowe after many yeares, I came* and brought almes to my nation, and offrings: Actes 11.a

18 In the which they found me purified in the temple, neither with multitude, nor yet with vnquietnesse.

19 Howbeit there were certaine Iewes out of Asia.

20 Which ought to be heare present before thee, and accuse me, if they had ought against me.

21 Or else let these same here say, if they haue found any euill doing in me, while I stand here in the counsel: D

22 Except it be for this one voice, that I cryed standing among them, * That of the resurrection from the dead, I am iudged of you this day. Actes 23.d

23 And when Felix heard these thinges, he deferred them: for he knew very well of that way, and said, When Lysias the captaine is come downe, I will know the vttermost of your matter.

24 And he* commaunded an vnder captaine to keepe Paul, and to let him haue rest, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him. Iere. 39.e Actes 27.a

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, hee called forth Paul, & heard him of the faith which is toward Christ.

26 And as he reasoned of righteousnesse, temperance, and iudgment to come, Felix a trembled, and answered, Goe thy way for this time: when I haue conuenient season I will send for thee.

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Marke 12.b
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10 Then Paul, after ỳ the Deputie himself had beckened vnto him, that he should speake, answered, Forasmuch as I know that thou hast been of many yeares iudge vnto this nation:

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23 And when Felix heard these thinges, he deferred them: for he knew very well of that way, and said, When Lysias the captaine is come downe, I will know the vttermost of your matter.

24 And he* commaunded an vnder captaine to keepe Paul, and to let him haue rest, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him. Iere. 39.c Acts 27.a

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, hee called forth Paul, & heard him of the faith which is toward Christ.

26 And as he reasoned of righteousnesse, temperance, and iudgment to come, Felix a trembled, and answered, Goe thy way for this time: when I haue conuenient season I will send for thee.

27 He hoped also that money should haue beene giuen him

him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

28 But after two yeares, Portius Festus came into Felix rome: and Felix willing to shewe the Iewes a pleasure, left Paul bound.

The Notes.

a The feare of the dreadful iudgement of God profiteth nothing, vnlesse it doe ingender true repentance in mens hearts. Felix was afraid at the preaching of the iudgement, but he was neuer the better for it: For why? he did gape still for bribes and rewards as a most corrupt iudge.

The xxv Chapter.

3 *The Iewes accuse Paul before Festus.* 8 *He answereth for himselfe.*

NOw when Festus was come into the prouince, after three dayes he ascended frō Cesarea vnto Hierusalem.

2 Then informed him the high priest, and the chiefe of the Iewes against Paul, and they besought him,

3 And desired a fauoure against him, that he would send for him to Hierusalem, laying wayte in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe should shortly depart thether.

5 Let them therefore, sayd he, which among you are able, come downe with vs, and accuse him if there be any fault in this man.

6 And when he had tarried among them more then ten dayes, he went downe vnto Cesarea, and the next day sate downe in the iudgement seate, and commaunded Paul to be brought.

7 Who being come the Iewes which were come from Hierusalem, stood about him, and layd many & grieuous complaints against Paul, which they could not proue.

8 While he answered for himselfe, that neither against the law of the Iewes, neyther against the Temple, nor yet against Cesar, haue I offended any thing at all.

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and sayd, Wilt thou go vp to Hierusalem, and there be iudged of these things before me?

10 Then sayd Paul, I stand at Cesars iudgement seat where I ought to be iudged, to the Iewes haue I done no wrong, as thou very well knowest.

11 If

11 For if I doe any wrong, or haue cõmitted any thing worthy of death, I refuse not to die: but if there be none of these thinges whereof they accuse me, no man may deliuer me vnto them. I appeale vnto Cesar.

12 Then spake Festus with the counsell & answered, Hast thou appealed vnto Cesar? to Cesar shalt thou go.

13 And after certaine dates, king Agrippa, and Bernice came vnto Cesarea to salute Festus.

14 And when they had bene there a good season, Festus rehearsed Paules cause vnto the King, saying, C There is a certaine man left in bands of Felix.

15 About whom, when I come to Hierusalē, the high Priestes, and Elders of the Jewes informed mee, and desired to haue iudgement against him.

16 To whom I answered, It is not the maner of the Romanes for fauour to deliuer any man that he should perish, before that he which is accused, haue the accusers face to face, and haue licence to answere for himselfe, concerning the crime layd against him.

17 Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seat, and commaunded the man to be brought forth.

18 Against whom, when the accusers stood vp, they brought none accusation of such things as I supposed. Acts 23. 2

19 But had certaine questions against him of their owne superstition, and of one Jesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner questions, I asked him, whether he would goe to Hierusalem, and there be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept D till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entred into the Counsell house, with the chiefe Captaines, and chiefe men of the citie, at Festus commaundement was Paul brought forth.

24 And Festus sayde, King Agrippa, and all men which are here present with vs, yee see this man about whom all the multitude of the Jewes haue intreated me, both at Hierusalem and also here, crying that hee ought

ought not to liue any longer.

25 Yet found I nothing worthy of death that hee hath committed: neuertheleſſe, ſeeing hee hath appealed vnto Auguſtus, I haue determined to ſend him:

26 Of whom I haue no certaine thing to write vnto my Lord: Wherefore I haue brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might haue ſomewhat to write.

27 For me thinketh it vnreaſonable to ſend a priſoner, and not to ſhew the cauſes which are layd againſt him.

The Notes.

a Heere we doe learne, that many good men are by fauour of them that be in authoritie, or by hatred of the Iudges, caſt away.

b Agrippa will heare Paul, not for to learne the truth, whereof he was nothing deſirous, but that he might heare ſome new thing being in this matter like vnto many, which now adayes goe to ſermons, not to learne how to amend their liues, but to heare newes.

The xxvi. Chapter.

1 *King Agrippa heareth Paul.* 25 *Pauls modeſt anſwer againſt the iniurie of Feſtus.*

a THen Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelfe. Then Paul ſtretched forth the hand, and anſwered for himſelfe.

2 I thinke my ſelfe happy, king Agrippa, becauſe I ſhal anſwere this day before thee, of all the things whereof I am accuſed of the Iewes,

3 Namely, becauſe thou art expert in all cuſtomes, and queſtions which are among the Iewes: wherefore I beſeech thee to heare me patiently.

4 My life that I haue led of a childe, which was at the firſt among my owne nation at Hieruſalem, know all the Iewes.

5 Which knew me from the beginning (if they would teſtifie) that after the moſt ſtraighteſt ſect of our religion, I liued a Phariſee.

6 And now I ſtand and am iudged for the hope of the promiſe made of God vnto our fathers:

7 Vnto which promiſe our twelue tribes inſtantly ſeruing God day and night, hope to come: For which hope ſake, king Agrippa, I am accuſed of the Iewes.

8 Why ſhould it bee thought a thing incredible vnto you, that God rayſeth the dead?

9 I also verily thought in my selfe, that I ought to do many contrary thinges cleane against the name of Jesus of Nazareth:

10 *Which thing I also did in Hierusalem, and many of the saints did I put in prisons, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue the sentence. Actes. 8. a 1. Cor. 15. b Galat. 1. c

11 And I punished them oft in euery Synagogue, and compelled them to blaspheme, and was yet more mad vpon them, and persecuted them, euen vnto strange cities.

12 About which thinges as I went to Damascus, with authoritie and commission of the high Priests,

13 Euen at midday, O king, I saw in the way a light from heauen, aboue the brightnesse of the Sunne, shine round about me, and them which iourneyed with me.

14 And when we were all fallen to the earth, I hard a voyce speaking vnto me in the Hebrew tongue, & saying, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the prickes. C Actes 9. a and 22. c

15 And I sayd, Who art thou Lord? And he said, I am Jesus whom thou persecutest.

16 But rise and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those things which thou hast seene, and of those thinges in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom I now send thee,

18 To open their eies, that they might be turned from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them which are sanctified by faith that is in me.

19 Wherefore, O king Agrippa, I was not disobedient vnto the heauenly vision:

20 But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coastes of Jurie, and then to the Gentiles, that they should repent, and turne to God, and doe such workes as become them that repent.

21 For this cause the Iewes caught mee in the temple, and went about to kil me. D

22 Seeing therefore that I haue obtained helpe of God, I continue vnto this day, witnessing both to small

and

and great, saying none other thing then those which the Prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as he thus spake for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe, much learning doth make thee mad.

25 But he sayd, I am not mad, most noble Festus, but speake forth the wordes of truth, and sobernesse.

26 For the king knoweth of these thinges, before whom also I speake freely, neither beleeue I that any of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, beleeuest thou the prophets? I wote well that thou beleeuest.

¶ 28 Then Agrippa said vnto Paul, somewhat thou perswadest me to be a Christian:

29 And Paul said, I would to God that not only thou but also all that heare me to day, were both somewhat & also in a great deale such as I am, except these bonds.

30 And when he had thus spoken, the king rose vp, the deputie, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked between themselues, saying, This man doth nothing worthy of death, or of bondes.

32 Then said Agrippa vnto Festus, this man might haue bene let loose, if he had not appealed vnto Cesar.

The Notes.

a We ought to preach nothing of Christ, but that which is written in Moses and the Prophets. Thou shalt note, that the new Testament is included in the old, and the old is expounded by the new. For Christ our Sauiour and all his Apostles did the same, confirming all their preachings & sermons with the scriptures of the olde Testament.

The xxvii. Chapter.

Paule shippeth toward Rome. 3. Iulius the Captaine entreateth him courteously.

¶ AND when it was concluded, that wee should saile into Italie, they deliuered both Paul & certaine other prisoners vnto one named Julius, an vnder captaine of Augustus band.

2 And we entred into a ship of Adramitium, and launched from land, appointed to saile by the coastes of Asia,

Aristarchus our of Macedonia, of the countrey of Thessalonica, tarying still with vs.

3 And the next day we came to Sydon: and Julius courteously entreated Paul, and gaue him liberty to go vnto his friends, and to refresh himselfe. Colos. 4. a

4 And when we had lanched from thence, we sayled hard by Cyprus, because the winds were contrary.

5 And when we had sayled ouer the sea of Cilicia & Pamphilia, we came to Myra, a citie which is in Licia, Ierem. 39. e Acts 24. c

6 And there the vnder captaine found a shippe of Alexandria, sayling into Italie, and he put vs therein. B

7 And when we had sayled slowly many dayes, and scarce were come ouer against Guidum, because the wind withstood vs, we sayled hard by* Candie: ouer against Salmon, *Or Creta, which was a highhill of Candie.

8 And with much worke sayled we beyond it: and came vnto a place which is called the faire hauens, nigh whereunto was the citie of Lasea.

9 When much time was spent, and whē sayling was now ieopardus, because also that the feast was now already past, Paul put them in remembrance,

10 And said vnto them, Sirs, I perceiue that this voyage will be with much hurt and dammage, not of the lading and ship onely, but also of our liues,

11 Neuertheless, the vnder Captaine beleeued the gouernour, and the master of the ship, more then those things which were spoken of Paul,

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence if by any meanes they might attain to Phenice, and there to winter, which is an hauen of Candie, and lyeth toward the South west and Northwest wind.

13 And when the Southwind blew softly, they supposing that they had obtayned their purpose, loosed vnto Asson, and sayled past Candy.

14 But not long after there arose against their purpose a flaw of wind out of the Northeast, which is called Euroclidon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were driuen with the weather.

16 But we were carried into an Isle, which is called Clauda, and had much worke to come by a boat.

17 Which they took vp, and vsed help, and made fast the ship, fearing least they should fall into the Syrtes:

and

and so they let downe a *vessel, and were carried,

*Some read the sailes,

18 The next day when we were tossed with a vyo-
ding tempest, they lighted the ship,

19 And the thirde day wee cast out with our owne
handes the tackling of the ship:

20 And when neither the Sunne nor starres in many
dayes appeared, and no small tempest lay vppon vs, all
hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the
D midst of them, and sayd, Syrs, ye should haue harkened
vnto me, and not haue loosed from Candie, and to haue
gayned vnto vs this harme and losse.

22 And now I exhort you to bee of good cheare: for
there shall be no losse of any mans life among you, but
of the ship.

23 For there stood by me this night the angel of God,
whose I am, and whome I serue,

Actes 25. f 24 Saying, feare not Paul, * thou must bee brought
before Cesar, and loe, God hath giuen thee all them that
sayle with thee.

25 Wherefore syrs, be of good cheare: for I beleeue
God, that it shal be euen as it was told me.

26 Howbeit we must be cast into a certaine Iland.

27 But when the fourteenth night was come, as we
were sayling in Adria, about midnight, the shipmen deu-
ised that they drew neere to some country.

28 And sounded, and found it twenty fadomes: and
E when they had gone a little further, they sounded again,
and found it fifteene fadomes.

29 Then fearing least we should haue fallen on some
rocke, they cast foure ankers out of the sterne, and wished
for the day.

30 And as the shipmen were about to flie out of the
ship, when they had let downe the boat into the sea, vn-
der colour, as though they would haue caste ankers out
of the foreship,

31 Paul said to the vnder Captaine, and to the soul-
diers, Except these abide in the ship ye cannot be saued.

32 Then the Souldiers cut off the rope of the boate,
and let it fall away.

33 And when the day began to appeare, Paul be-
sought them all to take meat, saying, This is the four-
teenth day that ye haue tarried and continued fasting,
receiuing nothing at all.

34 Wherefore I pray you take meate, for this is
pouldy

bode is for your health, for their shall not an hayre fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God in presence of them all: and when he had broken it, he began to eat. 1. Tim. 4. a

36 Then were they all of good cheare, and they also tooke meat.

37 And we were al togither in the ship, two hundred, three score and sixteene soules.

38 And when they had eaten inough, they lightned the ship, and cast out the wheate into the sea.

39 And when it was day, they knew not the lande: but they spied a certaine hauen with a banke, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken vp the ankers, they committed themselues vnto the Sea, and lowsed the rudder bands, and hoised vp the maine saile to the winde, and drew to land.

41 And when they fell into a place which had the sea on both sides, they thrust in the ship, and the forepart sticke fast, and moued not, but the hinder parte brake with the violence of the waues. a Or, the ship

42 And the Souldiers counsell was to kil the prisoners least any of them, when he had swommne out, should flee away. b

43 But the vnder Captaine, willing to saue Paul, kept them from their purpose, and commaunded that they which could swim, should cast themselues first into the sea, and scape to land:

44 And the other, some on the bords, and some on broken pieces of the ship: and so it came to passe, that they escaped all safe to land.

The Notes.

a The life of man is a perpetuall warfare vppon the earth. Paul being deliuered out of the handes of the vngodly, and that so many times, is now faine to commit himselfe to the rough waters of the sea, where he was a long season in great perill and iopardy of his owne life, God being alwaies (to the great comfort of all them that heare of it) most readie to helpe and succour him. First, he did send him a most sweete and friendly company, I meane Aristarchus and Lucas, so ruling the heart also of the vnder Captaine, that hee was beneficiall to him al-

waies. In like manner, God did in the old time appoint men for Ioseph, and the Prophet Ieremie, when they were in their most troubles.

The xxviii. Chapter.

5 *The viper burteth not Pauls hand.* 23 *Paul preacheth Christ at Rome.*

A AND when they were escaped, then they knew that the Ile was called Melita.

2 And a the barbarous people shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present raine, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and layd them on the fire, there came a viper out of the heat and caught him by the hand.

4 And when the strangers saw the beast hang on his hand, they said among themselues, No doubt this man is a murderer, whom though he haue escaped the sea, yet vengeance suffereth not to liue.

5 And he shooke of the viper into the fire and felt no harme.

6 Howbeit they waited when he should haue swolne, or fallen downe dead sodainly: but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God.

B 7 In the same quarters were possessions of the chiefe man of the Ile, whose name was Publius, which receiued vs and lodged vs three dayes courteously.

8 And it came to passe that the father of Publius lay sicke of a feuer, and of a bloudy flixe: to whom Paul entred in, and prayed, and laid his handes on him, and healed him.

9 So when this was done, others also which had diseases in the Ile, came and were healed:

10 Which also did vs great honour, and when we departed, they laded vs with such thinges as were necessary.

11 And after three monethes, we departed in a ship of Alexandria, which had wintred in the Ile, whose badge was Castor and Pollux.

12 And when we came to Syracuse, we taried there three dayes.

13 And from thence we fet a compasse, and came

Rhegium, and after one day, the South wind blew, and we came the next day to Puteolus:

14 Where we found brethren, & were desired to tarry with them seuen dayes: & so we came toward Rome. E

15 And from thence, when the brethren heard of vs, they came to meete vs at Appii forum, and at the three tauernes. When Paul saw them, he thanked God, and waxed bold.

16 And when we came to Rome, the vnder captaine deliuered the prisoners to the chiefe captaine of the host: but Paul was suffered to dwel by himselfe, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes togither. And when they were come togither, hee said vnto them, Men and brethren, though* I haue committed nothing against the people, or lawes of the fathers, * yet was I deliuered prisoner frō Hierusalem into the hands of the Romains. Actes 23.c Actes 23.c

18 Which when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrarie, * I was cōstrained to appeale vnto Cesar, not that I had ought to accuse my nation of. Actes 23.b

20 For this cause then haue I called for you, euen to see you, and to speake with you, because that for the hope of Israell I am bound with this chaine.

21 And they said vnto him, We neither receiued letters out of Iurie, concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. D

22 But we will heare of thee what thou thinkest: for as concerning this sect, we know that euerie where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophets, euen from morning to night.

24 And* some were perswaded in the thinges which were spoken, and some beleeued not. Actes 17.d

25 And when they agreed not among themselues, they departed, after that Paul had spoken one word, that is to say, well spake the holy Ghost by Esaias the Prophet vnto our fathers. Esay 6.c Matth. 13.b Marke 4.b Luke 8.b

26 Saying,* Goe vnto this people, and say, with eares shal you heare, and shall not vnderstand, and Iohn 12.f

with your eyes shall ye see, and not perceiue.

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should be conuerted, and I should heale them.

28 Be it knowne therefore vnto you, that this saluation of God is sent to the b Gentiles, and they shall heare it.

29 And when hee had said these wordes, the Iewes departed, and had great reasoning among themselues.

30 And Paul dwelt two yeares full in his owne hired house, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those thinges which concerne the Lord Iesus Christ, with all confidence and no man forbidding him.

The Notes.

a This Barbarous nation which did shew such kindnesse vnto Paul and his companions, beeing onely mooued with a compassion and pitie that they had vpon them, shall rise at the day of iudgement, and condemne vs Christians. Chrisostome on this place.

b Why the Iewes were forsaken, and the Gentiles receiued, it shall be told more plainely in the ninth, tenth, and eleuenth Chapters of the Epistle to the Romanes. This onely wee shall note in this place, that if we will not receiue thankefully the word of God, it shall be taken away from vs, and giuen vnto a people, that shall bring forth the fruits thereof.

Here endeth the Actes of
the Apostles.

The

The order of times.

HEre haſt thou (gentle Reader) for thy better inſtruction, the deſcription of the peregrination and iourney of Saint Paul, which is in the ſecond booke of S. Luke (called the Actes of the Apoſtles) moſt intreated of. So that thou doeſt heare and ſee, both what was done, and by whom, and alſo where, and in what place. And for becauſe thou readeſt oftentimes of Emperours, Kings, and deputies, thou haſt ſet forth to thee, the names, the yeares, and how long euery Emperour or King raigned, or deputie gouerned, & vnder whom any of theſe actes were done, euen vntill the death of S. Paul.

The yeeres of the Emperours of Rome.	The yeeres of the Preſidents of the Iewes.	The yeeres of the Herodians	The yeres of Chriſts incarnation.	The yeeres of Saint Paul the Apoſtle.
Tiberius.	Pilate.	Herod.	Chriſt.	Paul.
xviii.	vi.	xxiii.	xxxiii.	

Herodes Antipas. Matth. 8. Marke 6. Luke 9.

In this yeare Chriſt ſuffered, aroſe from the dead, aſcended into heauē, from thence he ſendeth vnto his apoſtles the holy Ghoſt. The Apoſtles do aſſemble and gather a congregation vnto the Lord Chriſt, and do continue in prayer, and ſuffer perſecution.

xix.	vii.	xix.	xxxiiii.	i.

Samaria doth receyue the Goſpel of Chriſt. S. Steuen was ſtoned. S. Paul was conuerted vnto Chriſt as he iourneyed toward Damaſcus, and from thence hee departed into Arabia, to preach the Goſpel.

Steuen was ſtoned this yeare. Euſebius Carion.

xx.	viii.	xx.	xxxv.	ii.

Philip doeth preach the Goſpel vnto the cities by the Sea ſide, and doth conuert a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi.	iii.

The Goſpel is preached to the Syrians, and Phenicians, of thoſe that were diſperſed, and fled from Hieruſalem.

xxii.	x.	xxii.	xxxvii.	iiii.

S. Paul commeth to Hieruſalem to ſee Peter: from thence he goeth into Syria, Cilicia, &c. S. Peter commeth into Lydda. After that, he was called of Cornelius to come into Ceſarea, where he did baptize, and from thence he went to Hieruſalem, giuing anſwere to euery one that entered in queſtion with him.

Pilate was preſident ten yeares. Ioſephus.

xxiii	Marcel.	xxiii	xxxviii	v

An tioch in Syria is conuerted vnto Christ, the Apostles send thither Barnabas, Barnabas bringeth Paul out of Tarsa to Antioch, whether also Agabus came, speaking of dearth that was to come. Paul and Barnabas did succour them of Hierusalem.

Caius	Agrippa.	xxiiii	xxxix	vi

Paul and Barnabas by the commaundement of the holy ghost, were sent from Antioch, to preach the Gospel vnto the Gentiles.

ii	ii	Her. Agrip.	xl	vii

Paul and Barnabas sayled from Paphos to Perga a citie of Pamphilia: from Perga, vnto Antioch a citie of Pisidia: from whence by a commotion stirred by the Iewes, they were expelled out of their coastes.

iii	iii		xli	viii

Paul and Barnabas thus driuen from Antioch, come to Iconium, where they abode a long time.

iiii	iiii		xlii	ix
Claudius	v		xliii	x
ii	vi		xliiii	xi
iii	vii		xlv	xii

This yeere was Iames the elder beheaded of Herod Agrippa, and Peter was cast into prison, and was deliuered by the Angell of the Lord. This King also died in the seuenth yeere.

iiii	Festus	Dearth.	xlvi	xiii

Paul and Barnabas (after their preaching) returned vnto Antioch, where they continued many daies with the congregation.

v	iv	Felix a-	xlvii	xiiii
vi	iii	bout this	xlviii	xv
		time came		
		into Iudea		

About the beginning of this yeare Paul and Barnabas toke their iourney through Phenicia, and Samaria vnto Hierusalem, to the Synode, or Councel. After that they returned vnto Antioch, where they remained a yeare

this yeare
l things per-
ining to this
rmer Herod
as giuen to
is Herod
grippa, of
hom read
ctes 12.
sephus.
usebius.

n these
eares were
yprus, Pam-
hylia, Pisidia
nd Licaonia
onuerted.
rophecied
y Agabus
as the
earth this
ere, as Eu-
ius, Orosius
nd Beda af-
rmeth.

yeare, whither cõmeth Peter, whom Paul rebuketh, Galat. 2. Then Paul goeth vnto Cilicia & Lycaonia.

viii	Tib. Alex.		xlix	xvi
viiii	ii		l	xvii

Iosephus sayeth that the dearth was in this yeere.

In these yeeres were cõuerted ỳ coũtries of Phrygia, Galatia, Mysia. From Troada he went by water into Macedonia & conuerted the cities, namely, Philippos, Apolonia, Amphipolis, Thessalonica, Athens.

ix	iii		li	xviii
x	Cumani.	Agrippa.	lii	xix
		ỳ younger.		

He commeth to Corinth. Agrippa of whom read Acts 26.

Paul goeth by Sea vnto Hierusalem, from thence he commeth againe vnto Antioch, from Antioch he visiteth the Congregations of him in time past constituted in Galatia and Phrygia.

xi	Felix.	ii	liii	xx
xii	ii	iii	liiii	xxi
xiii	iii	iiii	lv	xxii
xiiii	iiii	v	lvi	xxiii

He commeth to Ephesus.

Paul ferrieth ouer into Grecia: From thence about Easter in his 22. yeere he goeth by sea into Syria not a straight course, because of the Iewes, but first vnto Philippa a cittie of Macedonia, and commeth about Pentecost vnto Hierusalem there hee is imprisonned of the Iewes, set at libertie immediatly of Claudius Lysia Tribunus, and is sent vnto Cesarea to Felix, is kept in custodie of Felix two yeares.

Nero.	v	vi	lvii	xxiii

Festus commeth about May into India before whom pleadeth his matter, After that, before Festus and Agrippa the king. Hee is sent vnto Rome in Italie, the second yeare of Nero.

ii	Festus Po.	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	Albinus.	xi	lxii	xxix
vii	ii	xii	lxiii	xxx
viii	iii	xiii	lxiiii	xxxi

Two yeeres he remaineth in free prison.

ebegin-
g of the
vniuerſall
ecution
Chriſtians,
x ye ere of
s.

lx.	liiii	xliiii	lxv	cxxii
x.	Florus.	xv	lxvi	cxxiii
xi.	ii	xvi	lxvii	cxxiiii
xii.	iii	xvii	lxviii	cxxv
xiii.	iiii	xviii	lxix	cxxvi
xiiii.	Vaſpaſia-nus D x	xix	lxx	cxxvii

After that S. Paul had preached the Goſpell of Chriſt both in the Eaſt and Weſt about 37 yeares, he was in the laſt yeare of Nero the Emperour beheaded at Rome with the ſword. FINIS.

The Argument of the Epiſtle to the Romanes.

This is a moſt fruitfull and profitable Epiſtle, and worthy throughout to be learned of all Chriſtians, euen on their fingers ends. For in it S. Paul after a godly order, intreateth vpon the chiefe and principall points of our religion. Firſt, he teacheth what the Goſpel and doctrine of ſaluation is, & that through faith onely in Chriſt, without our owne workes and merites we are iuſtified, that is to ſay, counted iuſt before the maieſtie of God. Secondly he doth declare what ſinne and grace is, and wherefore the law is both giuen and taught, and that we obtaine ſaluation, not by our own merits and deſeruing, but by the meere grace and mercy of God. For God doth not elect and chooſe a man according to that which he either doth or deſerueth, but according to the great riches of his grace: which if a man will not receiue, but leaneth or truſteth to his owne workes or merites, the Lord hath no pleaſure in him. Finally, after that he hath intreated thus vpõ the chiefe point of our religion, he teacheth what ought to be the life and cõuerſation of a Chriſtian. For where faith in Ieſus Chriſt is, there alſo is the holy ſpirit of God, which bringeth al men vnder true obedience towards God, causing them to behaue themſelues honeſtly, according to the worthineſſe of their profeſſion, and to walke ſo vprightly in all their dealings, that they may all miniſter no occaſion of offence. This is the whole ſumme and effect of this moſt worthie Epiſtle. All difficult and hard ſentences concerning the law, ſinne, grace, faith, righteouſneſſe, fleſh, ſpirit, and ſuch like, ſhall be expounded in the Notes vpon the ſame.

The

The first Chapter.

1 Paul sheweth by whom, and to what purpose he is called. 16 What the Gospel is. 18 The vengeance of God vpon the wicked. 20 The vse of the creatures. 24 The ingratitude and punnishment of the wicked.

PAul ỳ seruant of Jesus Christ, called to be an Apostle, seuered into ỳ gospel of God, 1
2 Which he had promised afore by his prophets in the holy Scriptures,
3 Of his sonne, which was made of the *sede of Dauid after the flesh: Matth. 1.a
4 And hath bene declared to bee the sonne of God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Jesus Christ our Lord:
5 By whom we haue receiued grace and Apostleship, that obedience might be giuen vnto the faith in his name among all heathen,
6 Among whom ye are also the called of Jesus Christ:
7 To all that be in Rome, beloued of God, Saints by B
calling: *a Grace to you, and peace from God our father, 1 Cor. 1.a
and the Lord Jesus Christ. Gal. 1.a
8 First verily I thanke my God through Jesus Christ for you all, that your faith is published throughout all the world.
9 For God is my witnesse, whom I serue * with my spirit in the Gospel of his sonne, that without ceasing I make mention of you: Iohn 4.c 1. Cor. 3.c
10 Praying alwayes * in my prayer, that by some Phil. 1.a
meane at the last, one time or other, I might take a pros- Colos. 1.a
perous iourney by the will of God, to come vnto you.
11 For I long to see you, that I might bestow among you some spirituall gift, that ye might be stablished.
12 That is, that I might haue consolation, together with you, each with others faith, yours and mine.
13 I would that ye should know brethren, how that I haue oftentimes purposed to come vnto you, (and haue bene let hitherto) that I might haue some fruit also among you, as among other of the Gentiles.
14 I am debter both to the Grækes, and to the barbarous,

barous, both to the wise, and to the vnwise.

15 So that as much as in me is, I am readie to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluation to all that beleeue, to the Iew first, and also to the Greeke.

17 For by it is the righteousnes of God opened from faith to faith. As it is written, The iust shal liue by faith.

18 For the wrath of God is reuealed from heauen against all vngodlinesse and vnrighteousnesse of men, which withhold the truth in vnrighteousnesse.

19 For that that may be knowne of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his workes, through the creation of the world are seene, that is, both his eternall power and Godhead: so that they are without excusse:

D 21 Because that when they knewe God, notwithstanding they glorified him not as God, neither were thankfull, but waxed full of vanities in their imaginations,
1.6.a *and their foolish heart was blinded.

22 When they counted themselues wise, they became fooles.

23 * And turned the glorie of the incorruptible God,
1.2.c vnto an image, made not onely after the similitude of a corruptible man, but also of Birdes and foure footed beastes, and of creeping beastes.

24 * Wherefore God gaue them vp to vncleanesse,
ch.14.b through the lustes of their owne hartes, that their owne bodies should be defiled among themselues.

25 Which changed his truth for a lie, and worshipped and serued the creature, more then the Creator, which is to be praysed for euer, Amen.

*26 Wherefore God gaue them vp vnto shamefull lustes, for euen their women did change the naturall vse into that which is against nature.

27 And likewise also, the men left the naturall vse of the woman, & brent in their lustes one with another, and men with men wrought filthines, and receiued in themselues the reward of their errour, as it was according.

E 28 And as they regarded not to knowe God, * euen so
16.f God c deliuered them vp into a lewde minde, that they should doe those things which were not comely:

29 Being full of all vnrighteousnes, fornication, craftinesse, couetousnes, malicious nes, ful of enuie, murder,

debate

debate, deceit, euill conditioned, whisperers.
30 Backbiters, haters of God, despitefull, proud, boasters, bringers vp of euill thinges, disobedient to father and mother
31 Without vnderstanding, couenant breakers, without naturall affection, truce breakers, vnmercifull,
32 The which knowing the righteousnes of God (how that they which commit such thinges, are worthy of death) not onely doe the same, but also haue pleasure in them that doe them.

The Notes.

a Grace is throughout all the Epistles of Paul taken for the fauour and free mercie of God, whereby hee saueth vs freely without any deseruinges or workes of the lawe. In like maner peace is taken for the tranquilitie of the conscience, being fully perswaded, that through the merites of Christes death & bloudshedding, there is an attonement and peace made betweene God and vs, so that God will no more impute our sinnes vnto vs, nor yet condemne vs.

b The Gospel is that heauenly message, which declareth vnto vs, that Iesus Christ is the power of God, in whom and by whom God doth set foorth vnto the worlde all his heauenly treasures, that whosoeuer doth beleeue in him, whether hee be a Romane or a Iew, Greeke or other, hee should not perish, but haue life euerlasting.

c Here we doe learne how horrible God doth punish alwaies idolatrie. He giueth vp idolaters vnto the lustes of their owne hearts, and suffereth them according to his righteous and vnsearcheable iudgement, to worke all mischiefe to their vtter destruction and vndoing.

The ii. Chapter.

1 *Gods iudgementes vpon the hipocrites.* 13 *All men are sinners.*

THerefore art thou inexcusable, O man, whosoeuer thou bee that iudgest: For in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest doest euen the selfe same thinges. A Matth. 7. a
2 But we are sure that the iudgement of God is according to the truth, against them which cõmit such things.
3 Thinkest thou this, O thou man that iudgest them which do such thinges, and doest the same thy selfe, that thou shalt escape the iudgement of God?
4 Eyther dispisest thou the riches of his goodnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance.
5 But thou, after thy stubbornesse, and heart that can

cannot repent, heapest vnto thy self wrath, against ye day of wrath, and declaration of the righteous iudgement of God:

6 *Which will reward euery man according to his deedes:

B 7 To them which by continuing in well doing seeke for glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious, and doe not obey the truth, but obey vnrighteousnesse, shall come indignation and wrath.

9 Tribulation, and anguish, vpon euery soule of man that doth euill, of the Iew first, and also of the Greeke.

10 But glory, and honour, and peace to euery man that doth good, to the Iew first, and also to the Greeke.

11 For *there is no respect of persons with God.

12 For whosoeuer hath sinned without law, shall also perish without law: and as many as haue sinned in the law, shall be iudged by the law:

13 (For in the sight of God, * the hearers of the law are not righteous: but the doers of the law shall be iustified.

C 14 For when the Gentiles which haue not the lawe, do of b nature the things contained in the law: they hauing not the law, are a law vnto themselues,

* 15 Which shew the workes of the law written in their hearts, their conscience bearing them witnesse, and their thoughts accusing one another, or excusing,)

16 At that day * when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 Behold, thou art called a Iew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and allowest the things that be excellent, informed by the law:

19 And beleeuest that thou thy selfe art a guide of the blind, a light of them which are in darkenesse,

20 An informer of them which lack discretion, a teacher of the vnlearned, which hast the forme of knowledge and of the truth in the law.

21 Thou therefore which * teachest another, teachest D not thy selfe? Thou preachest, a man should not steale, yet stealest thou?

22 Thou that saiest a man should not commit adultery, breakest thou wedlocke? Thou abhorrest Idols, and yet committest sacrilege?

23 Thou that makest thy boast of the lawe, through breaking

breaking the law, dishonourest thou God?

24 For the name of God is evil spoken of among the Gentiles, through you: *as it is written.

25 For circumcision verily auaileth, if thou keepe the law: but if thou be a breaker of the law, thy circumcision is made vncircumcision. Esay 52.a Ezech. 36.g

26 Therefore if the vncircumcision keepe the ordinances of the law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, if it keepe the law, iudge thee, which being vnder the letter and circumcision, dost transgresse the law?

28 For he is not a Iew, which is a Iew *outwardly, neither is that circumcision, which is outward in the flesh. *Or, openly

29 For he is a Iewe, which is one *inwardly, and the circumcision of the heart, which consisteth in the spirite, and not in the letter, is circumcision, whose praise is not of men, but of God. *Or, in secret. Iohn 8.c Rom 9.b Colos. 2.b

The Notes.

a We may well excuse our selues before men, and make them beleeue that we are holy, iust, and righteous: For why? Men can onely iudge according to the outward works, and according to that which they see and heare. But God searcheth the heart, and the loines, nothing can be hidden from him, therefore wee cannot escape his true iudgement.

b It is not to bee thought, that the Gentiles were altegither without a law, for they had the law of nature, but not the written law which we call the ten commaundements, therefore they cannot excuse themselues from sinne.

c The letter is here taken for the outward shewe or ceremonie, as a little after by the spirit, he vnderstandeth the circumcision of the heart.

The iii. Chapter.

a *The Iewes haue a perogatiue.* 24 *All are iustified by grace through faith, and not through workes.*

WHat preferment then hath the Iewe? or what profite is there of circumcision?

2 Much euerie way. First, for *because that vnto them were committed the words of God. Rom. 9.e

3 What then though some of them did not beleeue: shal their vnbeliefe make the faith of God without effect?

4 God forbid: yea, let God be true, and euery man a lyer, as it is written. That thou mightest be iustified in thy sayings, and ouercome when thou art iudged.

5 But

5 But if our vnrighteousnesse setteth forth the righteousnesse of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speake after the maner of men,)

6 God forbid: for how then shal God iudge the world?

B 7 For if the truth of God haue more abounded through my lye vnto his glory, why am I as yet iudged as a sinner?

8 And not rather (as we be slanderously reported, and as some affirme that wee say) let vs do euill, that good may come thereof? whose damnation is iust.

9 What then? are we better than they? No, in no wise: for we haue before accused both Iewes and Gentiles, that they are all vnder sinne:

10 As it is written, *There is none righteous no not one.

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are all become vnprofitable: there is none *that* doth good no not one.

13 *Their throate is an open sepulchre, with their tongues they haue deceiued, the poison of aspes is vnder their lips.

C 14 *Whose mouth is full of cursing and bitternesse.

15 *Their feet are swift to shed blood.

16 *Hearts griefe and miserie are in their wayes.

17 *And the way of peace haue they not known.

18 *There is no feare of God before their eyes.

19 Now we know that what thing soeuer the a lawe saith, it saith it to them which are vnder the law, that euery mouth may be stopped, and that all the world may be indangered to God.

20 Because that *by the deedes of the b law, there shal no flesh be iustified in his sight: For by the law, commeth the knowledge of sinne.

D 21 But now the righteousnesse of God without the law is made manifest, being witnessed by the lawe and the Prophets.

22 The righteousnesse of God commeth by the faith of Iesus Christ vnto all, and vpon all them that beléeue. There is no difference:

23 For all haue sinned, and haue néede of the glory of God.

24 But are *iustified freely, by his grace, through the redemption that is in Christ Iesu:

25 Whom

Psal.14.2 and 53.2

Psal.5.b

Psal.5.b Prou.1.b Esay 59.b Psal.36.a

Galat.2.c

Esay 55.d

25 Whom God hath set forth* to bee a propitiation 1. Iohn 2.
through faith in his bloud, to declare his righteousnes,
by the forgiuing of the sinnes that are past.
26 Which God did suffer, to shew at this time his
righteousnesse: that he might be iust, and the iustifier of
him which beleeueth on Jesus.
27 Where is then thy boasting? It is excluded. By
what law? of workes? Nay: but by the law of faith.
28 Therefore, we hold that a man is iustified by faith, E
without the deeds of the law.
29 Is he the God of the Iewes onely? Is he not also
of the Gentiles? yea, euen of the Gentiles also.
30 For it is one God which shall iustifie the circum-
cision by faith, and vncircumcision through faith.
31 Doe we then destroy the law through faith? God
forbid: but we rather maintaine the law.

The Notes.

a In this place the law is taken for all the holy scripture, as it
appeareth by those places and testimonies that are alledged here
before, wherby it is made euident and plaine, that all men with-
out exception are sinners.

b God in his law doeth not onely require of vs an outward
righteousnesse, but also an inward perfection, that is to say: we
are not onely bound to fulfill the workes of the law outwardly
in our liuing, but also inwardly in our hearts to be most sincere
to loue God intirely aboue all things, and our neighbour as our
selues, But our nature is so corrupted, that no man liuing is able
to do the same: wherefore no man can be iustified by the works
of the law.

The iiii. Chapter.

Iustification is the free gift of God, as it appeareth by Dauid and Abraham. 13 and also by the office of the law and faith.

WHat shall we then say, that * Abraham our father, A
as pertaining to the flesh did find? Esay 51.a
2 For if Abraham were iustified by workes, then
hath he wherein to boast, but not before God.
3 For what saith the scripture? * Abraham beleeued Gen. 15.b
God, and it was counted vnto him for righteousnesse. Galat. 3.a
4 To him that worketh, is the reward not reckoned Iames 2.b
of grace, but of dutie.
5 To him that worketh not, but beleeueth on him that
iustifieth

iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid describeth the blessednes of the man vnto whom God imputeth righteousnes without works:

Psal.32.a

B

7 Saying, *Blessed are they whose vnrighteousnes are forgiuen, and whose sinnes are couered.

The Epistle on Newyeares day.

8 Blessed is that man to whom the Lord will not impute sinne.

9 Came this blessednesse then vppon the circumcision onely, or vpon the vncircumcision also? for we say, that faith was reckoned to Abraham for righteousnesse.

10 How was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? Not in the circumcision, but in vncircumcision.

11 And he receiued the *signe of circumcision, as the

Gen.15.b

Gen.17.b

a seale of the righteousnesse of faith, which he had yet being vncircumcised: that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.

12 And that he might be father of circumcision, not vnto them which are of circumcision only, but vnto them also which walke in the steps of the faith that was in our father Abraham, before the time of circumcision.

13 For the promise that he should be the heire of the world, was not to Abraham, or to his seede through the law, but through the righteousnesse of faith.

C

14 *For if they which are of the law be heires, then

Galat.3.c

is faith but vaine, and the promise made of none effect:

15 Because the lawe causeth wrath: for where no law is, there is no transgression.

16 Therefore by faith, is the inheritance giuen, that it might be by grace, that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, *which is the father of vs all.

Rom.4.a

Gen.17.a

17 (As it is written, * I haue made thee a father of many nations) before God whom he beleeued, which restoreth the dead vnto life, and calleth those things which be not, as though they were.

18 Who contrary to hope, beleeued in hope, that he should be the father of many nations: according to that which was spoken, *So shall thy seede be.

Gen.15.a

19 And he fainted not in the faith, nor considered his owne body now dead, when he was almost an hundred yeares old, neither yet the deadnesse of Sarahs wombe

22 It

20 He staggered not at the promise of God through vnbeleefe: but was strong in faith, giuing glory to God. D
21 And being full certified, that what he had promised, he was able also to performe.
22 And therefore was it reckoned vnto him for righteousnesse.
23 *Neuertheless, it is not written for him onely, that it was reckoned to him: Rom. 15. e
24 But also for vs, to whom it shalbe reckoned, so that we beleeue on him, that raised vp Iesus our Lord from the dead.
25 Which was deliuered for our sinnes, and was raised againe for our iustification.

The Notes.

a This is the righteousnesse of faith, wherof mention is made here and in many other places, If through faith we do tak hold vpon the mercy of God, declared vnto vs in our Sauiour Iesus Christ, we are through the same faith counted as righteous before God, as if we had fulfilled the law to the vttermost.

b It is said that Christ rose for our iustification, because that by his rising againe from the dead, hee declared that hee hath taken away sinne, sith that death, which is the punishment & reward of sinne, was thereby vanquished and ouercome.

The v. Chapter.

1 *The fruits of faith.* 12 *From whence commeth death, and from whence life.*

THerefore being iustified by faith, wee are *at peace A
with God, through our Lord Iesus Christ: Iohn 16. c
2 By whom also we haue had an entrance by faith, into this grace, wherein we stand, and reioyce in hope of the glory of God.
3 Not that onely: but also we reioyce in tribulations, knowing that tribulation worketh patience:
4 Patience proofe, proofe hope:
5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts, by the holy Ghost, which is giuen vnto vs.
6 For when we were yet weake, according to the time, Christ died for the vngodly.
7 Now scarce will any man die for the righteous: yet B
peraduenture for the good some man durst die.
8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.
9 Much more then now, we that are iustified by his bloud,

blood, shalbe saued from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his sonne: much more, seeing we are reconciled, we shall be saued by his life.

11 Not onely so, but we also ioy in God, through our Lord Jesus Christ, by whom we haue now receiued the attonement.

Gen.2.c Rom.5.d

12 Wherefore as by one man a sinne entred into the world, and *death by sinne: euen so, death entred into all men, insomuch as all haue sinned.

13 For vnto the law was sinne in the world: but b sin is not imputed when there is no law.

14 Neuertheless, death raigned from Adam to Moses, ouer them also that had not sinned with like transgressiō as did Adam, which is the figure of him that was to come,

Iohn 1.b

15 But not as the sin, so is the free gift: for if through the sin of one, many be dead: much more ỹ grace of God, and the gift by grace, *which is by one man Jesus Christ, hath abounded vnto many.

16 And not as by one that sinned, euen so the gift: for the sinne entered by one offence into condemnacion: but the gift of many sinnes vnto iustification.

17 For if by the sinne of one, death raigned by the meanes of one, much more they which receiue abundance of grace, & of the gift of righteousnesse, shal raigne in life by the meanes of one, Jesus Christ.

Gal.3.a

18 Likewise then, as by the sinne of one, sin came on all men to condemnation: euē so, by the righteousnes of one, good came vpon all men to the righteousnesse of life.

19 For as by ones mans disobedience, many became sinners: so by the obedience of one, shall many be made righteous.

20 But *the law in the meane time entered in, that sin should increase. But where sinne was plentious, grace was more plentious.

21 That as sin hath raigned vnto death: euen so might grace raigne through righteousnesse, vnto eternall life by Jesus Christ our Lord.

The Notes.

a Sinne is here taken for the naturall inclination or redi[ness] to sinne, which some doe call (right well) the originall corr[uption] tion of man, which though it be hid in mans heart, and decl[ares] not it selfe with the manifest works of wickednesse, yet is [able] ble to condemne all men, onely they beeing accepted wh[ere] [fai]

ith in Iesus Christ doth saue. This originall corruption doth nifest it selfe, first by wicked and vncleane thoughts, secondly, by consenting vnto the concupiscences or thoughtes, thirdly, by committing the deed or fact.

b Though man imputeth no sinne, where there is no law: yet followeth not, that God, which from the beginning hath written in mens heart the law of nature, doth impute no sinne. For sith that death (which is the punishment of sin) did raigne ouer ll men, euen from Adam, it is euident that sinne was imputed.

The vi. Chapter.

Newnesse of life followeth iustification, to the which he exhorteth.

What shall wee say then? Shall we continue in sinne, that grace may abound? God forbid.

2 How shall we that are dead to sin, liue any longer therein?

3 Know ye not that all we which haue beene baptised into Iesus Christ haue beene baptised into his death? *The Epistle on the vi. sun. day after Trinitie.*

4 We are buried then with him by baptisme into his death, that likewise as Christ was raised vp from the dead by the glory of the father: euen so, we also should walke in newnesse of life.

5 For if we be graft together by the likenesse of his death: euen so shall we be partakers of the resurrection:

6 Knowing this, that our a old man is crucified with him also, that the body of sin might vtterly be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is iustified from sinne. b 2. Tim. 2. b

8 *And if we be dead with Christ, we beleeue that we shall also liue with him:

9 Knowing that Christ, being raised from the dead, dieth no more, death hath no more power ouer him. Apoc. 1. c

10 For as touching that he died, he died concerning sinne once: And as touching that he liueth, he liueth vnto God.

11 Likewise reckon your selues to be dead to sinne: but aliue vnto God, through Iesus Christ our Lord.

12 Let not sinne therefore raigne in your mortall bodie, that ye should thereunto obey by the lusts of it. * Or, weapons

13 Neither giue ye your members * as instrumentes of righteousnesse vnto sin: but giue your selues vnto God, as they that are aliue from the dead, and your members as instruments of righteousnesse vnto God. * Or, weapons

C

Rom.8.a

14 * For sinne shall not haue power ouer you, because ye are not vnder the law, but vnder grace.

Iohn 8.e

15 What then? shall we sin, because wee are not vnder the law, but vnder grace? God forbid.

16 * Know ye not how that to whom soeuer yee commit your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 But God be thanked, that ye were the seruants of sin: but ye haue obeyed with heart the forme of doctrine, into the which ye are brought vnto.

18 Being then made free from sinne, yee are become the seruants of righteousnesse.

The Epistle on the vii. Sunday after Trinitie

19 I speake after the maner of men, because of the infirmitie of your flesh. For as yee haue giuen your members seruants to vncleanesse and iniquitie, vnto iniquitie: euen so now giue your members seruants to righteousnesse, vnto holinesse.

20 For when ye were the seruants of sinne, ye were free from righteousnesse.

D

21 What fruite had ye then in those things whereof ye are now ashamed? For the end of those thinges, is death.

22 But now ye being made free from sinne, and made the seruants of God, haue your fruit vnto holinesse, and the end euerlasting life.

Gen.2.a
Rom.5.c

23 For * the reward of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

The Notes.

a By the old man he vnderstandeth our naturall disposition that we haue of our first parents, which is slow to vertue but most prompt and ready to sinne. It is also called the body of sinne.

The vii. Chapter.

33 *The fight betweene the law of the flesh, and the law of the spirite.*

a

1 KNow ye not brethren (for I speake to them that know the law) howe that the lawe hath power ouer a man as long as he liueth?

2 For the woman which hath an husband, is bound by the lawe to her husband as long as he liueth: but if the husband be dead, shee is lowsed from the law of her husband.

3 So then, if while her husband liueth, she couple herselfe with another man, she shall be * counted a wedlock breaker

Or, called.

breaker: but if her husband be dead, she is free from the
law, so that she is no wedlocke breaker, though she cou-
ple herselfe with another man.

4 Euen so, ye also my brethren, are dead concerning
the law by the body of Christ, that ye should be coupled
to another, who is rayled from the dead, that we should
bring forth fruit vnto God.

5 For when we were in the flesh, the lustes of sinne
which were by the law, wrought in our members, to bring
forth fruit vnto death.

6 But now are we deliuered from the law, and dead
vnto it wherevnto we are in bondage, that wee should
serue in newnesse of spirit, and not in the oldnesse of the
letter.

7 What shall we say then? Is the law sinne? GOD ✠
forbid. Neuertheless, I knew not sinne, but by the law:
for I had not knowne lust, except the law had said, thou
shalt not lust.

8 But sinne taking occasion by the commaundement,
wrought in me all maner of concupiscence. For without
the law sinne was dead.

9 I once liued without lawe: but when the com-
maundement came, sinne reuiued,

10 And I was dead: and the very same commaunde-
ment which was ordained vnto life, was found to be vnto
me an occasion of death.

11 For sinne taking occasion by the commandement,
hath deceiued me, and by the same slew me.

12 Wherefore the law is holy, and the commaunde-
ment holy, and iust, and good.

13 Was that then which was good, made death vn-
to me? God forbid. But sinne, that sinne might appeare,
by that which was good to worke death in mee: that
sinne by the commaundement might be out of measure
sinfull.

14 For we know that the law is b spirituall: but I am ✠
carnall, sold vnder sinne. b Esay 25.8

15 For that which I doe, I allow not: for what I
would, that do I not: but what I hate, that do I.

16 If I do nowe that which I would not, I consent
vnto the law that it is good.

17 Now then, it is not I that doe it: but sinne that
dwelleth in me.

18 For I know, that in me (that is to say in my flesh)
dwelleth no good thing. For to will is present with me:

but I find no meanes to performe that which is good.

19 For the good that I would, doe I not: but the evill which I would not, that doe I.

20 And if I doe that I would not, then is it not I any longer, that doe it, but sinne that dwelleth in me.

D 21 I finde then by the law, that when I would doe good, evill is present with me.

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, rebelling against the law of my minde, and subduing me vnto the law of sinne, which is in my members.

24 O wretched man that I am: Who shall deliver me from the body of this death?

25 I thanke God, through Jesus Christ our Lord. So then, with the mind I my selfe serue the law of God: but with the flesh the law of sinne.

The Notes.

a That is to say, that by the law and commaundement, the greatnes and heinousnes of sinne might appeare.

b The law is called spirituall, because that it requireth the spirit, that is to say, the righteousnes and holinesse of the heart, and not the outward workes onely.

The viii. Chapter.

1 *The assurãce of the faithful. 6 the fruits of the holy ghost.*

A THere is then no a damnation to them which are in Christ Jesu, which walke not after the flesh, but after the spirit.

2 For the law of ỹ spirit of life through Jesus Christ hath made me frée from the law of sinne and death.

3 For what the lawe could not doe, in asmuch as it was weake through the flesh, God hauing sent his owne sonne in the similitude of sinfull flesh, euen by sinne, condemned sinne in the flesh:

4 That the righteousnes of the law might be fulfilled in vs: which walke not after the b flesh, but after ỹ spirit.

5 For they that are carnall, are carnally minded: but they that are spirituall, are spiritually minded.

6 To be carnally minded, is death: but to bée spiritually minded, is life and peace:

B 7 Because that the fleshly mind is enmity against God: for it is not obedient to the law of God, neither can be.

8 So then, they that are in ỹ flesh, cannot please God.

9 But ye are not in the flesh, but in the spirit, if so be

that the spirit of God dwell in you. If any man haue not the spirit of Christ, the same is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnes sake.

11 But if the spirit of him that rayled vp Iesus from the dead, dwel in you: euen he that rayled vp Iesus from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.

12 Therefore brethren, wee are debters, not to the flesh, to liue after the flesh.

The Epistle on the viii. sunday after Trinitie.

13 For if yee liue after the flesh, ye shall die: but if ye through the spirite, doe mortifie the deedes of the body, ye shall liue.

14 For as many as are led by the spirite of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe to feare: but ye* haue receiued the spirit of adoption, whereby we cry: Abba, father.

Galat. 4. a
Ephes. 1. a

16 The spirit it selfe beareth witnesse to our spirite, that we are the sonnes of God.

17 If we be sonnes, then are we also heires, ẏ heires of God, and ioynt heires with Christ: so that wee suffer together, that we may also be glorified together.

18 For I am certainly perswaded, that the afflictions of this time, are not worthie of the glory that shall bee shewed vpon vs.

The Epistle on the iiii. sunday after Trinitie.

19 For the earnest expectation of the creature abideth, looking when the sonnes of God shall appeare:

20 Because the creature is subiect to vanitie, not willing, but for him which hath subdued the same in hope.

21 For the creature it selfe shall be made free from the bondage of corruption, vnto the glorious libertie of the sonnes of God.

D

22 For wee knowe that euerie creature groneth with vs alo, and trauelleth in payne with vs, euen vnto this time.

23 Not onely they, but wee also which haue the firstfruites of the spirite, and we our selues mourne in our selues, waiting for the adoption, euen the deliuerance of our body.

24 For we are saued by hope: but hope that is seene, is no hope. For how can a man hope for that which hee seeth?

25 But and if we hope for that wee see not, then doe

doe with patience abide for it.

26 Likewise, the spirite also helpeth our infirmities. For we know not what to desire as we ought: but the spirit it selfe maketh great intercession for vs, with groanings, which cannot be expressed.

27 And he that searcheth the heartes, knoweth what is the meaning of the spirit: for he maketh intercession for the saints, according to the pleasure of God.

E 28 For we know that al things worke for the best, vnto them that loue God, to them which also are called of purpose.

29 For those which he knew before, he also did predestinate, that they should be like fashioned vnto the shape of his sonne, that he might bee the first begotten among many brethren.

30 Moreouer, whom he did predestinate, them also he called: and whom hee called, them also he iustified: and whom he iustified, them also he glorified.

Num.14.b 31 What shall we then say to these thinges? If God be on our side, who can be against vs?

Luke 20.b 32 Which spared not his owne sonne, *but gaue him
Iohn 3.d for vs all: howe shall hee not with him also giue vs all
Esay 55.d things?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth:

34 Who is it that condemneth? it is Christ which died, yea rather which is raised againe, which is also on the right hand of God, and maketh intercession for vs.

F 35 Who shall seperate vs from the loue of Christ? shall tribulation, or anguish, or persecution, eyther hunger, either nakednesse, either perill, either sword?

Psal.44.d 36 (As it is written, * For thy sake are wee killed all day long, and are counted as sheepe for the slaughter.)

37 Neuertheless, in all these thinges we ouercome through him that loued vs.

38 For I am sure, that neither death, neither life, neyther angels, nor rule, neither power, neither things present, neither things to come,

39 Neither height, nor depth, neyther any other creature, shall bee able to seperate vs from the loue of God which is in Christ Jesu our Lord.

The Notes.

a Here we learne what it is to be deliuered from the law. It is said, We are free from the law, because that it worketh no more condemnation vnto vs, if we be grafted in Christ.

b To

b To walke after the flesh, is to be altogether giuen to the lustes of the flesh, and to follow them, the spirite of God being shaken off. Contrariwise, to walke after the spirit, is to be obedient vnto faith, and through the helpe of the spirit, to bridle the fleshly concupiscences that be in vs.

The ix. Chapter.

Paul declareth his feruent loue toward his nation,

A I Say the truth in Christ, I lie not (my conscience also
bearing me witnes by the holy Ghost,)
2 That I haue great heauinesse, and continual sor-
row in my heart.
3 For I haue wished my selfe to be cursed from Christ,
for my brethren, my kinsmen, as pertaineth to the flesh,
4 Which are the Israelites: to whom pertaineth the a-
doption, and the glory, and the couenantes, and the law
that was giuen and the seruice of God, and the promises.
5 Of whom are the fathers, and of whom as concer-
cerning the flesh, Christ came which is in all things, to
be praised for euer. Amen.
6 And it cannot be, that the word of God hath taken
none effect: * For they be not all Israelites, which are of Rom. 2.d
Israel:
7 Neither are they all children, which are of the seede B
of Abraham: * but in Isahac shall thy seede be called. Gen. 21.b
8 That is to say, They which are the children of the
flesh, these are not the children of God: but they which be
the children of promise, are counted the seede.
9 For this is the worde of promise: * About this time Iohn 8.d
will I come, and Sara shall haue a sonne.
10 Not onely this, but also Rebecca was with child Gen. 18.c
by one, euen by our father Isahac.
11 For yer the children were borne, when they had nei-
ther done good, neither bad, (that the purpose of God by
election might stand, not by the reason of workes, but by
the caller:)
12 It was sayd vnto her, * The Elder shall serue the Rom. 2.d
yonger.
13 As it was written, Iacob haue I loued, but Esau
haue I hated.
14 What shall I say then? * Is there any vnrighte- C
ousnesse with God? God forbid. Gene. 18.c
15 For he saith to Moses, I wil shew mercy to whom-
soeuer I shewe mercy: and * will haue compassion, on Exod. 33.c
whosoeuer I haue compassion.

16 So

16 a So then election is not of the willer, nor of the runner: but of God that taketh mercy.

Exod.9.c 17 For the scripture saith vnto Pharao, Euen for this same* purpose haue I stirred thee vp, that I might shew my power in thee, and that thy name might be declared throughout all the world.

18 So hath he mercy on whom he will, and whom he will he hardneth.

19 Thou wilt say then vnto mee, Why then blameth he vs yet: for who hath resisted to his will?

Esay 45.b Eccle.33.b Iere.18.a 20 b* But O man, what art thou which disputest with God? shall the worke say to the workeman, Why hast thou made me on this fashion?

D 21 Hath not the potter power ouer the clay, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonor?

22 What if God, willing to shew his wrath, and to make his power knowne, suffered with long patience the vessels of wrath ordeined to destruction:

23 To declare the riches of his glorie, on the vessels of mercy, which he had prepared vnto glory?

24 Whom also he called (I meane) vs, not of the Iewes onely, but also of the Gentiles.

Osee 2.d 1.Pet.2.b 25 As he saith also in Osee, * I will call them my people, which were not my people: and her beloued which was not beloued.

26 And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people: there shall they be called the children of the liuing God.

Esay 10.a 27 And Esaias crieth concerning Israel, * Though the number of the children of Israell bee as the sand of the Sea, yet but a remnant shalbe saued.

C 28 For he finisheth the worde, and maketh it short in righteousnesse: for a short worde will the Lorde make vpon earth.

29 And as Esaias sayde before, Except the Lord of Sabboth had left vs seede, we had beene made as Sodoma, and had beene likened vnto Gomorrha.

30 What shall we say then? That the Gentiles which followed not righteousnesse, haue obtayned righteousnes, euen the righteousnes which commeth of faith?

31 But Israel which followed the law of righteousnes, hath not attained to the law of righteousnes.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the law: For they haue stum-

bled

bled at the ſtumbling ſtone,

33 As it is written, Behold, I put in Syon a ſtumbling ſtone, and a rocke of offence, and whoſoeuer beleeueth on him, ſhall not be confounded.

The Notes.

a It is euident by this text, that our works or merites do not iuſtifie vs, but that our ſaluation doth wholy depend vpon the free election of God: which being the righteouſnes itſelfe doth chooſe whom it pleaſe him vnto life euerlaſting.

b We ought in no wiſe to reaſon or murmure againſt God, but rather wee muſt perſwade our ſelues, that whatſoeuer he doth, the ſame he doth moſt righteouſly, though to carnall reaſon it ſeeme far otherwiſe.

The x. Chapter.

a The vnfaithfulneſſe of the Iewes. 14 Two maner of righteouſneſſe.

BRethren, my hearts deſire and prayer to God for Iſ- A
rael is, that they might be ſaued.

2 For I beare them record, that they haue a zeale of God, but not according to knowledge.

3 For they being ignorant of Gods righteouſnes, and going about to ſtablish their owne righteouſneſſe, haue not beene obedient vnto the righteouſnes of God.

4 For Chriſt is the end of the lawe, for righteouſneſſe to all that beleeue.

5 For Moſes writeth of the righteouſnes which is of the law, how that the man which doth theſe thinges, ſhall liue by them.

6 b But the righteouſnes which is by faith ſpeaketh on this wiſe: Say not thou in thine heart, Who ſhall aſcend into heauen? That is to fetch Chriſt downe from aboue.

7 Either who ſhall deſcend into the deepe? That is V
to fetch vp Chriſt againe from the dead.

8 But what ſaith he? The word is nigh thee, euen in thy mouth, and in thine heart. The ſame is the word of faith, which we preach.

9 For if thou ſhalt knowledge with thy mouth ỹ Lord Ieſus, and ſhalt beleeue in thine heart that God rayſed him from the dead, thou ſhalt be ſaued. *The Epiſtle on S. Andrewes day.*

10 For with the heart man beleeueth vnto righteouſneſſe, & with the mouth confeſſion is made vnto ſaluation.

11 For the ſcripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded.

12 There is no difference betweene the Iewe and the

the Greke: for the same Lord ouer all, is rich vnto all that call vpon him.

13 For whosoeuer shall call on the name of the Lord, shalbe saued.

14 Howe then shall they call on him, on whome they haue not beleeued? howe shall they beleeue on him, of whom they haue not heard? How shall they heare, without a preacher?

15 And how shall they preach except they be sent? As it is written, How beautifull are the feet of them which bring good tidings of peace, and bring good tidings of good things?

Esa.53.a
Iohn 12.a

16 But they haue not al obeyed the Gospel, for Esaias saith, *Lord, who hath beleeued our sayings?

17 So then faith commeth by hearing, and hearing commeth by the word of God.

18 But (I aske) haue they not heard? No doubt, their sound went out into all landes, and their wordes went into the ends of the world.

Deut.13.c

19 *But I demand whether Israell did know, or not? First, Moses saith, I will prouoke you vnto enuy by them that are no people: & by a foolish nation will I anger you.

Esay 65.a
Esay 25.b

20 And Esaias is bold, and saith, *I haue bin found of them that sought me not: I haue bin made manifest vnto them that asked not after me.

21 But against Israell he saith, * All day long haue I stretched foorth my handes vnto a people that beleeued not, but speaketh against me.

The Notes.

a There be two maner of feruentnes of mind, or two maner of good intents. The one is grounded vpon a vaine or fleshly opinion, and not vpon Gods word. This good intent is damnable before God. The other proceedeth of fayth, and suffereth it selfe to be ruled by the wisedome and iudgement of the spirit of God. Such feruentnes was in Moses, in Phinees, and in Elias, with other innumerable.

b That is to say, he that is iustifyed through faith, is not enuious, he doubteth of nothing that pertayneth vnto his saluation, but is perswaded that in Christ he hath his full redemption. He asketh not for signes from heauen, where he knoweth that his Sauiour and Mediatour is. He goeth not about to learne the truth by the dead, for he beleeueth that Christ, being risen from death, did teach all truth. Read the xiii. Chapter of Deuter.

The

The xi. Chapter.

19 *God repenteth him not of his gifts.* 33 *The depth of Gods iudgement.*

I Say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin. A

2 God hath not cast away his people which he knew before. Wote ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3 Saying, *Lord, they haue killed thy Prophets, and digged downe thine Alters: and I am left alone, and they seeke my life. 1. Reg. 19. b

4 But what saith the answere of God vnto him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to the image of Ball.

5 Euen so at this time there is a remnant, according to the election of grace.

6 If it be of grace, then is it not now of workes: for then grace is no more grace. But if it be of workes, then is it now no grace, for then worke is no more worke. B

7 What then? Israel hath not obteined that which he seeketh for, but the election hath obteined it, the remnant hath been *blinded. *Or, hardned Esay 6. c

8 (According as it is written, * God hath giuen them the spirit of remorse: eyes that they should not see, and eares that they should not heare) euen vnto this day. Matth. 13. c

9 And Dauid saith, Let their table be made a snare, and a trap, and a stumbling stocke, and a recompence vnto them.

10 Let their eyes be *blinded, that they see not and bow thou downe their backe alway. *Or, hardned.

11 I say then, haue they therefore stumbled, that they should fall? God forbid: but through their fall, saluation is come vnto the Gentiles, for to prouoke them withall.

12 Now if the fall of them be the riches of the world, and the minishing of them, the riches of the Gentiles: how much more their fulnesse?

13 For I speake to you Gentiles, in as much as * I am the Apostle of the Gentiles, I magnifie mine office, Rom. 1. c 1. Tim. 2. a 2. Tim. 1. c

14 If by any meanes I may prouoke them which are my flesh, and might saue some of them. C

15 For if the casting away of them, be the reconciling of the world: what shall the receiuing of them be, but life from the dead?

16 For

16 For if the firſt fruites be holy, the whole lumpe
is holy. And if the roote be holy, the branches alſo.

17 And if ſome of the b branches be broken off, & thou
being a wilde oliue tree, waſt graft in among them, and
made partaker of the roote and fatneſſe of the oliue tree,

18 Boaſt not thy ſelfe againſt ỳ branches. For if thou
boaſt thy ſelfe, thou beareſt not the roote, but the roote the.

19 Thou wilt ſay then the branches are broken off,
that I might be graft in.

20 Well: becauſe of vnbeliefe they were broken off,
and thou ſtandeſt ſtedfaſt in faith. Be not high minded,
but feare.

D 21 For ſeeing that God ſpared not ỳ naturall branches,
take heed leaſt it come to paſſe, that he ſpare not thee.

22 Behold therefore, the kindneſſe and righteouſneſſe
of God: on them which fell: righteouſneſſe: but toward
thee, kindneſſe, if thou continue in kindneſſe: or elſe thou
2. Cor. 3. d alſo ſhalt be hewen off.

23 And they, *if they abide not ſtill in vnbeliefe, ſhall be
grafted in: For God is of power to graft them in again.

24 For if thou wart cut out of a naturall wild Oliue
tree, and were grafted contrary to nature, in a true Oliue
tree: how much more ſhall theſe which be the naturall
branches, be grafted in their owne Oliue tree?

25 For I would not brethren, that ye ſhould be igno-
*Or, hardnes. rant of this miſterie, (leaſt ye ſhould be wiſe in your owne
Eſay 59. d conceits) that partly * blindneſſe is happened in Iſrael,
Mal. 40. c vntill the fulneſſe of the Gentiles be come in.

26 And ſo all Iſraell ſhall be ſaued, as it is written:
* There ſhall come out of Sion he that doth deliuer, and
ſhall turne away vngodlineſſe from Jacob.

27 And this is my couenant vnto them, When I ſhall
take away their ſinnes.

E 28 As concerning the Goſpel, they are enemies for
your ſakes: but as touching the election, they are louers
for the fathers ſakes.

29 For the free gifts and calling of God, are without
repentance.

30 For as ye in time paſt haue not beleeued God, yet
haue now obteined mercy through their vnbeliefe:

31 Euen ſo now haue ye not * beleeued the mercie
*Or, obeyed. ſhewed vnto you, that they alſo may obteine mercie.

32 For God hath ſhut vp all nations in vnbeliefe, that
he might haue mercie on all.

33 D The deepnes of the riches, both of the wiſe-
dom

dknowledge of God: how vnsearchable are his iudgements, and his waies past finding out?

34 For *who hath knowne the mind of the Lord? Or who hath beene his counceller? Sapi. 9. b Esay 40. c 1. Cor. 2. d

35 Either who hath giuen vnto him first, and he shal be recompenced againe?

36 For of him, and through him, and for him, are all things: to him be glory for euer, Amen.

The Notes.

a God doth preserue his elect, euen in the middest of thousands of Idolaters: here also we do learne, that many moe doe beleeue the worde and follow it, then we are ware of, or know.

b The branches that are broken off, are the Iewes, which are forsaken and cast off. The wilde Oliue tree are the Gentiles. The right Oliue tree, is the couenant, or faith, and vocation of the Saints. The fatnesse thereof is the grace of God, and the glory of the elect. The Iewes then being come of the fathers, were (as a man might say) naturally grafted in the couenant. But the Gentiles, being come of Idolaters, were as wilde Oliue trees grafted therein.

The xii. Chapter.

How euery man should walke in his seuerall calling.

I beseech you therefore brethren, by the mercifulnesse of God, that ye *giue vp your bodies a quicke a sacrifice, holy, acceptable vnto God, which is your reasonable seruice. *The Epistle on the first sunday after the Epiphanie.*

2 And be not ye fashioned like vnto this world: but be ye changed in your shape, by the renuing of your minde, that ye may proue what is the good, and acceptable, and perfect will of God. *Or, present.

3 For I say, through the grace giuen vnto me, to euery man that is among you, that no man esteeme of himselfe more then he ought to esteeme: but so esteeme himselfe, that he behaue himselfe discretly, according as God hath dealt to euery man the measure of faith.

4 For as we haue many members in one body, and all members haue not one office: *The Epistle on the ii sunday after the Epiphanie.*

5 So, we being many, are one bodie in Christ, and euery one, members one of another.

6 Hauing that wee haue diuers giftes, according to the grace that is giuen vnto vs: either prophecie, after the

the measure of faith:

7 Either office, in administration, or he that teacheth, in teaching:

8 Or he that exhorteth, in exhorting: hee that giueth, in simplenesse: hee that ruleth, in diligence: hee that is merciful, in cheerefulnesse:

2 Loue without dissimulation, hating euill, cleauing to good

10 Affectioned one to an other with brotherly loue, in giuing honour, going one before an other.

11 Not lither in businesse, feruent in spirit, seruing the Lord.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing vnto the necessitie of Saints, giuen to hospitalitie.

Heb. 13.c

14 *Blesse them which persecute you, blesse, and curse not.

Matth. 5.g

15 Reioyce with them that do reioyce, and weep with them that weepe.

The Epistle on the 11. sunday after the Epiphanie.

16 Being of like affection one towardes another, being not high minded: but making your selues equall to them of the lower sort, Bee not wise in your owne opinions.

Deut. 32.d

17 Recompencing no man euill for euill. Prouiding afore hand things honest, not onely before God but also in the sight of all men.

18 If it bee possible, as much as lieth in you, liue peaceably with all men.

19 Dearly beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, *Auengence is mine, I will repay, saith the Lord.

20 Therefore, if thy enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire vpon his head.

21 Be not ouercome of euill: but ouercome euill with good.

The Notes.

a The sacrifices of the new Testament are spirituall. This is a sacrifice most acceptable vnto God, if we mortifie our members, that is to say, if we kill and slay our fleshly concupiscences, and carnall lustes, and so bring our flesh through the help of the spirite, vnder the obedience of Gods holy law.

b This place may bee vnderstanded two manner of waies, either that our gentle kindnesse towarde our enemie shall be

...ynge him a cause of greater damnation, & so by the coales, ...e shall vnderstand the vengance of God: or that our enemie ...g ouercome by our gentlenesse, and as a man might say, be... kindled with loue, wil repent and become our friend.

The xiii. Chapter.

1 Of obedience to the rulers, who bare not the sworde in vaine. 8 Charity must measure all our doings.

1 Let euery soule be a subiect vnto the higher powers: * for there is no power but of God. The powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinances of God: and they that resist, shall receiue to themselues damnation.

3 For rulers are not fearefull to good workes, but to the euill. Wilt thou not feare the power? Do well, and thou shalt haue prayse of the same.

4 For he is the minister of God, for thy welth. But if thou do euil, feare: for he beareth not the sworde in vaine: for he is the minister of God, reuenger of wrath on him that doth euill.

5 Wherefore ye must nedes be subiect, not onely, for feare of punishment, but also because of conscience.

6 And for this cause pay we tribute, for they are Gods ministers, seruing for the same purpose.

7 Giue to euery man therefore his dutie, * tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour belongeth.

8 Owe nothing to no man, but to loue one another: for he that loueth another, hath fulfilled the law.)

9 For this: * Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust: and if there be any other commaundement, it is in few words comprehended in this saying: Namely, * Thou shalt loue thy neighbour as thy selfe.

10 Charitie worketh no euill to his neighbour: therefore the fulfilling of the law, is charity.

11 And chiefly considering the season, how that it is now time that we should now awake out of slepe: For now is our saluation nerer then when we beleeued.

12 The night is passed, the day is come nigh. Let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light.

13 Let vs walke honestly, as in the day, * not in ri-

A
The Epistle on the iiii. sunday after the Epiphany
Sap. i. 6. a

*Or, wrath

B
Matth. 17. c
The Epistle on the first sunday in Aduent.
Exod. 20. d
Deut. 5. a
Matth. 5. d
Luke 18. d
Leuit. 19. d
Matth. 22. d
Marke 12. c
Gal. 5. c
Iames. 2. b

Luke 21. f
Eccl. c. 31. c and 38. d

Luke 21.f
Eccle. 31.c
38.d

ting and *drunkennesse, neither in chambering and wan-
tonnesse, neither in strife and envying.

14 But put yee on the Lord Iesus Christ, and make
not provision for the flesh, to fulfill the lustes thereof.

The Notes.

a Wee are bound in all manner of things to obey the Magi-
strats, sith that they are the ordinance of God, whether they
be good or euill, vnlesse they commaund idolatry and vngod-
nesse, that is to say, thinges contrary vnto true religion, what
ought we to say with Peter, We ought rather to obey God than
men. But we must beware of tumult and insurrection. The wea-
pon of a Christian in this matter, ought to be the sword of the
spirit, which is Gods worde, and prayer, coupled with humili-
and due submission, and with heart ready rather to die, than
do any vngodlinesse.

The xiiii. Chapter.

One ought to beare with anothers conscience in charitie.

A HIm that is weake in the faith, receiue, not to doubt-
fulnesse of disputations.

2 One believeth that he may eate euery thing, an-
other which is weake, eateth herbes.

3 Let not him that eateth, dispise him that eateth
and let not him that eateth not, iudge him that eat-
For God hath receiued him.

Iames 4.b

4* What art thou that iudgest another mans ser-
To his owne master he standeth or falleth: Yea, he
be holden vp, for God is able to make him stand.

5 This man putteth difference betweene day and
Another man counteth all dayes alike. Let euery man
fully perswaded in his owne minde.

6 He that esteemeth the day, esteemeth it vnto the L
and he that esteemeth not the day, to the Lord he doth
esteme it. He that eateth, eateth to the Lord, for he gi
God thankes: and he that eateth not, eateth not to
Lord, and giueth God thankes.

B 7 For none of vs liue to himselfe, and no man
to himselfe.

8 For if we liue, we liue vnto the Lord: and if w
we die vnto the Lord: Whether we liue therefore,
we are the Lords.

Acts 2.f
Phil. 2.b

9* For to this end Christ both died, and rose, a
ued, that he might be Lord * both of quicke and

10 But why doest thou then iudge thy brother?

why doest thou set at naught thy brother? we shal al
before the iudgement seat of Christ.
11 For it is written, I liue, saith the Lord, * and all
shall bow to me, and all tongues shall giue praise
to God.
12 So shall euery one of vs giue an account of him-
self to God.
13 Let vs not therefore iudge one another any more:
but iudge this rather, that no man put a stumbling
block, or an occasion to fall, in his brothers way.
14 For I know, and am perswaded, by the Lord Ie-
sus, that there is nothing common of it selfe: but vnto
him that iudgeth it to be common, to him it is common.
15 But if thy brother be greeued with thy meat, now
walkest thou not charitably: destroy not him with thy
meat, for whom Christ died.
16 Let not your good be euill spoken of.
17 For the kingdome of God is not meat and drinke:
but righteousnesse, and peace, and ioy in the holy Ghost.
18 For he that in these thinges serueth Christ, pleas-
eth God, and is commended of men.
19 Let vs therefore follow those thinges which make
for peace, and thinges wherewith one may edifie another.
20 Destroy not the worke of God for meates sake: * all
things are pure, but it is euill for that man which eat-
eth with offence.
21 It is good neither to eate flesh, neither to drinke
wine, neither any thing whereby thy brother stumbleth,
or is offended, or is made weake.
22 Hast thou faith? haue it with thy selfe before God.
Happy is he that condemneth not himselfe in that thing
which he alloweth.
23 For he that maketh conscience, is damned if he eat,
because he eateth not of faith: for whatsoeuer is not of
faith, is sinne.

Esay 45.c
Phil. 2.b

C
Matth. 15.b
Acts 10.b
1. Tim. 4.b
Matth. 5.d

Titus 1.d

D

The Notes.

a We cause our good, that is to say, the Gospell and the liber-
therefore to be euil spoken of, when we without any respect
the weake, (S. Paul calleth them weake which be not yet
in the faith, & for lacke of instruction do yet make con-
of this meat: or that meate) do eate indifferently, all
of meates, giuing therein to those weake persons an
to thinke and to say, that wee seke nothing else in the
but the pampering of our bellies.

14 *Paul sheweth his zeale toward them,* 30 *and requ-*
reth the like of them.

A WE which are strong, * ought to beare the infir-
Galat. 6. a of the weake, and not to stand in our owne con-
2 Let euery man please his neighbour in that
is good to edifying.
3 For Christ pleased not himselfe, but as it is
ten, the rebukes of them which rebuked thee, fell
The Epistle 4 For whatsoeuer thinges haue beene written
on the ii. sun- time, were written for our learning: that we through
day in Aduēt tience, and comfort of the scriptures might haue ho-
5 The God of patience and consolation, grant
be like minded one towards another, after the exa-
Leuit. 19. a of Christ Iesu:
6 * That ye all agreeing together, may with one
praise God, and the father of our Lord Iesus Christ
7 Wherefore receiue ye one another, as Christ
ued vs to the glory of God.
8 And I say that Iesus Christ was a minister
circumcision for the truth of God, to confirme the
Deut. 26. f ses made vnto the fathers:
2. Reg. 22. d 9 * And that the Gentiles might glorify God
Psal. 18 g mercy, as it is written: * For this cause I will
Deut. 32. f thee among the Gentiles, and sing vnto thy name
10 And againe he saith, * Reioyce ye Gentiles
his people:
Psal. 117. a 11 And againe, * Praise the Lord all ye Gen-
Esay 11. a and laud him all ye people together.
12 And againe Esias saith, There shal be the
of Iesse, and he that shal rise to raigne ouer the Ge
in him shall the Gentiles trust.
13 The God of hope fill you with all ioy and
in beleeuing, that ye may be rich in hope, through
power of the holy Ghost.
C 14 I my selfe am perswaded of you, my brethren
yee also are full of goodnesse, and filled with all
ledge, able also to exhort one another.
15 Neuertheless, brethren, I haue some what
boldly written vnto you, as putting you in remem
through the grace that is giuen to me of God,
Or, sacrifi- 16 That I should be the minister of Iesus C
cing. the Gentiles, and * should minister the Gospell of

that the offering of the Gentiles might bee acceptable,
and sanctified by the holy Ghost.
17 I haue therefore whereof I may reioyce through
Christ Iesus, in those things which pertaine to God.
18 For I will not bee bold to speake of any of those
things which Christ hath not wrought by mee to make
the Gentiles obedient with word and deede.
19 In mightie signes and wonders, by the power of
the spirite of GOD. so that from Hierusalem, and the
coastes round about vnto Illiricum, I haue fully prea-
ched the Gospell of Christ.
20 So haue I enforced my selfe to preach the Gos-
pell, not where Christ was named, least I should haue
built vpon another mans foundation.
21 But as it is written, to whom he was not spoken D
of, they shall see: and they that heard not, shall vnder-
stand.
22 For this cause I haue been oft let, that I could not
come vnto you.
23 But now hauing no more to do in these countries,
and hauing a great desire many yeares to come vn-
to you:
24 Whensoeuer I take my iourney into Spayne, I
will come to you: for I trust to see you in my iourney, and
to be brought on my way thitherward by you, after that
I haue somewhat filled with you.
25 But now goe I vnto Hierusalem, *to minister vnto Acts 11.
the saints.
26 For it hath pleased them of Macedonia and Acha-
ia to make a certayne common gathering for the poore
saints that are at Hierusalem,
27 It hath pleased them verily, and their debters are
they. For if the Gentiles be made partakers of their spi-
rituall things: their dutie is to minister vnto them in
carnall things.
28 When I haue performed this, and haue sealed to E
them this fruit, I will come by you into Spaine.
29 And I am sure that when I come vnto you, I shal
come with aboundance of the blessing of the Gospell of
Christ.
30 I beseech you brethren for the Lord Iesus Christs
sake, and for the loue of the spirit, that ye helpe me in my
labour with your prayers to God for me:
31 That I may be deliuered from them which beleeue
not in Iurie, and that this my seruice which I haue

at Hierusalem, may by accepted of the saints:

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

1. Cor. 14. f 33 *The God of peace be with you all. Amen.

The Notes.

a S Paul meaneth here that Christ was peculiarly sent vnto the Iewes to confirme the promises made vnto the fathers, but that neuertheles the Gentiles were called vnto saluation, not of promise, (though their calling was spoken of before by the prophets) but through the mercy of God. Sith then that God hath called both the Iewes and Gentiles vnto saluation, they ought to put away all strife, and with one accord to receiue the grace of God, praising and lauding him together.

The xvi. Chapter.

1 *A number of salutations.* 17 *Paul willeth them to beware of false brethren.* 20 *He praieth, and giueth thankes for them.*

a I Commend vnto you Phebe our sister, which is a minister of the Church of Cenchrea:

2 That ye receiue her in the Lord, as it becommeth saints, & that ye assist her in what soeuer businesse she hath need of you: for she hath succoured many, and my selfe.

3 Greete Priscilla and Aquila, my helpers in Christ Iesu.

4 (Which haue for my life layde downe their owne necks: vnto whom not onely I giue thanks, but also all the Churches of the Gentiles:)

5 Likewise greete the church that is in their house. Salute my welbeloued Ephenitus, which is the first fruits of Achaia in Christ.

6 Greet Mary, which bestowed much labour on vs.

b 7 Salute Andronicus, and Iunia, my cosins, and my fellowes with me also, which are well taken among the Apostles, and were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urban our helper in Christ, and Stachy my beloued.

10 Salute Appelles approued in Christ. Salute them which are of Aristobulus houshold.

11 Salute Herodian my kinsman. Greete them that bee of the houshold of Narcissus, which are in the Lord.

12 Salute Tryphena, and Tryphosa, which labour

in the Lord Salute the beloued Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, C Hermius, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus and his sister, & Olimpas, & all the saints which are with them.

16 Salute one another with an holy kisse. The churches of Christ salute you. 2.Cor.13.b

17 Now I beseech you brethren, marke them which cause diuision, and giue occasion of euill, contrary to the doctrine which ye haue learned, and auoid them.

18 For they that are such, serue not the Lord Jesus Christ, but their owne belly, and with sweete and flattering words deceiue the hearts of the innocents.

19 For your obedience is gone abroad vnto al men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, & simple concerning euill.

20 The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.

21 Timotheus my workfellow, & Lucius, and Jason, D and Sosipater my kinsman Salute you.

22 I Tertius which wrote this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlaine of the citie saluteth you, and Quartus his brother.

24 The grace of our Lord Jesus Christ bee with you all. Amen.

25 To him ỳ is of power to stablish you, according to my Gospel, & preaching of Jesus Christ, by reuelation of the mistery, which was kept secret since the world began,

26 But now is opened, & by the scriptures of the prophets, at the commaundement of the euerlasting God, is published to the obedience of faith, among all nations:

27 To the same God, wise onely, be glory through Jesus Christ, for euer, Amen.

This Epistle was written to the Romans from Corinthus, and sent by Phebe the minister of the Church at Cenchrea.

The Notes.

1 To kisse one another among the Israelites, was a token of concord & loue. And because loue ought to be without fayning

or dissimulation, S. Paul did adde, that this kisse might be holy, that is to say, comming of a pure and sincere heart. For he that kisseth one, and beareth malice in his heart against him, he is no better then Iudas, which betrayed Christ with a kisse.

The Argument of the first Epistle to the Corinthians.

IN this Epistle S. Paul doth not intreat vpon remission of sinnes, and iustification, as he did in the Epistle to the Romans: but vpon many other necessary things, needfull for men to be instructed in. First, he exhorteth them to beware of strife, and of sectes, and that open and manifest offences ought not to be borne withall in the congregation.

Againe, that they ought rather to suffer wronge, then to law one with another, before vnbeleuing iudges. After this he giueth them instruction touching matrimony, & meates offered vnto Idols, of the supper of the Lord, of the giftes of the holy Ghost and how they ought to vse them to the edifying of Christs church. At the last, he speaketh of the resurrection of the dead, & of the second comming of Christ. And so after that he hath exhorted them to make certain Collections and gatherings for the saints he doth end & conclude this Epistle.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

1 *He praiseth the great graces of God shewed toward them.*
10 *He exhorteth them to concord and humility.*

a PAul called to bee an Apostle of Iesus Christ, through the will of God, and brother Sosthenes:

2 Vnto the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, Saints by calling, with all that call on the name of the Lord Iesus Christ in every place, both of theirs and ours:

3 Grace bee vnto you, and peace from God our Fa-

Rom. 1. a
Gal. 1. a

re, and from the Lord Jesus Christ.

4 I thanke my God alwayes on your behalfe, for the grace of God which is giuen you in Jesus Christ:

5 That in all thinges ye are inriched in him, in all vtterance and in all knowledge.

6 As the testimony of Jesus Christ was confirmed in you.

7 So that ye are destitute of no gifte, wayting for the appearing of our Lord Jesus Christ.

8 Which shall also *strengthen you vnto the end, that ye may bee blamelesse in the day of our Lorde Jesus Christ.

9 *God is faithfull, by whom ye haue beene called vnto the fellowship of his sonne Jesus Christ our Lord.

10 Nowe I beseech you brethren by the name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissention among you: but that ye be perfectly ioyned together in the same mind, and in the same meaning.

11 For it hath beene declared vnto me, my brethren, of you, by them which are in the house of Cloe, that there are contentions among you.

12 This I say, that euerie one of you sayth, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Christ.

13 Is Christ deuided? was a Paul crucified for you? either were ye baptised in the name of Paul?

14 I thanke GOD that I baptized none of you, but Crispus and Gaius:

15 Least any should say that I had baptized in myne owne name.

16 I baptized also the house of Stephana: Besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisedome of wordes, least the crosse of Christ should be made of none effect.

18 For the preaching of the crosse, is to them that perish, foolishnes: but vnto vs which are saued, it is the power of God.

19 For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the Scribe? where is the disputer of this worlde? hath not God made the wisedome of this world foolish?

21 For

The Epistle on the xviii. Sunday after Trinitie.

B

*Or, confirme

Num. 23. c
I. Cor. 10. c

C

Actes 18. d
1. Cor. 3. a and 16. c

Rom. 1. b
Esay 29. c
Esay 33. c

D 21 For after that in the wisedome of God, the world through their wisedome knew not God, it pleased God through foolishnes of preaching, to saue them that beleeue.

Matth. 8. d
Luke 11. d
Iohn 6. d

22 For the Iewes require a signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified, vnto the Iewes a stumbling blocke, and vnto the Greeks foolishnes:

24 But vnto them which are called, both Iewes and Greekes: Christ the power of God, and the wisedome of God.

25 For the foolishnes of God is wiser then men: and the weakenesse of God is stronger then men.

26 Brethren, yee see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called:

27 But God hath chosen ỳ foolish things of the world, to confound the wise: & God hath chosen the weak things of the world, to confound the things which are mighty:

C 28 And vnnoble things of the world, & things which are dispised, hath God chosen, yea, and things which are not, to bring to naught things that are:

29 That no flesh should glory in his presence.

30 And of him are ye in Christ Iesus, which of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption:

31 That according as it is written, He that glorieth, let him glory in the Lord.

The Notes.

a It is euident by Saint Pauls saying, that Christ only, who was crucified for vs, ought to be our Lord, and that in matter of religion, we ought only to haue our name of him, and not to be called after this Doctor or that Doctors name: For that is to deuide Christ and to bring again the hypocriticall sects of Friers and munkes.

The ii. Chapter.

He putteth for example his maner of preaching, which was according to the tenour of the Gospel.

A AND I brethren, when I came to you, came not in gloriousnesse of words, or of wisedome, shewing vnto you the testimony of God.

a *Or, excellencie.*

2 For I iudged not to know any thing among you, saue Iesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

4 And

4 And my wordes and my preaching was not with enticing wordes of mans wisedome, but in shewing of the spirit and of power:

5 That your faith should not stand in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are perfect: not the wisedome of this world, neither of the princes of this world, which come to naught.

7 But we speake the wisedome of God in a misterie, even the hid wisedome which GOD ordeyned before the world vnto glory, B

8 (Which none of the princes of this world knew: for Acts 13.g had they knowne it, they would not haue crucified the Lord of our glory.

9 But as it is written, The eie hath not seene, and the eare hath not heard, neyther haue entred into the heart of man, the thinges which God hath prepared for them that loue him. Esay 64.a

10 But God hath reuealed them vnto vs by his spirit: for the spirit searcheth all thinges, yea, the deepe things of God. Rom. 8.d

11 For what man knoweth the things of a man, saue the spirit of man which is in him? Euen so the things of God knoweth no man, but the spirit of God.

12 And we haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things which are giuen to vs of God.

13 (Which things also we speake, not in the wordes which mans wisedome teacheth, but which ỳ holy Ghost teacheth: cõparing spirituall things vnto spirituall things.

14 But the naturall man perceiueth not ỳ things of the spirit of God, for they are foolishnesse vnto him: Neither can he know them, because they are spiritually discerned. C

15 But he that is a spirituall, discerneth all thinges, yet he himselfe is iudged of no man.

16* For who hath knowne the mind of the Lord, that he might instruct him? But we haue the mind of Christ. Rom. 11.d Esay 40.d

The Notes.

a Paul doth call him spirituall, which is renewed by the spirit and word of God and being gouerned with the same spirit, doth examine and trie all thinges with the true touchstone of Gods word, which is set forth vnto vs by the inspiration of the same spirit that hee is indued withall, but he himselfe (that is

to

eosay, the spirite) is iudged of no man. Here also the natu-
man is taken for him, which being without the spirit of
led by his naturall affections.

The iii. Chapter.

3 *Paul rebuketh the sectes, and Authors thereof.* 13 *Christ is the foundation of the Church.*

a AND I could not speake vnto you brethren, as vn-
spiritvall, but as vnto carnall, euen as vnto Babes
in Christ.

2 I haue nourished you with milke, & not with meat:
for ye then were not strong, neither are ye as yet.

3 For ye are yet carnall: Seeing then there is among
you enuying, and strife, and sects, are ye not carnall, and
walke as men?

4 For while one saith, I am of Paul, and another, I
am of Apollo, are ye not carnall?

5 For what is Paul? what is Appollo? But ministers
by whom ye beleeued, euen as ỳ Lord gaue to euery man.

6 I haue planted, Appollo watered: but God gaue the
increase.

7 So then, neither is he ỳ planteth any thing, neyther
B he that watereth: but God that giueth the increase.

8 He that planteth, and hee that watereth, are one:
and euerie man shall receiue his rewarde according to
his labour.

9 For we together are Gods labourers, ye are Gods
Deut. 32.d husbandry, *ye are Gods building.

10 According to the grace of God which is giuen vnto
me, as a wise master builder haue I layd the foundati-
on, and another buildeth thereon. But let euerie man
take heed how he buildeth vpon.

11 a For other foundation can no man lay, than that
is laid, *which is Iesus Christ.

Matth. 16.c 12 If any man build on this foundation, gold, siluer,
precious stones timber, haie, or stuble:

13 Euery mans worke shall be made manifest. The
day shall declare it, because it shall be reuelled by the
b fire, and the fire shall try euery mans worke what it is.

14 If any mans worke that he hath built vpon, abide,
C he shall receiue a reward.

15 If any mans worke burne, he shall suffer losse, but
he shalbe safe himselfe: yet as it were through fire.

1 Cor. 6.b 16 *Know yee not that ye are the temple of God, and

that the spirit of God dwelleth in you?
17 If any man defile the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are. *Or, destroie
18 Let no man deceiue himselfe. If any man among you seeme to him selfe to be wise in this world, let him become a fole, that he may be wise.
19 For the wisedome of this world is foolishnes with God: for it is written, He compasseth the wise in their owne craftinesse.
20 And againe, the Lord knoweth the thoughtes of the wise that they be but vaine. Iob 5.b
21 Therefore let no man glory in men: for all thinges are yours. D
22 Whether Paul, or Apollo, or Cephas, either the world, either life, or death, whether thinges present, or thinges to come, all are youres:
23 But ye are Christs, and Christ is Gods:

The Notes.

a If Christ be the foundation, then are they foulie deceiued that will haue the church to be builded vpon Peter.

b By first, S. Paul doth here vnderstand persecution and trouble. By golde, siluer, and pretious stones, he vnderstandeth the that in the midst of persecution doe abide stedfast in the word. By timber, hay, and stubble, are ment such as in time of persecution doe fal away from the truth. If they then which beleeue do in time of persecution stand stedfastly in the truth, the builder shall receiue a reward and the worke shal be preserued and saued. But if so be that they swarue, and goe backe when persecution ariseth, hee shall suffer losse, that is to say, the builder shall loose his labour and cost. But yet the builder (I meane) the preacher of the word shalbe saued, if he being tried by persecution, doe abide fast in the faith.

The iiii. Chapter.

1 *After that he had described the office of a true Apostle,*
3 *Seeing they did not acknowledge him such a one,* 4 *He appealeth to Gods iudgement.*

LEt a man so esteeme of vs as the ministers of Christ, and disposers of the secrets of God. A
2 Furthermore, it is required in the disposers, that a man be found faithfull. *The Epistle on the iii. sunday in Aduent.*
3 With me it is but a very small thing that I should be iudged of you, either of mans iudgement: yea, I iudge not mine owne selfe.

4 For

4 For I know nothing by my selfe, yet am I not therby iustified: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntil the Lord come, who will lighten the hidden things of darknes, and open the counsels of the hearts: and then shall euery man haue praise of God.

6 And these things brethren, I haue figuratiuely applyed vnto my selfe, and to Apollos for your sakes, that ye might learne by vs not to be wise aboue that which is written, that you swell not one against another for any mans cause.

B 7 For who seperateth thee? And what hast thou that thou hast not receiued? If thou haue receiued it, why doest thou glory, as though thou hadst not receiued it?

8 Now ye are full, now ye are rich, ye haue raigned as kings without vs, and I would to God ye did raigne, that we also might raigne with you.

9 For me thinketh that God hath set forth vs which are the last Apostles, as it were men appointed to death. Psal.64.d *For we are made a gazing stocke vnto the world, and Rom.8.f to angels, and to men.

10 We are fooles for Christes sake, but ye are wise in Christ. We are weake, but ye are strong: Ye are honorable, but we are dispised.

*Or, houre. 11 Euen vnto this *time we both hunger and thirst, and are naked, and are buffeted, and haue no certaine

Acts 20.g dwelling place,

1.Thesse.2.b 12 And labour, *working with our owne handes: 2.Thess.3.b being reuiled, we blesse: being persecuted, we suffer it:

13 Being defamed, we pray: we are made as the filthines of the world, and are the offscouring of all things vnto this day.

C 14 I write not these things to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousand instructors in Christ, yet haue ye not many fathers. For in Christ Iesus I haue begotten you through the Gospell.

16 Wherefore I desire you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, who shall put you in remembrance of my waies, which be in Christ, as I teach euery where in al Churches.

18 Some are swollen, as though I would come no Acts 19.c more at you:

Iames 4.d 19 But I will come to you shortly, *if the Lord will, and

will know, not the words of them that are swollen, but the power.

20 For the kingdome of God is not in worde, but in power.

21 What will ye? Shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

The Notes.

a This sentance ought to be had in remembrance of al men. For if we haue nothing but that which we haue receiued, what can we deserue, I pray you? Or what neede we to dispute of our owne merits? It commeth of the free gift of God that wee liue, that we loue God, that we walke in this feare: where be our deserings then?

The v. Chapter.

1 *He reproueth sharply their negligence in punishing him that had committed incest.* 3 *Willing them to excõmunicate him.* 7 *To imbrace puritie.* 9 *And to flee wickednesse.*

THere goeth a common saying, that there is fornicatiõ among you, & such fornication as is not named amõg the Gentiles, that one should haue his fathers wife. A

2 And ye are puffed vp, and haue not rather sorrowed, that he that hath done this deede, might be taken away from among you.

3 For I verily as absent in body, but present in spirit, haue determined already, as though I were present: that he that hath so done this deede,

4 In the name of our Lord Jesus Christ, you being gathered togither, and my spirit with you, with the power of the Lord Jesus Christ.

5 To a deliuer such a one vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Jesus. Matth. 18. b

6 Your glorying is not good. Know ye not that a little leauen leaueneth the whole lumpe?

7 Purge out therefore the old leauen, that ye may be a new lumpe, as yee are vnleauened. For euen Christ our passeouer is *offered vp for vs. B

*Or, is slaine

8 Therefore let vs keepe holy day, not with old leauen, neither with the leauen of malitiousnesse and wickednesse, but with the leauened bread of pureness and truth.

9 I wrote vnto you in an Epistle, that yee should not company with fornicators.

10 I did not meane, not at all with the fornicators of this

this world, or with the couetous, or extortioners, or with
Idolaters: for then must ye needes haue gone out of
world.

2. Thess. 3. b 11 But now this I write vnto you, *not to company
gither, if any that is called a brother be a fornicator, or
couetous, or a worshiper of idols, or a railer, or a drun-
kard, or an extortioner: with him that is such, not to eat.

12 For what haue I to doe to iudge them that are
without? doe not ye iudge them that are within?

13 Them that are without, God shal iudge. And ye
Deut. 13. g shall *put away from among you that wicked person.

The Note.

a To deliuer to satan, is to banish a man from the congrega-
tion of the faithfull, which is the misticall body of Christ. For
shal vnderstand that their be but two kingdoms, that is to say,
the kingdom of Christ, which is the church or the congregation
of the faithful, and the kingdome of Satan. Whosoeuer then is
as a rotten member cut off from the body of Christ, he is im-
diatly receiued into the kingdō of the deuil, as though he were
deliuered vp vnto Satan, and that ought to be done, to the in-
tent that carnall and fleshly wisdome, and haughtines of mind
may be there through abated

The vi. Chapter.

*7 Christians ought rather to suffer. 12 Hee reproueth them
abusing of Christian liberty, 15 And sheweth that we
ought to serue God purely both in body and soule.*

a DAre any of you, hauing busines *with another, be
*Or, ag inst. iudged vnder the vniust, and not rather vnder the
Saints?

2 Doe ye not know that the Saints shal iudge the
world: if the world shall be iudged by you, are ye vn-
worthy to iudge the smalest matters?

3 Know ye not how that we shall iudge the Angels?
how much more, thinges that pertaine to this life?

4 If then ye haue iudgement of things pertaining to
this life, set vp them to iudge, which are least esteemed
in the Church.

5 I speake it to your shame. Is it so that there is not
a wise man among you? no not one that shall be able to
iudge betweene his brother?

6 But brother goeth to law with brother, and that vn-
*Or, want. der the vnbeleeuers.

B 7 Nowe therefore there is vtterly a *fault among

...because ye go to law one with another: Why rather
...er ye not wrong? why rather suffer ye not harme?
8 Nay, ye your selues doe wrong, and do harme, and
...at to your brethren.
9 Know yee not that the vnrighteous shall not inhe-
...rit the kingdome of God? be not deceiued: *neither fornica- Gala. 5.d
...tors, nor idolaters, nor adulterers, nor effeminate, nor Ephes. 5.e
...abusers of themselues with mankind,
10 Nor theeues, nor couetous, nor drunkards, nor re-
...uilers, nor *pillers, shall inherit the kingdome of God. *Or extortio-
11 And some such like ye were: but ye are washed, ners.
...but ye are sanctified, but ye are iustified in the name of
...the Lord Iesus, and by the spirit of our God.
12 All thinges are lawful vnto me, *but all things are Eccle. 37.f
...not profitable: all things are lawfull vnto mee, but I 1. Cor. 10.c
...will not be brought vnder the power of any.
13 Meates for the belly, and the belly for meates:
...but God shall destroy both it and them. Now the body is
...not for fornication, but for the Lord: and the Lord for the
...body.
14 And God both hath raised vp the Lord, & also shall
...raise vs vp by his power.
15 *Know yee not that your bodies are the members 1. Cor. 3.c
...of Christ? shall I then take the members of Christ, and
...make them the members of an harlot? God forbid.
16 What, know ye not, that he which is coupled with *With the
...an harlot, is one body? *For two (saith he) shall bee one harlot.
...flesh. Gen 2.d
17 But he that is coupled vnto the Lord, is one spirit. Matth. 19.e
18 Flee fornication: Euery sinne that a man doth, is Marke 10.a
...without the body: but he that committeth fornication, Ephes. 5.g
...sinneth against his owne body.
19 What, know ye not that your body is the Tem-
...ple of the holy Ghost which is in you, whom ye haue of
...God, and ye are not your owne?
20 For ye are bought with a price: therefore glorifie
...God in your body, and in your spirit, which are Gods.

The Notes.

We learne here in this place that wee may haue our matters
...tried before Christian iudges, that is to say, before them
...which be of good and vncorrupted consciences. Howbeit, it were
...good that in euery parish, some honest and conscionable men
...should be appointed to make vnitie and peace betweene neigh-
...bour and neighbour.

The vii. Chapter.

The Apostle answereth to certaine questions which the Corinthians desired to know.

NOw as concerning the things whereof ye wrot unto me: it is good for a man not to touch a woman.

2 Neuerthelesse, to auoid fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due benevolence. Likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: And likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud ye not the one the other, except it be with both your consents for a time, that yee may giue your selues to fasting & prayer: & afterward come together again, that Satan tempt you not for your incontenency.

6 This I say of fauour, and not of commaundement.

7 For I would that all men were euen as I my selfe. But euery man hath his proper gifte of God, one after this manner, another after that.

8 I say therefore to the vnmarried and widowes, It is good for them, if they abide euen as I:

9 But if they cannot abstayne, let them marry: for it is better to marry, then to burne.

10 Vnto the married commaund not I, but the Lord. Let not the wife depart from the husband:

11 But and if she depart, let her remaine vnmarried, or be reconciled to her husband againe: And let not the husband put away his wife.

12 But to the remnant speake I, not the Lord. If any brother haue a wife that beleeueth not, and she consent to dwell with him, let him not put her away.

13 And the woman which hath to her husband an infidell, and he consent to dwell with her, let her not put him away.

14 For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband: else were your children vncleane, but now are they holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not made subiect in such things: but God hath called vs in peace.

16 For how knowest thou, O woman, whether thou

Tob. 6. c

Or, by way of sufferance.

1. Tim. 5. c

Matth. 5. c and 19. a

halt saue thy husband? or how knowest thou, O man whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordaine I in all churches. Ephes. 4.a

18 Is any man called being circumcised? let him not become vncircumcision: Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothing, & vncircumcision is nothing: but the keeping of the commandements of God:

20 Let euery man abide in the same calling wherein he was called,

21 * Art thou called a seruant? care not for it: neuertheless, if thou mayest be made free, vse it rather. D 2. Tim. 6.a

22 For hee that is called in the Lord being a seruant, is the Lords free man: likewise also hee that is called being free: is Christs seruant.

23 Ye are bought with a price, be not ye the seruants of men.

24 Brethren, let euery man wherein hee is called, therein abide with God.

25 Now concerning virgins, I haue no commandement of the Lord: yet giue I counsell, as one that hath obtayned mercy of the Lord to be faithfull.

26 I suppose therefore that it is good for the present necessitie, that I say it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife.

28 But and if thou marry, thou hast not sinned: and if a virgin marry: she hath not sinned: neuertheless, such shall haue trouble in the flesh: But I * beare with you. E * Or, spare you.

29 But this say I, brethren, because the time is short: it remayneth, that they also which haue wiues, bee as though they had none: Psal. 90.a 2. Pet. 3.b

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as not abusing it: for the fashion of this world goeth away. Esay 60.b

32 * I would haue you without care. Hee that is vnmarried careth for the thinges that belong to the Lorde, how he may please the Lord: 1. Iohn 2.c Matth. 6.d Luke 6.c

33 But he that hath married, careth for the thinges that are of the world, how he may please his wife.

34 There is a difference betweene a virgine, and a

wife: The vnmarried woman careth for the things that are of the Lord, that she may be holy both in body and in spirit: but she that is married, careth for the things that perteine to the world, how she may please her husband.

35 This speake I for your profit: not that I may cast F a snare vpon you, but for comlinesse sake, and sitting fast vnto the Lord without separation.

36 But if a any man thinke that it is vncomly for his virgine, if she passe the time of marriage, and need so require, let him doe what he will, he sinneth not: let them be married.

37 Neuertheles, he that standeth stedfast in his heart hauing no need, but hath power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, doth well.

38 So then, he that giueth in marriage, doth well: but he that giueth not in marriage, doth better.

Rom.7.a 39 * The wife is bound to the law, as long as her husband liueth: but if her husband be dead, she is at * or, by the lawe of mariage. liberty to be married to whom she will, only in the Lord.

40 But she is happier, if she so abide, after my iudgment: And I thinke verily that I haue the spirit of God.

The Notes.

a Here we learne, that it is the parents part to marrie their children. For in the old time no contract of matrimony tooke effect without authoritie of the parents. Read Deuter. Also parents ought to prouide betimes for their children, and in no wise to compell them either to virginitie or wedlocke, vnlesse they see them to misuse themselues, Read Gen. 24.

The viii. Chapter.

1 Hee rebuketh them that vse their libertie to the slander of other in going to idolatrous sacrifices.

A AS touching thinges offered vnto idols, we know that we all haue knowledge. Knowledge maketh a man swell, but charitie edifieth.

2 If any man thinke that hee knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is * knowen of him. * or, taught.

4 As concerning therefore the eating of those things that are offered in Sacrifice vnto Idols, wee know that * an Idoll is nothing in the world, and that there 1.Cor.10.c

y none other God but one.
6 And though there be that are called Gods, whether
heauen or in Earth, (as there bee Gods many, and
Lords many:)
6 Yet vnto vs there is but one God, which is the father,
of whom are all things, and we in him, and one Lord Je-
sus Christ, by whom are all things, and we by him.
7 But there is not in euery man that knowledge: * For B
some hauing conscience of the Idol vnto this houre, eate 1. Cor. 8. a
as a thing offered vnto idols, and there conscience being
weake, is defiled.
8 But meat doth not commend to God: For neither if
we eate, haue we the more: neither if we eate not, haue
we the lesse.
9 But take heed, least by any meanes this a liberty of
yours become a stumbling to them that are weake.
10 For if any man see thee which hast knowledge, sit at
meate in the idols temple: shal not the conscience of him
which is weake, be boldened to eate those things which
are offered to Idols?
11 And through thy knowledge shall the weake bro-
ther perish, for whom Christ dyed.
12 But when yee sinne so against the brethren, and
wound their weake conscience, ye sinne against Christ.
13 Wherefore, * if meate offend my brother, I will Rom. 14. d
eate no flesh, while the world standeth, least I should of-
fend my brother.

The Notes.

a Wee must beware that we misuse not our libertie, and so wound the consciences of the weake: for in so doing we sinne against Christ.

The ix. Chapter.

He exhorteth them by his example to vse their libertie to others edification.

AM I not an Apostle? am I not free? * haue I not seen A
Iesus Christ our Lord? are not yee my worke in the Acts 9. a
Lord?
2 If I be not an Apostle vnto other, yet doubtlesse am
I vnto you: For the seale of myne Apostleship are yee in
the Lord.
3 Mine answere to them that aske me, is this:
4 Haue we not power to eate and drinke?
5 Haue wee not power to leade about a sister a wo-
man as well as other Apostles, and as the brethren of
the Lord, and Cephas?

Or, with the hands.

6 Is the libertie of not labouring taking from me and Barnabas onely?

B 7 Who goeth a warfare any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flocke?

8 Say I these things after the maner of men, or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzell the mouth of the Oxe that treadeth out the corne. Doth God take care for the oxen?

10 Either saith he it not altogether for our sakes? for our sakes no doubt this is written, that he which eareth should eare in hope: and that he which thresheth in hope should be partaker of his hope.

11 If we have sowne unto you spirituall things, is it a great thing if we shall reape your carnall things?

12 If others bee partakers of their power over you, wherefore are not we rather? neuertheless, we have not vsed this power, but suffer all things, least we should hinder the Gospell of Christ.

13 Do ye not know that they which minister about holy things, eat of the things of the temple? and they which waite at the altar, are partakers with the altar?

C 14 Even so hath the Lord ordayned, that they which preach the Gospel, should live of the Gospel.

15 But I have vsed none of these things. Neuertheless, I wrote not these thinges that it should be so done unto me: For it were better for me to die, then that any man should make my reioycing vaine.

*Or, boasting *Or, boast of.

16 For if I preach the Gospell, I have nothing to reioyce of: for necessitie is laid upon me. But woe is unto me, if I preach not the Gospel.

17 For if I do this thing with a good will, I have reward: but if against my will, the dispensation is committed unto me.

18 What is my reward then? Verily, that when I preach the Gospell, I may make the Gospell of Christ free, that I misuse not mine authoritie in the Gospell.

19 For though I bee free from all men, yet have I made my selfe servant unto all men, that I might winne the more.

Actes 16.a Galat.2.d

20 And unto Jewes, I became as a Jew, that I might win the Jewes: to them that are under the law, as under the law, that I might win them that are under the law.

D 21 To them that are without law, as without

when I was not without lawe, as pertayninng to the
law of God, but was in the law of Christ) that I might
winne them that are without law.

22 To the weake became I as weake, that I might
winne the weake. I am made all thinges to all men, 1. Cor. 10. d
that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might
be partaker thereof

24 Know ye not, that they which runne in a race, runne
all, but one receiueth the reward? So run that ye may
obteine. *The Epistle on Septuagesima Sunday.*

25 Euery man that proueth masteries, absteineth
from all thinges: and they do it to obteine a corruptible
crowne, but we to obteine an incorruptible crowne.

26 I therefore so run, not as at an vncertaine thing: 2. Tim. 4. b
so fight I, not as one that beateth the ayre: 1. Pet. 5. b

27 But I tame my body, and bring it into subiection:
lest by any meanes that when I haue preached to o-
thers, I my selfe should be a cast away.

The Notes.

a Or a sister, a wife. Saint Paul vseth none other word to ex-
presse a wife than γυνὴ vallat. What needeth it to adde a wo-
man, where was promised a sister? Wherefore I thinke (saith he)
it ought to be translated a wife, especially because it is expres-
sed in the singuler number γυναῖκα. The old translation prin-
ted transposed the words, saying, Mulierum sororem, where the
most old written copies constantly haue, Sororem mulierum, as
the Greeke copies ἀδελφὴν γυναῖκα.

The x. Chapter.

*He feareth them with the example of the Iewes, that they
put not their trust carnally in the graces of God, 14 Ex-
horting them to flee all Idolatrie, 23 And offences of
their neighbours.*

MOreouer, I would not that yee should be ignorant, A
how that all our fathers were vnder the cloude, and
all passed through the sea:

2 And were all baptized vnto Moses, in the cloude, *The Epistle*
and in the sea: *on the ix.*

3 And did all eate of the same spirituall meat: *Sunday after*
4 And did all drinke of the same spirituall drinke: *Trinitie.*
for they dranke of that spirituall rocke that followed

them: and that rocke was Christ.)

5 But in many of them God had no delight: for they were ouerthrowne in the wildernesse.

6 These thinges verily are our ensamples, that we should not be lusters after euill things, as they also lusted.

B 7 Neither be ye idolaters, as were some of them, as it is written, The people sate downe to eat and drinke, and rose vp to play.

Esaih.16.c
Exod.33.d

8 Neither let vs commit fornication, as some of them committed* fornication, and fell in one day three and twenty thousand.

Or, did commit fornication.

9 Neither let vs tempt Christ, as some of them tempted: and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 All these thinges happened vnto them for ensamples: but they are written for our admonition, vpon whom the ends of the world are come.

12 Wherfore, let him that thinketh he standeth, take heede least he fall.

Gen.14.c
1.Cor.1.b
2.Thess.3.b
2.Pet.2.d

13 *There hath no temptation taken you, but such as followeth the nature of man: but God is faithfull, who shall not suffer you to be tempted aboue that you are able, but shal with the temptation make a way to escape that ye may be able to beare it.

C 14 Wherfore my deerely beloued, flee from idolatrie.

15 I speak as vnto them which haue discretion: iudge ye what I say.

16 The cup of blessing which wee blesse, is it not the partaking of the bloud of Christ? The bread which we breake, is it not the partaking of the body of Christ?

17 For wee that are many, are one bread and one body, in as much as all we are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? *that the idol is any thing? or that it which is offred in sacrifice to idols, is any thing?

1.Cor.8.a

20 But this I say, that the thinges which the Gentiles offer in sacrifice, they offer to diuels, and not to God: and I would not that ye should haue fellowship with diuels.

D 21 Ye cannot drinke the cup of the Lord, and the cup of diuels: Ye cannot be partakers of the Lords table, and of the table of diuels.

22 Either do we prouoke the Lord to anger? Are we stronger then he?

23 All things are lawfull for me, *but all things are not expedient: All things are lawfull for mee, but all things edifie not. *Eccles. 37. d

24 *Let no man seeke his owne, but euery man anothers wealth. *1. Cor. 13. b

25 Whatsoeuer is solde in the *market, that eate, asking no question for conscience sake. *Or, in the market of victuals.

26 For *the earth is the Lords, and the plenty thereof. *Psal. 24. a

27 If any of them which beleeue not bid you to a feast, and ye bee disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience sake:

28 But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not, for his sake that shewed it, and for conscience sake, The earth is the Lords, and the plentie thereof. E

29 Conscience, I say, not of thine owne selfe, *but of the other: For why is my liberty iudged of another mans conscience? *1. Cor. 8. b

30 For, if I by Gods benifite may bee partaker of the gifts of God, why am I euill spoken of, for that wherfore I giue thanks?

31 *Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glory of God. *1. Tim. 4. a Col. 3. c

32 See that ye giue none offence, neither to the Jewes, nor yet to the Grecians, neither to the Church of God.

33 Euen as *I please all men in all thinges, not seeking mine owne profite, but the profite of many, that they may be saued. *1. Cor. 9. b

The Notes.

a That is to say, they that do eat of the bread, & drinke of the cup of the Lord with thankes giuen, are the communion of the bodie and bloud of Christ, that is to say, the congregation of them that are washed in the bloud of Christ being made his bodie and his members.

The xi. Chapter.

1 Hee rebuketh the abuses which were crept into their church. 4 As touching prayer, or prophecying. 18 And ministring the Lordes supper, 23 Bringing them againe to the first institution thereof.

BE ye the followers of me, euen as I am of Christ. A

2 I commend you brethren, that ye remember all my *things, and keepe the ordinances, as I deliuered them to you. *Or, prechings. Gen. 2. d

3 But I will that yee knowe, that Christ is the Ephes. 5. c

head

heade of euery man, and the man is the womans heade, and God is Christs head.

4 Euerie man praying or prophecying, hauing any thing on his head, shameth his head.

5 But euery woman that prayeth or prophesieth bare headed dishonesteth her head: for that is euen all one as if she were shauen.

Le. 21. a 6 If the woman be not couered, let her also be shorne: if it be a shame for a woman to bee shorne or shauen, let her be couered.

B 7 A man ought not to couer his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neyther was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to haue a power on her head, for the Angels sake.

11 Neuertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, euen so is the man also by the woman, but all things of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto God bare headed?

C 14 Doth not nature it selfe teach you, that it is a shame for a man if he haue long hayre?

15 But if a woman haue long hayre, it is a prayse for her: for her heire is giuen her for a couering.

16 If any man list to striue, we haue no such custome, neither the churches of God.

17 This I warne you of, and commend not, that ye come together, not for the better, but for the worse.

Epistle *hursday* *e Easter*

18 For first of all, when yee come together in the Church, I heare that there bee dissentions among you, and I partly beleeue it.

19 For there must also be heresies among you, that they which are approued among you, might be knowne.

ried.

20 When ye come together therefore into one place, *this is not* you cannot eate the Lords supper:

re.

21 For euery one preuenteth other in eating his owne supper, and one is hungry, and another drunken.

22 What, haue ye not houses to eate and drinke in? or dispise ye the church of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? in this I prayse you not.

23 That

23 That which I deliuered vnto you, I receiued of the Lord: that the Lord Iesus ỷ same night in the which he was betraied toke bread:

24 And when he had giuen thankes, hee brake it, and said, *Take ye, eate ye, this is my body which is broken for you: this doe ye in remembrance of me.

25 After the same manner also he tooke the cup whē he had supped, saying, *This cup is ỷ new testament in my bloud: this do ye as oft as ye drink in remēbrance of me.

26 For as often as ye eat this bread, and drinke this cup, ye do shew the Lords *death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the body and bloud of the Lord.

28 But let a man examine himselfe, and so let him eat of this bread and drinke of this cup:

29 For he that eateth and drinketh vnworthily, eateth and drinketh damnation vnto himselfe, making no b difference of the Lords body.

30 For this cause many are weake and sicke among you, and many sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are *iudged, wee are *chastened of the Lord, that we should not be damned with the world.

33 Wherefore my brethren, when ye come togither to eate, tary one for another.

34 If any man hunger, let him eate at home, that ye come not togither vnto condemnation. The rest will I set in order when I come.

Matth. 26. c
Marke 14. b
Luke 22. b
1. Pet. 2. b
Acts. 1. b
1. Cor. 12. b
Ecclet. 23. c

E

*Or, punished
*Or, punished
*Or, instructed.

The Notes.

a Power, is as much to say, as a signe that the woman is in subiection, and hath a head ouer her.

b As Christ is either refreshed or dispised, in his poore members, Matth. 25. So is he either honoured or dishonoured in his holy ordinances and institutions. Reade more of this holy Sacrament in the 23. Chapter of Luke.

The xii. Chapter.

1 The diuersitie of the gifts of the holy Ghost, ought to be vsed to the edifying of Christes church, 12 as the members of mans body serue to the vse one of another.

A

The Epistle of the x. sunday after Trinitie.

COncerning spirituall giftes, brethren, I would not haue you ignorant,

2 Ye know that ye were Gentiles, caried away vnto dumbe idols, euen as ye were led.

3 Where-

3 Wherefore I declare vnto you, *that no man speaking by the spirit of God, defieth Jesus: also no man can say *that Jesus is the Lord, but by the holy Ghost.

4 *There are diuersities of giftes, but it is the selfe same spirit.

5 And there are differences of administrations, but it is the selfe same Lord.

6 And there are diuers maners of operations, but it is the selfe same God, which worketh all in all.

7 *The manifestation of the spirite, is giuen to euerie man to profit withall.

8 For to one is giuen by the spirit ỹ word of wisedome: to another the word of knowledge by the same spirit:

9 To another is giuen faith by the same spirit: to another the gifts of healing by the same spirit:

10 To another power to do miracles, to another prophecie, to another discerning of spirites, to another diuers kinds of tongues, to another the interpretation of tongues.

11 But these al worketh euen that one & the self same spirit, diuiding to euery man seuerally euen as he will.

12 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: euen so is Christ also.

13 For by one spirit are we all baptized into one body, whether wee be Jewes or Gentiles, whether wee be bond or free: and haue all dronke of one spirit.

14 For the body is not one member, but many.

15 If the foot do say, because I am not the hande, I am not of the body: is it not therefore of the body?

16 And if the eare do say, Because I am not the eye, I am not of the body: is it not therefore of the body?

17 If all the body were an eye, where were then ỹ hearing? If all were hearing, where were the smelling?

18 But now hath God set the members euery one of them seuerall in the body, as it hath pleased him.

19 If they were al one member, wher were the body?

20 Now are there many members, yet but one body.

21 And the eye cannot say vnto the hande, I haue no need of thee: nor againe, the head to the feet, I haue no nede of you.

22 Yea rather a great deale those members of the body which seeme to be more feeble, are necessary:

23 And vppon those members of the bodie which wee thinke to be lesse honourable, we owe more honour: and

our

more vncomly parts haue more comlinesse.
24 For our comely members need it not: But God hath tempered the body together, hauing giuen the more honour to that part which lacked:
25 That there should be no strife in the body: but that the members should haue the same care one for another.
26 And if one member suffer, all the members suffer with it, If one member bee honoured, all the members reioyce with it.
27 Yee are the body of Christ, and members in part.
28 And God hath ordeined some in the Church, first Apostles, secondarily Prophets, thirdly teachers, then them that do myracles: after that, the giftes of healing, helpers, gouernours, *diuersities of tongues.
29 Are all Apostles? are all Prophets? are all teachers? are all doers of myracles?
30 haue all the gifts of healing? doe all speake with tongues? doe all interprete?
31 Couet after the best gifts: and yet shew I vnto you a more excellent way.

Matth. 10.
Luke 11.
Ephes. 4.
*Or, kindes.

The Note.

a That man confesseth Iesus to be the Lord, which as hee beleeueth that Christ is both God and man: so he setteth forth nothing contrary vnto his doctrine, which thing cannot be done without the gift of the holy Ghost.

The xiii. Chapter.

Because loue is the fountaine and rule of edifying the Church, He setteth forth the nature, office, and praise thereof.

THough I speake with the tongues of men, and of angels, and haue not charitie, I am as sounding brasse, or as a tinckling Cimbail.
2 And though I haue prophecie, and vnderstand all secrets, and all knowledge: Yea, if I haue all a faith, so that I can remoue mountaines, and haue not charitie, I am nothing.
3 And though I bestow all my goods to feed the poore, and though I giue my body that I should bee burned, and haue not charitie, it profiteth me nothing.
4 Charitie suffereth long, and is courteous: Charitie enuieth not, Charitie doth not frowardly, swelleth not,
5 Dealeth not dishonestly, *seeketh not her owne, is not bitter, thinketh not euill,
6 Reioyceth not in iniquitie, but reioyceth in the truth,
7 Suffereth all things, beleeueth all things, hopeth all things, endureth all things.

a *The Epi*
on Quin
gesima Su
day.
Luk 17.

Or, is n
puft vp.
1. Cor. 1
Phil. 2. a

B

8 Though

8 Though that prophecyings fayle, eyther tongues cease, or knowledge vanish away, yet charitie fayleth neuer away.

9 For our knowledge is *vnperfect, and our prophecyings is vnperfect:

*Or, in part.

10 But when that which is perfect is come, then that which is vnperfect shall be done away.

11 When I was a childe, I spake as a childe, I vnderstood as a child, I imagined as a child: but as sone as I was a man, I put away childishnesse.

12 Now therefore we see in a glasse, euen in a darke speaking, but then, shall wesee face to face. Now I know vnperfectly: but then shal I know, euen as I am known.

13 Now abideth faith, hope, and charitie, these three: but the chiefe of these is charitie.

The Notes.

a Here faith is taken for the power to do myracles. For when faith is taken for that assured trust in God, through the bloud of Iesus Christ, it can in no wise be without charity and loue.

The xiiii Chapter.

1 He exhorteth to charitie, commendeth the gift of tongues, and other spirituall gifts: 5 But chiefly prophecying.

A FOllow after charitie, and couet spirituall gifts: but most chiefly that ye may prophecie.

2 For he that speaketh with an vnknowne tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirite he speaketh misteries.

3 But he that prophecieth, speaketh vnto men to edifying, and exhortation and comfort.

4 He that speaketh with an vnknowne tongue, edifieth himselfe: but he that prophecieth edifieth the Church.

5 I would that ye all spake with tongues, but rather that ye prophecyed: For greater is he that prophecyeth, than he that speaketh with tongues, except hee expound it, that the Church may receiue edifying.

6 Now brethren, If I come vnto you speaking with tongues, what shall I profite you, except I shall speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 And euen things without life giuing sound, whether

B it bee a pipe, or an harpe, except they giue a distinction in the sounds, howe shall it bee knowne what is piped, or harped?

8 For

8 For if the trumpe giue an vncertaine sounde, who shalbe prepared to the warre?

9 So likewise you, except ye vtter words by ỹ tongue, easie to be vnderstood, how shall it bee knowne what is spoken? For ye shall speake into the aire.

10 There are happily so many kinds of voices in the world, and none of them are without signification.

11 Therefore, if I know not the meaning of the voyce, I shalbe vnto him that speaketh an aliant, and hee that speaketh shalbe an aliant vnto me.

12 Euen so ye, forasmuch as ye couet spiritual gistes, seeke that ye may excell, vnto the edifying of the church.

13 Wherefore, let him that speaketh with tongue, pray that he may interprete.

14 For if I pray with an vnknowne tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. C

15 What is it then? I will pray with the spirit, and will pray with the vnderstanding also: I will sing with the spirit, and will sing with the vnderstanding also.

16 For when thou wilt blesse with the spirite, howe shall he that *occupieth the place of the vnlearned, say, Amen, at the giuen of thankes, seeing he vnderstandeth not what thou sayest? *Or, filleth.

17 Thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake with tongues more then ye all.

19 Yet had I rather in the church speake fiue wordes with mine vnderstanding, that by my voyce I may teach others also, then x thousand words in an vnknown tongue.

20 Brethren, be not children in vnderstanding: howbeit, as concerning naughtinesse bee ye children, but in vnderstanding be ye perfect.

21 In ỹ law it is writte, *With men of sundry tongues, and sundry lips will I speake vnto this people, and yet for all that will they not heare me, saith the Lord. D *Esay 28.c

22 Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: But prophesying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore all the Church be come together into one place, and all speake with tongues, and there come in they that are vnlearned, or they which beleeue not, will they not say that ye are mad?

24 But if all prophecie, and there come in one that beleeueth

beleeueth not, or one vnlearned, hee is rebuked of all men, he is iudged of all men.

25 And so are the secrets of his heart made manifest, and so hauing fallen downe on his face, he will worship God, saying that God is in you of a truth.

26 How is it then brethren? When ye come together, euery one of you hath a Psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things be done vnto edifying.

27 If any man speake with tongue, let it bee by two or at the most by three, and that by course, and let one interpret.

E 28 But if there be no interpreter, let him keepe silence in the church, and let him speake to himselfe, and to God.

29 Let the Prophets speake two or three, and let the
John 4.a other iudge.

30 If any reuelation be made to another that sitteth by, let the first hold his peace.

31 For yee may all prophecie one by one, that all may learne, and all may be comforted.

32 And the a spirites of the Prophetes are subiect to the Prophets.

33 For GOD is not the author of confusion, but of
1. Cor. 15 g peace, as in all churches of the Saints.

Gen. 3. c 34 * Let your women keepe silence in the churches: for
1. Cor. 11. a it is not permitted vnto them to speake, but they are commaunded to be vnder obedience, as also saith the law.

F 35 If they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 Sprung the word of God from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, either spirituall, let him know that the things that I write vnto you, are the commaundements of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren couet to prophecie, and forbid not to speake with tongues.

40 Let all things be done honestly, and in order.

The Notes.

a Here he speaketh not of the holy Ghost, in whose power all men ought to bee, but of the seuerall giftes of the spirit which are so in the power of them that haue them, that they may alwaies without contention vse them to the edifying of the church of Christ.

The

The xv. Chapter.

1 He proueth the resurrection of the dead. 3 and first that Christ is risen.

MOreouer, brethren, I declare vnto you, the Gospell which I preached vnto you, which also yee haue receiued, and wherein ye haue * continued.

2 By the which also ye are saued, if ye keepe the doctrine which I preached vnto you, except ye haue beleeued in vaine.

3 For I deliuered vnto you first of all, that which also I receiued, how that * Christ died for our sinnes, according to the scriptures:

4 * And that he was buried, and that he rose the third day according to the Scriptures:

5 And that he was seene of * Cephas, then of the twelue:

6 After that, he was seene of more then fiue hundred brethren at once: of which the more part remaine vnto this day, and some are fallen a sleepe.

7 After that he was seene of James, then of all the Apostles.

8 And last of al he was seene of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not worthie to be called an Apostle, because I * persecuted the Church of God.

10 But by the grace of God, I am that I am: and his grace which is in me, was not vaine: but I laboured more abundantly then they all, yet not I, but the grace of God which is with me.

11 Therefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 If Christ be preached, how that he rose from the dead: how say some among you that there is no resurrection of the dead?

13 If there be no rising of the dead, then is Christ not risen.

14 If Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 Yea, & we are found false witnesses of God, because we haue testified of God, how that he raised vp Christ: whom he raised not vp, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ risen.

17 If so be that Christ be not risen, then is your faith vaine, ye are yet in your sinnes.

A *The Epistle on the xi. sunday after Trinitie*

* Or Rood.

Matth. 28. b

Iohn 20. a

Luke 24. b

B

Acts. 9. a

Gal. 1. c

C

18 But also they which are fallen a slepe in Chri
are perished.

19 If in this life onely we haue hope in Christ, the
are we of all men most miserable.

Col.1.c

20 But now is Christ risen from the dead, he is b
come* the first fruites of them that slept.

D

21 For since by man came death, euen so by man c
the resurrection of the dead.

*Or, in Adam.
*Or, in Christ.

22 For as* by Adam al die, euen so* by Christ shall a
be made aliue,

23 But euery man in his owne order. The first fruit
is Christ, afterward, they that are Christes at his co
ming,

24 Then commeth the end, when he shal haue deliu
red vp the kingdome of God the father, when hee sh
haue put downe all rule, and all authoritie and powe

Psal.110.a
Matth.22.d
Hebr.1.c
Psal.8.b
Hebr.2.d

25 For he must raigne* till he shall haue put all y
enemies vnder his feet.

26 The last enemie that shall be destroyed, is death

27* For he hath put downe all things vnder his fe
But when he saith, all thinges are put vnder him, it
manifest that he is excepted which did put all things v

E

der him:

28 And when all things shall be subdued vnto him, th
shall the Sonne also himselfe be subiect vnto him th
put all things vnder him, that God may be all in all.

29 Else what shall they doe which are baptized for
the dead, if the dead rise not at all? Why are they th
baptised for the dead?

30 And why stand we in ieopardie euery houre?

31 I protest by our reioycing which I haue in Chr
Iesus our Lord, I die daily.

32 If I haue fought with beasts at Ephesus after t
manner of men, what aduantageth it me, if the dead r
not? Let vs eate and drinke, for to morrow we die.

33 Be yee not deceiued: Euill wordes corrupt go
manners.

34 Awake to righteousnesse, and sinne not: for so
haue not the knowledge of God, I speake this to yo
shame.

35 But some man will say, how are the dead rais

F

vp? With what bodie do they come?

*Or, made men.

36 Thou* foole, that which thou sowest, is not quic
ned, except it die.

Iohn 12.d

37 And that which thou sowest, thou sowest not th
bo

body that shalbe, but beare corne, it may chãce of wheat, or of some other corne.

38 But God giueth it a bodie, as it hath pleased him, and to euery sæde his owne bodie.

39 All flesh is not * the same flesh, but there is one manner of flesh of men, another flesh of beasts, another of fishes, another of birds.

40 There are also celestiall bodies, and bodies terestriall: but the glory of the celestiall is one, and the glory of the terestriall another.

41 There is one glory of the Sunne, & another glory of the Moone, and another glory of the starres: For one starre differeth from another starre in glory.

42 So is the resurrection of the dead. It is sowne in corruption, it riseth in incorruption.

43 It is sowne in dishonour, it riseth in honour. It is sowne in weakenesse, it riseth in power.

44 It is sowne a naturall bodie, it riseth a spirituall bodie. There is a naturall bodie, and there is a spiritual bodie.

45 And so it is also written: The first man * Adam was made a liuing soule, and the last Adam was made a quickning spirit.

46 Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall.

47 The first man is of the earth, earthie: the second man is the Lord from heauen.

48 As is the earthie, such are they that are earthie, and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the image of the earthie, we shall also beare the image of the heauenly.

50 This say I brethren, that flesh and bloud cannot inherit the kingdome of God: neither doth corruption inherite incorruption.

51 Behold, I shew you a misterie. * We shall not all sleepe, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpe, (for the Trumpe shall blow) and the dead shall rise incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall must put on immortalitie.

54 When this corruptible shall haue put on incorruption, & this mortall shall haue put on immortalitie, then shalbe brought to passe ỹ saying that is written, * Death is swallowed vp in victory.

*Or, one manner of flesh

G

Gen. 2. b

H

1. Thess. 4. d
Phil. 3. d
Esay 25. d
Osee 13. b

Esay 25. b

Ose.13.c
*Or graue

55 *O death where is thy sting? O hell, where is thy victorie?

I 56 The sting of death is sinne, and the strength of sinne is the law.

57 But thanks be vnto God, which giueth vs the victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmouable, alwaies abounding in the worke of the Lord, for as much as you knowe that your labour is not in vaine in the Lord.

The Notes.

a Ouer the dead, or for the dead. Among the Corinthians if any had decessed before they could bee baptised, some did take in hande to be baptised for them, thinking that the same should bee auailable vnto the dead against the resurrection. Tertullian, Theophylactus, Ambrose. Though S. Paul did not allow this superstition, yet thereby did he take an occasion to confute them which among the Corinthians denied the rising againe of the dead.

The xvi Chapter.

He putteth them in remembrance of the gathering for the poore brethren at Hierusalem.

A COncerning the * collection for the saintes, as I haue ordeined in the churches of Galatia, euen so do ye.

Actes 11.d
Rom.15.f
2.Cor.15.c
2.Cor.8.a

2 *Vpon some Sabboth day, let euery one of you put aside by himselfe, laying vp as God hath prospered him, that then there be no gatherings when I come.

*Or, euery first day of the weake.

3 When I am come, whomsoeuer yee shall allow by your letters, them will I send to bring your liberalitie vnto Hierusalem.

Actes 11.d
2Cor.1.c

4 And if it be meete that I goe also, they shall go with me.

5 I will come vnto you after, I shall haue gone ouer Macedonia, (for I do now passe *through Macedonia.

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way whethersoeuer I goe.

B 7 For I will not see you now in my passage, but I trust to abide a while with you if the Lord suffer me.

8 And I will tary at Ephesus vntill whitsontide.

1.Cor.15.c
Actes 19.d

9 For a great dore and effectuall is opened vnto me, and *there are many aduersaries.

10 If Timotheus come, see that he may be without feare with you: for he worketh the worke of the Lord, as I doe.

11 Let no man therefore dispise him, but conney him
ch in peace, that he may come vnto me: for I loke for
m with the brethren.
12 As touching our brother* Appollo, I greatly desired Actes 17.d
m to come vnto you with the brethren, but his wil was 1.Cor.1.b
t at all to come at this time: But hee will come when
shall haue conuenient time.
13 Watch yee, stand ye fast in the faith, quite you like
n, be strong.
14 Let all your things be done with charity.
15* I beseech you, brethren, (Yee knowe the house of C
ephana, that it is the first fruites of Achaia, and that 1.Cor.1.e
y haue addicted themselues to the ministerie of the
ints,)
16 That ye be also obedient vnto such, and to all that
e with vs, and labour.
17 I am glad of the comming of Stephana, and For-
nams, and Achaicus: for that which was lacking vpo
on your part they haue supplied.
18 For they haue comforted my spirite and yours:
refore know ye them that are such.
19* The Churches of Asia salute you: Aquila and Rom.15.e
scilla salute you much in the Lord, with the Church
t is in there house.
20 All the brethren greete you, Greete ye one another
h an holy kisse.
21 The salutation of me Paul with mine owne hand. D
22 If any man loue not the Lorde Iesus Christ, the
e be a Anathema Maranatha.
23 The grace of our Lord Iesus Christ be with you.
24 My loue bee with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, was written frō
Philippos, by Stephana, and Fortunatus, and
Achaicus, and Timotheus.

The Notes.

a Saint Hierome doth expound this word Maranatha, The
d cometh: as if he should say, If any man do not loue the
d Iesus Christ, let him be accursed, and let him be sure that
e Lorde (against whom no hatred can preuaile) doth come.
e againe do expound thus, Let him be as a rotten member
t, and perish vtterly.

The Argument of the second Epistle to the Corinthians.

SAint Paul in this Epistle doth principally intreate of foure things. First, he sheweth how God did comfort him in his trouble, and that al men ought in the crosse of affliction to comfort themselues by the word of grace, and hope of eternall life, commaunding that the sinner whom he had excommunicated. 1. Cor. 5. should be receiued again. He doth compare goodly the law & the gospel togither, shewing how excellent and comfortable doctrine the gospel is, wherby we receiue remission of sinnes. Secondly, he doth most earnestly cal them to repentance, exhorting them to liue a goodly and christian life. Thirdly, he exhorteth the Corinthians to make collections and gatherings for the poore saints that were at Hierusalem, alleadging many good causes or arguments to prouoke them to it. Last of al, he doth arme the congregation against false teachers, setting forth to the vttermost his vocation & office, and what he had done by the Gospel, therby to encourage the Corinthians to abide stedfast in the doctrine, and not to suffer themselues to be fraid away from it.

The second Epistle of S. Paul the Apostle to the Corinthians.

The first Chapter.

He declareth the great profit that commeth to the faithful by their afflictions.

1 PAul an Apostle of Jesus Christ, by ỹ will of God, and brother Timotheus, vnto the church of God, which is at Corinthus, with all the saints which are in all Achaia.

2 Grace be with you, & peace from God the father, & from the Lord Jesus Christ.

3 *Blessed be God the father of our Lord Jesus Christ, which is the father of mercies, and the God of al comfort.

4 Which comforteth vs in al our tribulation, that

Rom. 1. a
1. Cor. 1. a
Galat. 1. a
Ephes. 1. a
1. Par. 1. a

may be able to comfort them which are in all manner of trouble, with the comfort wherewith we our selues are comforted of God.

5 For as *the afflictions of Christ are plentious in vs, euen so is our consolation plentious by Christ. * Colo. 1.

6 bWhether we bee troubled, it is for your consolation & saluation, which saluation is wrought by the suffering of the same afflictions which we also suffer: or whether we be comforted, it is for your consolation and saluation, and our hope of you is stedfast:

7 Knowing that as ye are partakers of the afflictions, so shalbe partakers also of the consolation. B

8 For we would not, brethren haue you ignorant of our trouble which came vnto vs in *Asia: that wee were pressed out of measure, passing strength, in so much that we were in great doubt, euen of life. * Acts 19.f

9 But we receiued the sentence of death in our selues, that we should not put our trust in our selues, * but in God which rayseth the dead: * 1. Reg. 2.d Deut. 8.d

10 Who deliuered vs from so great a death, and doth deliuer: in whom we trust that hereafter also hee will deliuer vs:

11 *You also helping together by prayer for vs, that for the benifits bestowed vpon vs by the meanes of many persons, * thanks may be giuen of many on your behalfe. * Rom. 15.e * 2. Cor. 4.g

12 For our reioycing is this, the testimony of our conscience, that in simplicity and godly purenes, not in fleshly wisedome, but by the grace of God, we haue had our conuersation in the world, and most of all to you wards.

13 For wee write none other thinges vnto you, than that ye reade, or also that yee acknowledge: and I trust I shall acknowledge vnto the end.

14 Euen so yee haue acknowledged vs partly, that we are your reioycing, euen as you are ours, in the day of our Lord Jesus. C 1. Thess. 2.e

15 *And in this confidence was I minded first to haue come vnto you, that ye might haue had one *pleasure more: * 1 Cor. 16.a *Or, the second benifit

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth of you into Jurie.

17 When I therefore was thus minded, did I vse lightnesse? or minde I carnally those thinges which I purpose, that with me should be yea yea, and nay nay.

18 Yea, God is faithfull, for our preaching to you, was not yea, and nay.

19 For Gods son Jesus Christ, which was preached among you, by vs, euen by me and Siluanus and Timotheus, was not yea and nay, but in him it was yea.

20 (For all the promises of God in him are yea, and are in him, Amen) vnto the glory of God through vs.

D 21 And hee which stablisheth vs with you in Christ, and hath annointed vs, is God.

Rom.8.a 22 (Which hath also sealed vs,* and hath giuen the Ephes.4.c earnest of the spirit in our hearts.

23 I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus:

1.Pet.5.a 24* Not that wee be Lordes ouer your faith, but are helpers of your ioy: for by faith ye stand.

The Notes.

a God doth helpe and deliuer vs, when we do patiently beare his crosse, that is to say, the persecution, trouble, and aduersity, that he doth send vnto vs. For God wil neuer forsake them that doe patiently waite for his aide and succour. Againe, they that wil not waite for his helpe, but goe about without him to helpe themselues by their owne works and wisedome, or are impatient in their troubles, them doth he forsake vtterly in the middest of their afflictions.

The ii. Chapter.

Paul reioyceth in God for the effecacie of his doctrine.

A BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sory, who is he that maketh me glad, but the same which is made sory for me?

3 And I wrote the same vnto you, least when I came, I should take heauines of them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all.

4 For in great afflictions and anguish of heart, I wrote vnto you with many teares, not that we should be made sory, but that yee might perceiue the loue which I haue most aboundantly vnto you.

5 But if any man hath caused sorrow, the same hath not made me sory, but partly, least I should ouergreeue you all.

2.Cor.5.b 6* It is a sufficient vnto the same man, that hee was rebuked of many.

B 7 So that now contrary wise yee ought rather to forgiue him, and comfort him, least that same person should be swalowed vp with ouermuch heauinesse.

8 Where-

8 Wherefore I pray you, that you would confirme your loue towards him.
9 For to this end also did I write, that I might know the proufe of you, whether ye be obedient in all things.
10 To whom ye forgiue any thing, I forgiue also: for if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the sight of Christ,
11 Least we should be circumuented of Satan: for we are not ignorant of his deuices.
12 Furthermore, when I came to Troada, to preach Christes Gospel, and a dore was opened vnto me of the Lord,
13 I had no rest in my spirite, because I founde not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.
14 Now thankes be vnto God, which alway causeth ¶
vs to triumph in Christ, and openeth the sauour of his knowledge by vs in euery place
15 For we are vnto God the sweete sauour of Christ in them that are saued, and in them which perish.
16 To the one are we the sauour of death, vnto death: Luke 2.c
and vnto the other, the sauour of life, vnto life. And who is meete vnto these things?
17 For we are not as many are, which chop & change with the word of God: but as of pureneſſe, but as of God in the sight of God, speake we in Christ. *Or, of Christ

The Notes.

a We must beware that we doe not vse to much rigour in the Ecclesiasticall discipline: For that should be to turne that most comfortable salue and wholesome Phisicke into poyson. Wee ought to excommunicate to this ende, that the open sinner may acknowledge his sin, and repent, and so be reconciled gaine, and that betimes, least Satan do get his pray, & driue the poore miserable man, thus banished from the congregation, to vtter dispairing. It is said, that the Church forgiueth, when eyther it doth comfort them that are troubled in conscience, or receiueth the repentant into fauour againe.

The iii. Chapter.

Paul exalteth his Apostleship against the braggers of the false Apostles.

DDe we begin to commend our selues again? Or need we, as some other Epistles of commendation vnto you, or letters of commendations from you? a

Or, knowne.

2 Ye are our Epistle written in our hearts, * vnderstand and read of all men:

3 Forasmuch as ye are manifestly declared that ye are the Epistle of Christ ministred by vs, written, not with ynke, but with the spirit of the liuing God, * not in stony tables, but in the fleshly tables of the heart.

Exod. 24. d
Deut. 5. d
Iere. 31. 2

4 Such trust haue we through Christ to Godward.

The Epistle on the xii. sunday after Trinitie.

5 Not that wee are sufficient of our selues to thinke any thinge as of our selues: * but our sufficiences is of God:

Philip. 2. b
2. Cor. 4. a

6 Which hath made vs able * Ministers of the new Testament, not of the letter, but of the spirite: For the letter killeth, but the spirit giueth life.

B

7 But if the ministration of death, in letters figured in stones, was with glory, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of the countenance, which glory is done away.

8 How shall not the ministration of the spirit be much more in glory?

9 For if the ministration of condemnation be glorious, much more doth the ministration of righteousnes exceede in glory.

10 For euen that which was glorified, was not glorified in this behalfe, because of the exceeding glory.

11 For if that which is put away was glorious: much more that which remaineth, is glorious.

12 Seeing then that we haue such hope, we vse great boldnesse of speach:

13 And not as Moses, which * put a vaile ouer his face, that the children of Israel should not stedfastly looke into the end, of that which was abolished.

Exod. 34. d

C

14 But their mindes were * blinded: for vntill this day remaineth the same vaile vntaking away in the reading of the olde Testament, which vaile is put away in Christ.

* Or, hardened

15 But euen vnto this day when Moses is read, the vaile is laid vpon their heart.

16 Nevertheless, when it shall turne to the Lord, the vaile shalbe taken away.

17 * The Lord is the spirit: and where the spirite of the Lord is, there is libertie.

Ioan 4. e

18 But we all beholding as in a mirrour the glory of the Lord, with his face open, are changed vnto the same image from glory to glory, euen as of the spirite of the Lord.

The

The Notes.

If any man doth affirme or holdeth opinion that man can of the strength of his owne nature, thinke a good thought pertaining to his saluation, or that he can, without the inspiration of the holy Ghost, consent and agree to the wholesome preaching of the Gospel: he is deceiued by an heriticall spirite, and vnderstandeth not the word of Christ, saying, Without me yee can do nothing: nor that saying of Paul, Wee are not sufficient &c. The counsell of Miluentum.

The iiii. Chapter.

1 *Hee declareth his diligence and roundnesse in office,* 17 *shewing what profit commeth thereby.*

THerefore, seeing that we haue such a ministerie, as we receiued mercy, we faint not:

2 But haue cast from vs the clokes of vnhonestie, walking not in craftines, neither a handling the word of God deceitfully, but in opening of the truth, cõmending our selues to euery mans conscience in the sight of God.

3 If our Gospell be hid, it is hid in them that are lost:

4 In whom* the God of this worlde* hath blinded the mindes of them which beleeue not, least the light of the Gospell of the glorie of Christ should shine vnto them (which is the image of God.)

5 For we preach not our selues, But Christ Jesus the Lord, and our selues your seruants for Jesus sake.

6 For it is God that* commaunded the light to shine out of darkenesse, who hath* shined in our heartes, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But wee haue b this treasure in* earthly vessels, that the excellencie of the power may be Gods, and not of vs.

8 Wee are troubled on euery side, yet are we not* without shift: Wee are in pouertie, but not in extreame pouertie,

9 Wee are persecuted, but are not forsaken therein: we are cast downe, but we perish not:

10 Wee alwayes* bare about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body.

11 * For we which liue, are alwayes deliuered vnto death for Jesus sake, that the life also of Jesus might be made

A *The Epistle on S. Mathew the Apostle.*

Iohn 12.c
Luke 8.f
Iohn 12.f

Gen. 1.3
2. Pet. 1.d

B 2. Cor. 5.a

* Or driuen into a narrow corner.

Gal. 6.d

Rom. 8.d

made manifest in our mortall flesh.

12 So then, death worketh in vs, but life in you.

Psal. 116. b 13 Seeing then that we haue the same spirit of faith, (according as it is written, * I beleeued, and therefore haue I spoken,) we also beleeue, and therefore speake:

14 Knowing that he which raysed vp the Lord Iesus, shall rayse vs vp also by the meanes of Iesus, and shall set vs with you.

Or, are done 15 For all things * doe I for your sakes, * that the plentious grace by the thankesgiuing of many, may redound to the prayse of God.

2. Cor. 1. a 16 Wherefore wee are not wearied: but though our outward man perish, yet the inward man is renued day by day.

Psal. 30. b Rom. 8. d 17 * For the momentanie lightnes of our tribulation, prepareth an exceeding, and an eternall weight of glory vnto vs:

18 While we looke not on the things which are seene, but on the thinges which are not seene: For the thinges which are seene, are temporall: but the thinges which are not seene, are eternall.

The Notes.

a To handle the worde of God without deceitfulnesse, is to set it forth sincerely and purely, without adding any thing thereunto, or taking any thing away from it.

b By this treasure, Christ himselfe, and the wholesome doctrine of the Gospell is vnderstanded, Mat 13. Chap. By the earthen vessels, the frailenes of our flesh is ment. God for his own laud doth set forth himselfe by those things that are weake and feeble, because that the whole glory should be giuen vnto God alone, and not vnto man that is made of earth. Ambrose.

The v. Chapter.

Paul proceedeth to declare the vtility that commeth by the crosse.

1 FOr we know, that if our earthly house of this tabernacle were destroyed, wee haue a building of God, euen an habitation not made with hands, but eternall in heauen.

2 For therefore sith we, desiring vpon our clothing to be further clothed with our house which is from heauen:

3 If so be that wee being clothed, shall not be found naked.

Rom. 8. c Col. 1. b 4 For wee that are in this * tabernacle, sight bring burdened

burdened, because we would not put of our clothing, but vpon the same put on more, that mortalitie might bee swallowed vp of life.

5 He that hath ordeined vs for the selfesame thing, is God, which hath also giuen vnto vs the earnest of the spirit. Rom. 8. c 1. Cor. 8. d

6 Therefore we are alway of good cheare, and know that as long as we are at home in the bodie, we are absent from the Lord.

7 (For we walke by faith, not after the outward appearance.) B

8 Neuerthelesse, we are of good comfort, & had rather be absent from the bodie, and to bee present with the Lord.

9 Wherefore whether we be at home, or from home, we endeuour our selues to be accepted vnto him.

10 * For we must all appeare before the iudgement seate of Christ, that euery man may receiue the workes of his bodie according to that he hath done, whether it be good or bad. Matth. 25. c Rom. 14. c

11 Knowing therefore the feare of the Lord, we perswade men, for we are knowne well inough vnto God, I trust also that we are knowne in your consciences.

12 For we cõmend not our selues againe vnto you, but giue you an occasion to glory on our behalfe, that ye may haue some what against them which glory in the face, and not in the heart.

13 For if we be to feruent, to God are we too feruent: or if we keepe measure, for your cause keepe we measure. C

14 For the loue of Christ constraineth vs, because we thus iudge, that if one died for all, then were all dead. 1. Thess. 5. c

15 And hee * died for all, that they which liue, should not henceforth liue vnto themselues, but vnto him which died for them and rose againe.

16 Wherefore henceforth know we no man after the flesh: In so much though we haue knowne Christ after the flesh, now yet henceforth know we him no more.

17 Therefore if any man be in Christ, hee is a new creature: Old things are passed away, behold, all things are become * new.

18 And all things are of God, which hath * reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation. Esay 43. c Apoc. 21. a Rom. 3. d

19 For * God was in Christ, reconciling the world to himselfe, not imputing their sinnes vnto them, and hath Colos. 1. c Colloss. 2. c committed

committed to vs the preaching of the attonement.

20 Now then are we messengers of Christ, euen as though God did beseech you through vs: so pray we you in Christs sted, that ye be reconciled vnto God.

Esay 53.b
Rom.8.a

21 For *hee that made him to bee sinne for vs, which knew no sinne, that we should be made the righteousnes of God in him.

The Notes.

a They are naked that haue not the wedding garment of faith working through loue vpon the. They are naked that without all shame do giue themselues in this world to filthy, wicked, & diuelish conuersation, putting away from the the spirit of God, and reason. It is sayd that our mansion is from heauen, not because it commeth from heauen, but because it receiueth from thence the grace or gift of immortalitie and vncorruption.

The vi. Chapter.

An exhortation to a Christian life.

A

WE also as helpers to him exhort you, that ye receiue not the grace of God in vaine.

The Epistle on the i. Sunday in Lent.

2 (For he saith, *I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: Behold, now is that accepted time, behold, now is that day of saluation,)

Esa.49.c

3 Giuing no offence in any thing, that the ministrie be not blamed:

4 But in all things behauing our selues *as the ministers of God, in much patience, in afflictions, in necessities, in anguishes,

1. Cor.4.a

5 In stripes, imprisonments, in strifes, in labours, in watchings, in fastings,

6 By pureneſſe, by knowledge, by long suffering: by kindnesse, by the holy Ghost, by loue vnfained:

B

7 By the word of truth, by the power of God, by the armour of righteousnesse, of the right hand, & on the left,

8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowne, and yet knowne: as dying, and behold we liue: as chastened, and not killed:

10 As sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is opened vnto you, our heart is enlarged.

12 Ye

12 Ye are not preſſed into a narrow roome in vs, but are preſſed into a narrow roome in your owne bowels.
13 Now for the ſame recompence, (I ſpeake vs vnto my children) be ye alſo enlarged.
14 And* beare not ye the yoke together with the vnbeleeuers. For what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? or what communion hath light with darkeneſſe?
15 And what concord hath Chriſt with Beliall? either what part hath he a that beleeueth with an infidell?
16 Or what agreement hath the temple of God with idols? For ye are the temple of the liuing God, as ſayde God, I will dwell in them, and walke in them, and will be their God, and they ſhall be my people.
17 Wherefore come out from among them, & be ye ſeperated from them, (ſaith the Lord) and touch none b vncleane thing, and I will receiue you,
18 And will be a Father vnto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty.

The Notes.

a Nothing in the world can hinder a man ſo much from true godlineſſe, as doth the amitie and friendſhip with the vngodly. The ſonnes of God did in the beginning ioyne themſelues in amity and friendſhip with the children of men, and they were all deſtroyed by a floud.

b He that toucheth pitch ſhall be defiled therewith Beware therefore, (if yee will continue and abide ſtedfaſt in the true Doctrine,) that yee accompanie not your ſelues vnto vngodly Epicures, which without the feare of God, do giue themſelues wall kind of miſchiefe and blaſphemie.

C
Deut.7.a
*Or, be not yee vnequally yoked.
Matth.8.d
1.Cor.3.b
Exod.19.f
Leuit.19.b
Eſay.52.c

The xxvii. Chapter.

Hee exhorteth them by the promiſe of God to keepe themſelues pure.

HAuing therefore theſe promiſes (dearly beloued) let vs cleanſe our ſelues from all filthineſſe of the fleſhe and ſpirit, perfecting holineſſe in the feare of God.
2 *Receiue vs, wee haue wronged no man, wee haue corrupted no man, we haue defrauded no man.
3 I ſpeake not this to condemne you: for I haue ſhewed you before, that yee are in our hearts to die and liue with you.
4 I vſe great boldneſſe of ſpeach towards you, I glory greatly in you: I am filled with comfort, and am exceeding

A
*Vnderſtand

Acts 16.c

bing ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side: without were fightings, within were feares.

2. Cor. 1. a

6 Neuertheless, * God that comforteth the humble, B comforteth vs by the comming of Titus.

7 And not by his comming onely, but also by the consolation which he receiued of you, when he told vs your vehement desire, your weeping, your feruent mind toward me: so that I reioyced the more.

8 For though I made you sorry with a letter, I repent not though I did repent: For I perceiue that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were made sorry, but that ye were made sorry to repentance: for ye were made sorry to Godward, that in nothing ye might be hurt by vs.

10 For a godly sorrow causeth repentance vnto salvation, not to be repented of: but the sorrow of the world *causeth death.

Eccl. 30.c

11 For beholde, the selfe same thing that yee were made sorry to Godward, how much carefulnesse it hath wrought in you, yea, what clearing of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what punishment: for in all things ye haue shewed your selues that ye were cleare in the matter.

Or But that our care toward you in the sight of God, might appeare vnto you. So hath God ex Constantensis Ambrosius and Theophylact, and so readeth the old translation, and the translation of Stephanus. Or, his bowels are,

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the hurt, neither for his cause that was hurt: but that your good mind to vs warde, might appeare among you in the sight of God.

13 Therefore we are comforted in your comfort: yea, and exceedingly the more ioyed we for the ioy of Titus, because his spirit was refreshed by you all.

14 But if I haue boasted any thing vnto him of you, I haue not beene ashamed therein: for as we speake of all things vnto you in truth, euen so our boasting which I made vnto Titus is found a truth.

15 And his inward affection is more aboundant toward you, while he remembreth the obedience of you all, how with feare and trembling ye receiued him.

16 I reioyce that I haue confidence in you in all things.

The Notes.

a There bee two manner of sorrowes. The one commeth of God, and ingendereth repentance vnto life. the other commeth

meth of the flesh, and breadeth desperation vnto death. We
haue ensample of both in Cain and Dauid, in Iudas and in Peter,
how they all sorrowed: but the sorrow of Cain and of Iudas, was
fleshly and carnall, and therefore being without all Godly com-
fort, it did driue them to desperation: whereas Dauid and Peter in
their godly sorrow did flie vnto the father of mercies, with a true
repentant heart, and were receiued again into the fauour of God.

The viii. Chapter.

*By the example of the Macedonians, & and Christ, hee ex-
horteth them to continue in relecuing the poore saintes,
commending their good beginning.*

MOreouer, we do you to wit, brethren, of the grace of
God, which was giuen in the churches of Macedo-
nia,

2 Howe that in much triall of affliction their ioy a-
bounded, and their deepe pouerty abounded into the ri-
ches of their liberality.

3 For their powers (I beare them record) yea, and
aboue their powers, they were willing of themselues:

4 Praying vs with great instance, that we would re-
ceiue this grace and societie of the ministrie which is
toward the saints.

5 And this they did, not as we looked for: but gaue
their owne selues first to the Lord, and after vnto vs by
the will of God,

6 That we should desire, Titus to accomplish the
same grace among you also euen as he had begun.

7 Now therefore, as ye are plentious in all things,
in faith, and in worde, and in knowledge, and in all fer-
uentnesse, and in loue which ye haue to vs: euen so, see
that ye be plentious in this grace also.

8 This I say, not by commaundement, But because
of the feruentnes of *other, and proouing the vnfainednes
of your loue.

9 For ye know the grace of our Lord Iesus Christ, that
though he was *rich, yet for your sakes he became poore,
that ye through his pouerty might be made rich.

10 And I giue counsell herein: for this is expedient
for you, which haue begun not to doe onely, but also to
will a yeare agoe.

11 Now therfore perfourme to doe it also: that as there
was a readinesse to will, euen so there may ap-
peare a readinesse to perfourme, of that which ye haue.

B

*Or, read
but through
the feruentnes of other, prouoking I
so the perfec-
nesse of your
loue.
Rom. 10, a

12 For *if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 Truly, not that other be set at ease, and you burdened.

C 14 But of like condition now at this time your abundance supplieth their want, that their abundance also may supply your want, that there may be equality:

15 As it is written, *he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke.

16 Thankes be vnto God, which put the same earnest care for you in the heart of Titus.

17 Because he accepted the exhortation: and being the more careful, came of his owne accord vnto you.

18 We haue sent with him that brother, whose praise is in the Gospell throughout all the Churches.

19 (And not that only, but he was also chosen of the Churches to be a fellow with vs in our iourney, concerning this grace that is ministred by vs, vnto the glory of the same Lord, and declaration of your ready mind,)

20 Eschewing this, that any man should rebuke vs in this plentious distribution that is *ministred by vs:

D 21 Making prouision for honest thinges, not onely in the sight of the Lord, but also in the sight of men.

22 We haue sent with them a brother of ours, whom we haue often times proued diligent in many thinges, but now much more diligent, for the great confidence *which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper concerning your, or of other which are our brethren, they are the messengers of the Churches, and the glory of Christ.

24 Wherefore, shew ye vnto them the proofe of your loue, and of our *boasting on your behalfe in the sight of the Churches.

Or, benifience.

Rom. 12. c

Or, which he hath.

1. Thess. 1. d

The Notes.

a Liberalitie ought so to be moderated, that they which doe giue, be in no wise thereby brought to extreame pouerty and penurie, the other vnto whom it is giuen in the meane season liuing at ease, and in idlenesse. This is the equalnesse that Saint Paul doth speake of here. The Corinthians had riches, and the Saintes of Hierusalem had wholesome doctrine coupled with gladnesse, at that time there was a great dearth in Hierusalem, & in all Syria. This is then the meaning of the Apostle, I will that with your riches (whereof ye haue plenty and aboundance) ye succour

that our their need, and that they with their godly doctrine doe supply that which is wanting in you.

The ix. Chapter.

The cause of Titus and his companions comming to them.

FOr of the *ministring to the saints, it is superfluous for me to write vnto you:

2 For I know the readines of your mind, wherof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeare ago: and *your zeale hath prouoked many.

3 Yet haue I sent the brethren, least our boasting of you should be in vaine in this behalfe, that (as I haue said) ye may be prepared.

4 Least happily if they of Macedonia come with me, and find you vnprepared, we (I will not say you) shoulde be ashamed in this boldenesse of boasting.

5 Therfore I thought it necessary to exhort the brethren that they would come before vnto you, and prepare your the promised beneficence, that it might be ready as a beneficence, and not as an extortion.

6 This yet I say, he which soweth sparingly shal reap sparingly: and he that soweth bountifully, shall reape bountifully.

7 Euery man according as he purposeth in his heart, so let him giue, not grudgingly, or of necessity: *for God loueth a cheerfull giuer.

8 God is able to make you plentifull in all grace, that ye in all things hauing alway sufficient vnto the vttermost, may be plentifull in euery good worke: ⊙

9 As it is written, *He hath dispersed abroad, he hath giuen to the poore, his righteousnes remaineth for euer.

10 Moreouer I beseech him that ministreth seede vnto the Sower, to minister bread also for foode, and to multiplie your seed, and to increase the fruites of your righteousnesse,

11 That in all thinges ye may be made rich vnto all bountifulnesse, which causeth through vs thankesgiuing vnto God.

12 For the administration of this seruice, not only supplieth the want of the saints: but also is abundant by the thankesgiuing of many vnto God.

13 (Whiles by the experiment of this ministration, they glorified God for the obedience of your confessing the Gospell of Christ, and for your liberall distribu-

A
*Acts 11. d
1. Cor. 16. c
2. Cor. 8. a
Rom. 15. c
*Or, zeale in you.

Prou. 11. d

B
Galat. 6. d
Exod. 25. a
Eccle. 35. a

*Psal. 112. b

tion to them, and to all men:)

14 And by their prayers for you, which long after you for the aboundant grace of God in you,

15 Thankes be vnto God for his vnspeakable gift.

The Notes.

a If wee giue almes, we shall thereby prouoke men to giue immortal thanks vnto the Lord. So that by our almes two profits shall insue and follow. First, our poore brethren shalbe succoured and helped. Secondly, God the author of all goodnesse, shall (through the same liberalitie that he hath stirred vp in vs) be praised and lauded: which thing al christians ought to seeke.

The x. Chapter.

He toucheth the false Apostles, and defendeth his authoritie, exhorting them to obedience.

A I Paul my self beseech you by the meekenes and gentlenes of Christ, which in presence am lowly among you but am bold toward you being absent.

2 I beseech you that I may not neede to be bold when I am present, with that same boldnesse wherewith I am supposed to haue bin bold against some, which repute vs as though we walked according to the flesh.

3 For walking in the flesh, yet we do not warre according to the flesh.

4 (For the weapons of our warfare are not carnall, but mighty through God, to the ouerthrowing of strong holdes)

5 Wherwith we ouerthrow counsels, and euery high thing that is exalted against the knowledge of God, and bring into captiuity all imagination to the obedience of Christ:

6 And hauing in a readinesse wherwith to take vengeance on all disobedience, when your obedience is fulfilled

B 7 Loke ye on things after the vtter appearance: If any man trust in himselfe that he is Christes, let him consider this again of himselfe, that as he is of Christ, euen so are we of Christ.

8 For though I should boast somwhat more of our authority, which the Lord hath giuen to vs for edification, and not for your destruction, I should not be ashamed:

9 Least I should seeme as it were to make you afraid by letters.

10 For the letters (saith he) are sore and strong, but his bodily

g, where-
h I mean:
be bold.

ec. 6. c

or. 13. b

bodily presence is weake, and his speech nothing worth.
11 Let him that is such a one, thinke on this wise, that as we are in word by letters when we are absent, such also are we in deed when we are present.
12 For we dare not number or compare our selues with certayne which prayse themselues: neuertheless, while they measure themselues with themselues, and compare themselues with themselues, they vnderstand not.
13 But we will not boast aboue measure: but according to the measure of the rule which God hath distributed vnto vs, a measure to reach euen vnto you.
14 For we stretch not out our selues beyond measure, as though we reached not vnto you: For euen to you also haue we come with the a Gospel of Christ:
15 Not boasting our selues out of measure in other mens labours: but hoping when your faith is increased, to bee magnified among you according to our measure abundantly,
16 That I may preach the gospel in those regions which are beyond you: and not glory of those thinges which by another mans measure, are prepared already.
17 But let him that glorieth, glory in the Lord.
18 For he that commendeth himselfe, is not allowed, but whom the Lord commendeth.

The Notes.

a That is to say, though we be men, and carry about this mortall body with vs, yet this that we teach is not infants doctrine, but Gods truth: whereby wee do learne that God doth vse the Prophetes and Apostles as instruments, and therefore was Saint Paul called the chosen vessell of God.

The xi. Chapter.

a He declareth his affection toward them. 5 The excellencie of his ministery, 9 And his diligence in the same.

WOuld to God yee could suffer a little my foolishnesse, and indeed suffer me.
2 For I am ielous ouer you with godly ielousie: For I haue coupled you to one man, to present you a chaste virgin vnto Christ.
3 But I feare least by any meanes, that as the Serpent* beguiled Eue through his subtiltie, euen so your mindes should be corrupted from the singlenesse that is toward Christ.
4 For if hee that commeth, preacheth another Iesus, whom we haue not preached: or if yee receiue another spirit whom ye haue not receiued, either another Gos-

* Gen 3.4

pell which yee haue not receiued, you would well haue
suffered him.

5 Verily, I suppose that I was not behind the chiefe
Apostles.

6 But though I be rude in speaking, yet not in know-
ledge: but in all things among you we haue beene well
knowne to the vttermost.

B 7 Haue I committed an offence because I submitted
my selfe, that yee might be exalted, because I preached
to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them, to
doe you seruice.

Reason
2. Cor. 12. d

9 And when I was present with you, and had need, I
was chargeable to no mã by my idlenes: for that which
was lacking vnto mee, the brethren which came from
Macedonia supplied: so in all things I haue kept my self
not chargeable to you, and so will I keepe my selfe.

10 The truth of Christ is in mee, that this boasting
shall not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue not you? God knoweth.

12 But what I do, that will I doe, that I may cut a-
way occasion from them which desire occasion that they
might be found like vnto vs, in that wherein they glory.

13 For such false Apostles, are deceitfull workers,
transformed into the Apostles of Christ.

C 14 And no marueil: for Satan himselfe is transfor-
med into an Angel of light.

15 Therfore it is no great thing, if that his ministers
also be transformed as the ministers of righteousnesse,
whose end shall be according to their workes.

16 I say againe, Let no man thinke that I am foolish,
or else euen now take ye me as a foole, that I also may
boast my selfe a little.

17 That I speake, I speake it not after the Lord: but
as it were foolishly in this boldnes of boasting.

18 Seeing that many glory after the flesh, I will glo-
ry also.

The Epistle on Sexagesima Sunday.

19 For ye suffer fooles gladly, seeing ye your selues
are wise.

20 For ye suffer, if a man bring you into bondage, if a
man deuoure, if a man take, if a man exalt himselfe, if a
man smite you on the face.

21 I speake concerning reproch, as though wee had
beene weake: howbeit, wherein soeuer any man is bold
(I speake foolishly) I am bold also.

22 The

22 *They are Hebrewes, euen so am I: they are Israelites, euen so am I: they are the seede of Abraham, euen so am I: Phil. 3. a
23 They are ỳ ministers of Christ, (I speak as a fole) I am more: in labours more abundantly, in stripes aboue measure, in prison more plentiously, in deaths oft.
24 *Of the Iewes fiue times receiued I fortie stripes saue one. Deut. 25. a
25 *Thrise was I beaten with roddes, once stoned, thrise I suffered shipwracke, a night and a day haue I bene in the depth: Actes 16. c Actes 13. c Actes 27. g
26 In iourneying often, in perils of waters, in perils of robbers, in perils of my own nation, in perils among the heathen, *in perils in the Citie, in perils in the wildernes, in perils in ỳ sea, in perils among false brethren. Actes 10. d
27 In labour & trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse,
28 Beside the things which outwardly come vnto me: the trouble which priuily conspireth against mee dayly, is the care of all the churches. E
29 *Who is weake, and I am not weake? who is offended, and I burne not? 1. Cor. 9. d
30 If I must needes glory, I will glory of the thinges that concerne mine infirmities.
31 The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.
32 In the citie of Damascus, the gouernour of the people appointed by king Aretas, layde wayte in the Citie of Damascus, desirous to haue caught me.
33 And *at a wyndow was I let downe in a basket thorow the wall and scaped his hands. Actes 9. d

The Notes.

a For this cause was S. Paul ielous ouer the Corinthians, because that he had truely instructed them in the Christian faith, & was afrayde least they being deceiued, and vndermined by the wily craft of them that slandered him, should fall away from the true doctrine that they had receiued. This Godly ielousie ought to be in all Bishops and pastors.

The xii. Chapter.

1 *He reioyceth in perferment, 5 but chiefly in his humblenes.*

IT is not expedient doubtlesse for mee to glory: I will A
come to visions and reuelations in the Lord.
2 For I knew a man in Christ aboue fourteen yeares

ago, whether in the bodie, I cannot tell or whether out of the body, I cannot tell, God knoweth) taken vp into the third heauen:

3 And I knew the same man, (whether in the bodie, or out of the body, I cannot tell, God knoweth,)

4 How that he was taken vp into paradise, & heard vnspeakeable words, which is not lawful for man to vtter.

5 Of such a man will I glory, yet of my selfe will I not glory, but in my infirmities.

6 For though I would desire to glory of them, I shall not bee a foole, for I will say the truth: but I nowe refrayne, least any man should thinke of mee aboue that which he seeth me to be, or that he heareth of me.

B 7 And least I should be exalted out of measure through the abundance of the reuelations, ther was giuen vnto me a pricke of the a flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing besought I the Lord thrise, that it might depart from me.

9 And he said vnto me, my grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therfore I will rather glory in mine infirmities, that the power of Christ might dwell in me,

10 Therefore haue I delectation in infirmities, in reproches, in necessities, in persecutions, in anguishes, for Christs sake: for when I am weake, then am I strong.

11 I am become a foole in glorying, ye haue compelled me: for I ought to haue bin commended of you, * For nothing was I inferiour vnto the chief Apostles, though I be nothing.

12 Truly, the signes, of an Apostle were wrought among you, in all patience, in signes, and wonders, and mighty deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except it be that I was not chargeable vnto you by mine idlenesse: forgiue me this wrong.

C 14 Behold, nowe the third time I am ready to come vnto you, & yet will I not be chargeable vnto you by my idlenesse: for * I seeke not yours, but you. For the children ought not to lay vp for the parents, but the parents for the children.

15 I will very gladly spend, and will be spent for your soules, though the more abundantly I loue you, the lesse I am beloued againe.

16 But be it that I was chargeable vnto you: neuer-

vertheless

neuertheleſſe, being crafty, I caught you with guile.
17 Did I pil you by any of thē whom I ſent vnto you?
18 I deſired Titus, and with him I ſent a brother: did Titus defraud you of any thing? haue we not walked in the ſame ſpirit? not in the ſame ſteps?
19 Againe, thinke you that we excuſe our ſelues vnto you? We ſpeake in Chriſt in the ſight of God: But we do all things, dearely beloued, for your edifying.
20 For I feare leaſt when I come, I ſhal not find you ſuch as I would, & that I ſhal be found vnto you, ſuch as ye would not: leaſt there be debates, enuyings, wraths, ſtrifes, backbitings, wiſperings, ſwellings, ſeditions. G 1.5.d
21 And that when I come againe, my God bring me low among you, & I ſhall bewayle many of them which haue ſinned already, and haue not repented of the vncleannes and fornication, and wantonneſſe which they haue committed. 1. Cor. 5.a

The Notes.

a By the meſſenger of Satan, which he calleth the vnquietnes of the fleſh Paul doth vnderſtand the enemies of the truth, falſe Prophetes the perſecutors of Gods word, with all kind of aduerſities and troubles wherewith the fleſh is diſquieted and vexed: and theſe things did (by the diuine prouidence of God) happen vnto S. paul, leaſt hee ſhould be puft vp aboue meaſure, becauſe of his reuelation. Ambroſius, Eraſmus.

The xiii. Chapter.

1 *He threatneth the obſtinate.* 5 *And declareth what his power is, by their owne teſtimony.*

NOw come I the third time vnto you. "In the mouth of two or three witneſſes ſhal euery word be eſtabliſhed. A Deut. 19.d Matth. 18.c Iohn 8. Heb. 10.f
2 I told you before, and tel you before, as though I had bin preſent with you the ſecond time, ſo write I now being abſent, to them which in time paſt haue ſinned, and to all other: that if I come againe, I will not ſpare.
3 Seeing that yee ſeeke experience of Chriſt * which ſpeaketh in mee, which to you ward is not weake, but is mighty in you. Matth. 10.d
4 For though he was crucified of weakneſs, yet liueth he of the power of God: & we alſo are weake in him: but we ſhall liue with him by the might of God to ward you.
5 "Examine your ſelues whether ye are in the faith: Proue your owne ſelues. Know you not your owne ſelues how

how that Jesus Christ is in you? except ye be reprobats.

6 But I trust that yee shall know that we are not reprobates.

B 7 Truly I pray to God that ye doe none euill, not that we should seeme approued, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when wee are weake, and ye are strong. Truely this also we wish, euen your perfection.

10 Therefore write I these things being absent, least being present, I should vse sharpnesse, according to the power * which the Lord hath giuen mee to edification, and not to destruction.

* 2. Cor. 10. c

11 Finally brethren, farewell, bee perfect, be of good comfort, bee of one minde, liue in peace, and the God of loue and peace shall be with you.

12 *Greet one another in an holy kisse.

* Cor. 16. c

13 All the saints salute you.

14 The grace of our *Lord Jesus Christ, and the loue of God, and the *communion of the holy Ghost bee with you all. Amen.

C

* Or, the Lord.

* Or, fellowship.

¶ The second Epistle to the Corinthians, was written from Philippos a Citie of Macedonia, by Titus and Lucas.

The Notes.

a By this we doe knowe that wee are in faith, if our conscience be quiet, if we be fully perswaded that Christ by his death and bloudshedding hath made a peace betweene God and vs, so that our sins shalbe no more for Christes sake imputed vnto vs.

The Argument of the Epistle to the Galathians.

THis Epistle is very excellent: for in it S. Paul as in the Epistle to the Romans, doth intreat vpon the chiefe article of our Christian religion, that is to say, that we obteyne remission of our sins, and life euerlasting through faith only in Iesus Christ, & that the law profiteth or helpeth nothing vnto it. Here therefore are two articles set foorth vnto vs. First, howe that wee haue through faith onely free remission and forgiuenes of our sinnes, and life euerlasting. Secondly that the law is so abrogate, and abolished, that not onely it

profiteth

profiteth nothing to our saluation: but also that they which beleeue in Christ, are in no wise compelled to circumcision, nor to the keeping of the Sabboth daies, nor to any other ceremonies cõmanded in the law. In the end he doth also giue godly precepts and instructions of Christian life, and godly conuersation, which are the fruits of that liuely faith, which we haue spoken of before.

The Epistle of S. Paul to the Galathians.

The first Chapter.

Paul rebuketh their inconstancy, which suffered themselues to be seduced by the false Apostles.

PAul an Apostle not of a mẽ, nether by mã, A
but by Jesus Christ, & by God the father,
which raised him vp from the dead:
2 And all the brethren which are with
me vnto the Churches of Galatia.
3 *Grace be with you, and peace from Rom. 1.b
God the father, and from our Lord Jesus Christ: 1. Cor. 1.a
4 Which gaue himselfe for our sinnes, to deliuer vs 2. Cor. 1.a
from this present euill worlde, according to the will of
God, and our father.
5 To whom be glory for euer and euer. Amen.
6 I maruel that ye are so soone turned from him ỳ had
called you in the grace of Christ, vnto another Gospell,
7 Which is not another Gospel, but that there be some B
which trouble you, and intend to *peruert the Gospell of Acts 15.g
Christ.
8 Neuertheless, though wee, or an Angell from hea-
uen preach any other Gospell vnto you, then that which
we haue preached vnto you, let him be accursed.
9 As we said before, so I say now againe, If any man
preach any other Gospel vnto you, then that yee haue re-
ceiued, let him be accursed.
10 Do I now perswade men or God? Either doe I
seeke to please men? *For if I yet pleased men, I should Iohn 1 3.d.
not be the seruant of Christ.
11 I certifie you brethren, that the Gospel which was
preached of me, is not after man.
12 For I neither receiued it of man, nether was I
taught it, but by the reuelation of Jesus Christ.
13 For yee haue heard of my conuersation in time past,

in

in the Iewes religion, how that beyond measure I per-
Acts 8.a secuted the Church of God, and spoyled it:
1. Cor. 15.b 14 And profited in the Iewes religion aboue many
C of my *companions in mine owne nation, * being a very
Or, mine age. feruent maintainer of the traditions of my fathers.
15 But when it pleased God, which separated me
Acts 9.a from my mothers wombe, and *called me by his grace,
Ibid 22.a
Phil. 3.a
Matth. 16.a
Gen. 1.a
16 To reueale his sonne in me, that I should by the
Gospell preach him among the heathen: immediatly I
communed not with flesh and bloud:
17 Neither went I vp to Hierusalem, to them which
were Apostles before me: but went my waies into Ara-
bia, and came againe vnto Damascus.
18 Then after three yeares I went vp to Hierusalem
to see Peter, and abode with him fifteene dayes.
19 But other of the Apostles saw I none, saue Iames
the Lords brother.
20 The things therefore which I write vnto you, be-
hold, before God I lie not.
D 21 *Afterward I came into the coastes of Syria and
Acts 22.d Cilicia. and was vnknowne in face vnto the Churches
of Iury which were in Christ:
22 But they had heard onely, that he which perse-
cuted vs in times past, now preacheth the fayth, which be-
fore he destroyed.
23 And they glorified God in me.

The Notes.

a There be foure manner of Apostles or messengers. The first, which are neither sent of men: nor by men, but by Iesus Christ and God the father, as was Esay the prophet, and Paul himselfe. The second, of God, but by man, as Iosua was ordayned of God, but by Moses, which was a man. The third sort, are such as by fauour or money doe get the roome of ministers. The fourth, are false prophets & Apostles, of whom S. Paul writeth on this wise, Such false Apostles do fashion themselues as though they were the Apostles of Christ, and dare say, thus saith the Lord, whereas the Lord hath not sent them. Ierom

The ii. Chapter.

1 *Confirming his Apostleship to be of God.* 3 *He sheweth why Titus was not circumcised.*

a THen fourteen yers after, I went vp againe to Hieru-
Acts 15.a salem *with Barnabas, and tooke Titus with mee.
2 I went vp by reuelation, & I declared vnto them
the gospel which I preach among the Gentiles: but pri-
uately

arly with them which were esteemed the chiefe: least by any meanes I should run, or had run in vaine.

3 But neither Titus which was with mee, beeing a Greeke, was compelled to be circumcized:

4 And that because of incõmers, being false brethren, which came in priuily to spy out our liberty, which we haue in Christ Iesu ỳ they might bring vs into bondag.

5 To whom, a no not for an *houre, we gaue place by subiection, that the truth of the Gospell might continue with you.

6 Of them which seeme to be somewhat (what they were in times passed it maketh no matter to me, God accepteth no mans person:) for they which seemed chiefe, added nothing to me.

7 But contrarywise, when they saw that the Gospel of the vncircumcision was committed vnto me, as the Gospell of the circumcision was committed vnto Peter,

8 (For he that was mighty in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 (When they perceiued the grace that was giuen vnto me, then James, Cephas, and Iohn, which seemed to be pillers, gaue to me and Barnabas the right hands of fellowship: that we should be Apostles vnto the heathē, and they vnto circumcision.

10 Only *that we should remember the poore: *wher in also I was diligent to doe the same.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certaine came from James, he did eate with the Gentiles: but when they were come, he withdrew, and seperated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him: insomuch that Barnabas was also brought into their simulation.

14 But when they saw that I went not the right way to the truth of the Gospel, I said vnto Peter before them all, If thou being a Iew, liuest after the manner of the Gentiles, and not as doe the Iewes: why compellest thou the Gentiles, to liue as doe the Iewes?

15 We which are *Iewes by nature, and not sinners of the Gentiles,

16 Know that *a mã is not iustified by the deeds of the law, but by the faith of Iesus Christ: and we haue beleeued

*Or, a moment.

*They admonished.

Acts 11. d
2. Cor. 9. a

Phil. 3. a

Rom. 3. c

ued on Jesus Christ, that we might be iustified by the faith of Christ, and not by the deeds of the law, because by the deeds of the law no flesh shalbe iustified.

17 If then, while we seeke to be made righteous by Christ, we our selues also are found sinners: is therfore Christ the minister of sinne? God forbid.

18 For if I build again the things which I destroied, then make I my selfe a trespasser.

19 For I through the law, am dead to the law, that I might liue vnto God, I am crucified with Christ.

20 Neuertheless, I liue: yet now not I, but Christ liueth in me: and the life which I now liue in the flesh, I liue by the faith of the sonne of God, *which loued me, and gaue himselfe for me.

21 I reiect not the grace of God: for * if righteousnes come of the law, then Christ is dead in vaine.

Ephes.5.c

The Notes.

a In this deed of Paul, we learne, that as the weake ought to be borne withall, so in no wise we ought to giue place vnto them that are of malice stifnecked and stubborne.

The iii. Chapter.

1 He reproueth them sharply. 2 and proueth by diuers reasons that iustification is by faith.

A O foolish Galathians, who hath bewitched you, that ye would not obey the truth: to whom Jesus Christ was before described before the eyes, and among you crucified?

2 This onely would I learne of you, whether ye receiued the spirit by the deedes of the law, or by the hearing of the faith?

3 Are ye such fooles, that after yee haue begun in the spirit, yee would now end in the flesh?

4 Haue ye suffered so great things in vaine? if it be yet in vaine.

5 He therefore that ministreth to you the spirit, and worketh myracles among you, doth he it through the deedes of the law, or by the hearing of the faith?

Gen.15.d
Rom.4.d
James 2.d

6 *Euen as Abraham beleeued God, and it was ascribed to him for righteousnesse.

7 Know ye therefore, that they which are of faith, the
B same are the children of Abraham.

8 For the scripture seeing aforehand that God would iustifie the heathē through faith, sheweth before hād glad tiding

dings vnto Abraham, saying, *In thee shall al nations
e blessed.
9 So then they which be of faith, are blessed with
e faithfull Abraham.
10 For as many as are of the deeds of the law, are
nder the curse: For it is written, *Cursed is euery one
at continueth not in all thinges, which are written in
e booke of the law, to do them.
11 But that no man is iustified by the law in the sight
f God, it is euident: *for the iust shall liue by faith.
12 And the law is not of faith: *but the man that doth
em, shall liue in them.
13 Christ hath redemed vs from the curse of the law,
eing made a curse for vs: for it is written, *Cursed is
ery one that hangeth on tree:
14 That the blessing of Abraham might come on the
entiles through Iesus Christ, that we might receiue
e promise of the spirit through faith.
15 Brethren, I speake after the maner of men: though
de but a mans testament, yet if it be allowed, no man
ieccteth it, or addeth thereto.
16 To Abraham and his seede were the promises
ade. He saith not to the seedes, as of many: but, To
y seed, as of one, which is Christ.
17 This I say, that the law which began afterward
eyond *foure hundred and thirtie yeares, doth not disa-
l the testament that was confirmed afore of God vn-
o Christ ward, to make the promise of none effect.
18 *For if the inheritance be of the law, then not now
promise. But God gaue the inheritance vnto Abraham
promise.
19 Wherefore then serueth the law? *It was added
ecause of transgressions, till the seede should come, to
hom the promise was made: and it was ordeined *by
ngels, in the hand of a mediator.
20 A mediator is not a mediator of one, but God is
ne.
21 Is the law then against the promise of God? God
bid. *For if there had beene a law giuen which could
ue giuen life, then no doubt righteousnes should haue
ene by the law.
22 But the scripture hath concluded all vnder sinne,
at the promise by the faith of Iesus Christ should bee
uen vnto them that beleeue.
23 But before faith came, wee were kept vnder the
law,

Gen. 12.a and 22.b
Deut. 17.d
Heb. 11.g
Abacuc. 2.a
Leuit. 28.a
Ezech. 20.b
Rom. 10.a
Deut. 21.d
C
The Epistle on the xii. sunday after Trinitie.
Gen. 15.c
Exod. 12.f
Iudit. 5.b
Actes 7.a
Rom. 4.c
Rom. 5.c
*The law.
Actes 7.g
D
Rom. 7.c
1. Tim. 1.b

law, and were shut vp vnto the faith which should af-
terward be reuealed.

24 Wherefore the law was our schoolemaster vnto
Christ, that we should be iustified by faith.

25 But after that faith is come, wee are no longer
vnder a schoolemaster.

26 For ye are all the children of GOD by faith in
Christ Iesus.

27 For* all ye that are baptised, haue put on Christ.

*Some reade, If ye that are baptized into Christ haue put on Christ.

28 There is no Iew, neither Greeke, there is neither
bound nor free, there is neither male nor female: for ye
are all one in Christ Iesus.

29 If ye be Christs, then are ye Abrahams seed, and
heires according to promise.

The iiii Chapter.

He sheweth wherefore the ceremonies were ordained, which being shadowes, must end when Christ the truth commeth.

NOw I say, That the heire as long as he is a childe,
differeth nothing from a seruant, though hee be Lord
of all:

2 But is vnder tutors and gouernours, vntil the time
appointed of the father.

3 Euen so wee, when we were children, were in bon-
dage vnder the rudiments of the world:

4 But when the fulnes of the time was come, God sent
his sonne made of a woman, and made vnder the law,

5 To redeeme them that were vnder the law, that we
might receiue the adoption of children.

6 Because ye are sonnes, God hath sent forth the spirit
of his sonne into your hearts, crying, Abba, father.

7 Wherefore thou art no more a seruant, but a sonne:
if thou be a sonne, then art also an heyre of God, through
Christ.

8 Notwithstanding, when ye knew not God, ye did
seruice vnto them which by nature are no Gods.

9 But now after that ye haue knowne God, yea rather
are knowne of God, how turne ye again vnto the weake
and beggerly rudiments, whereunto againe yee desire
afresh to be in bondage.

10 Ye obserue a dayes, and monethes and times, and
yeeres.

11 I am in feare of you, least I haue bestowed on you
labour in vaine.

12 Brethren I beseech you, bee as I am: For I am as
ye are, ye haue not iniured me at all.

13 Ye

13 Ye know how through infirmity of the flesh, I preached the Gospell vnto you at the first.
14 And my temptation which was in my flesh ye despised not, neither abhorred: but receiued me as an Angell of God, euen as Christ Iesus. C
15 What is then your felicity? For I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemie, because I tell you the truth?
17 They are ielous ouer you amisse: Yea, they intend to exclude you, that yee should bee feruent to them-ward.
18 It is good alwaies to be zealous in a good thing, and not onely when I am present with you.
19 My little children, of whom I trauell in birth again, vntill Christ be fashioned in you,
20 But I desire to be present with you now, and to change my voice, for I stand in doubt of you.
21 Tell me, ye that desire to be vnder the law, doe ye not heare the law? D
22 For it is written, that Abraham had two sonnes: one by a bondmaid, the other by a free woman. *The Epistle on the iiii. sunday in Lent,*
23 But he which was of the bondwoman, was borne after the flesh, but he which was of the free woman, was by promise. Gen. 16. a Gen. 21. a
24 Which things are spoken by an allegory: for these are two Testaments: the one from the mount Sinai, which gendereth vnto bondage, which is Agar. Hebr. 12. a
25 For Agar is the mount Sina in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. *Or, read for Sina is a mountain Arabia.*
26 But Hierusalem which is aboue, is free, which is the mother of vs all.
27 For it is written, *Reioyce thou barren, that bearest not children, breake forth and cry, thou that trauailest not: for the desolate hath many mo children, then she which hath an husband.* Apoc. 21. a Esay 54. a
28 But brethren, we are after Isahac, the children of promise. C
29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now.
30 Neuertheless, what saith the Scripture? *Put out the bondwoman, and her sonne: for the sonne of* Gen. 21. a

the bond woman shall in no wise be heire with the sonne of the free woman.

31 So then brethren, we are not children of the bond-woman, but of the free.

The Notes.

a By the dayes, hee vnderstandeth the Sabbothes and newe Moones: by the monethes, the first and seuenth moneth: by the times, Whitsontide, Easter, & the feast of the Tabernacles: by the yeers, he vnderstandeth the yeere of Iubilie, or of forgiuenesse. It is not mẽt, but that we may wel kepe certaine dayes, not that one day is holier then another, but that we may haue time to come togither both to preach and to here the word of God, offering with one accord our common supplications vnto him.

The v. Chapter.

2 *He laboureth to draw them away from circumcision.* 17 *& sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both.*

a STand fast therefore in the liberty wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage.

a, contrary-wise.

2 Beholde I Paul say vnto you, that if ye bee circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man which is circumcised, that he is a debter to do the whole law.

4 Christ is become but vaine vnto you, as many of you as are iustified by the law, are fallen from grace.

5 For we through the spirit, wait for the hope of righteousnesse by faith.

6 For in Iesus Christ, neither is circumcision any thing worth, neither yet vncircumcision: but faith, which worketh by loue.

B 7 Ye did run well, who was a let vnto you, that ye should not obey the truth?

8 This perswasion commeth not of him that calleth you.

9 A little leuen leueneth the whole lumpe of dough.

10 I haue trust toward you in the Lord, that ye will be none other wise minded: but he þ troubleth you, shall beare iudgement, whatsoeuer he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecutiõ? Then is the slander of the crosse ceased.

12 I would to GOD that they were cut off which trouble

ble you.
13 For brethren, ye haue beene called vnto libertie: Rom. 13.a
only let not liberty be an occasion to the flesh, but by Matth. 22.d
loue serue one another. Mar. 12.c
14 For all the law is fulfilled in one word, which is ℭ
euen, *Thou shalt loue thy neighbour as thy selfe. Leuit. 19.b
15 If ye bite and deuoure one another, take heed least
ye be consumed one of another.
16 Then I say, walke in the spirit, and ye shall not *The Epistle*
fulfil the lusts of the flesh. *on the xiiii.*
17 For the flesh lusteth contrary to the spirit, *and the *sunday after*
spirit contrary to the flesh: these are contrary one to the *Trinitie.*
other, so that ye cannot doe what ye would. Matth. 26.g
18 But and if ye be led of the spirit, then are ye not vn-
der the law.
19 The deeds of the flesh are manifest, which are these, Leuit. 19.d
adultery, fornication, vncleanneſſe, wantonneſſe,
20 Worshipping of Images, *witchcraft, hatred, va- ℭ
riance, emulations, wrath, strife, seditions, sects, 1. Cor. 6.b
21 Enuyings, murders, drunkenneſſe, gluttonies, and Ephes. 5.a
such like, of the which I tell you before, as I haue tolde
you in time past, that euen they which doe such things,
shall not inherite the kingdome of God.
22 But the fruit of the spirit is loue, ioy, peace, long
suffering, gentlenesse, goodneſſe, faith, 1. Tim. 1.b
23 Meekeneſſe, temperance: against such there is no
law.
24 They truly that are Christs, haue crucified the flesh,
with the affections and lusts.
25 If we liue in the spirit, let vs also walk in ỳ spirit.
26 Let vs not be desirous of vaine glory, prouoking one
another, enuying one another.

The Notes.

They doe not stand in the liberty of Christ, which being
contente with the sole and onely grace of Christ, do set their
mindes vppon the lawe, as though Christ were not sufficient to
saue vs, but had need of the help of the law. Yet wee must
take heed that we doe not misuse this libertie, thinking that we
may doe whatsoeuer we lust.

The vi. Chapter.

He exhorteth them to vse gentlenesse toward the weeke, and to shew their brotherly loue and modestie, & also to prouide for their ministers.

A BRethren, if a man be preuẽted in any fault, ye which are spirituall, reforme such a one in the spirit of meekenes, cõsidering thy selfe, least thou also be tempted.

2 *Beare ye one anothers burden, and so fulfil the law of Christ.

3 For if any man seme to himselfe that he is somwhat, when he is nothing, the same deceiueth himselfe in his owne fantasie.

4 But let euery one prooue his owne worke: and then shall he haue reioycing onely in his owne selfe, and not in another.

5 For *euery man shall beare his owne burden.

6 *Let him that is taught in the worde, minister vnto him that teacheth him, in all good things.

B 7 Be not deceiued, God is not mocked: for *whatsoeuer a man soweth, that shall he also reape.

8 For he that soweth in his flesh, shal of the flesh reape corruption: but he that soweth into the spirit, shall of the spirit reape life euerlasting.

9 *Let vs not be weary in well doing: for in due season we shall reape if we faint not.

10 While we haue therefore time, let vs do good vnto al men, specially vnto them which are of the houshold of faith.

11 Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire without ward appearance to please *carnally, the same constraine you to be circumcised: onely least they should suffer persecution for the crosse of Christ.

13 For they themselues which are circumcised, kepe not the law: but desire to haue you circumcised, that they might glory in your flesh.

C 14 God forbid that I should glory, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For *in Christ Iesu neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be on them, and mercie, and vpon the *Israel, that is of God.

17 From henceforth let no man put me to busines: for *I beare in my body the markes of the Lord Iesus.

18 Brethren, the Grace of our Lord Iesus Christ

a m. 15. a.

m 14. e
m. 15 f
Cor. 9. b
hn 4. b

Thess. 3. b

Epistle on xv. sunday after Trinitie.

t, in the sh.

al. 5. a

Cor. 4. e

your spirit. Amen.

The Epistle vnto the Galathians was written from Rome.

The Notes.

a Because that they which taught circumcision, mixing the law with the Gospell, were of the Israelites, here Saint Paul seeketh to put a difference betweene them, and the other which preached the gospel sincerely, whom he calleth the Israel of God, that pertaineth vnto God.

The Argument of the Epistle to the Ephesians.

In this Epistle S. Paul doth highly prayse & set forth the gospel, and the vocation or calling of the Christians, whom he doth exhort to abide stedfast in the same, and to liue a godly life, according to this glorious calling. For they that liue in sin, and wil not frame or fashion themselues after the will of God, do purchase vnto themselues death and damnation: but chiefly S. Paul doth set forth the excellent grace of God, in this that the Gentiles are also called vnto these spirituall and heauenly riches. Last of all, he sheweth the duties of all persons in their vocation, and what oughte to bee the armour, and weapons of them that beleeue.

The Epistle of Saint Paul to the Ephesians.

The first Chapter.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 Hee declareth his good will toward them, giuing thankes, and praising God for their faith. 21 The Maiestie of Christ.

PAul an Apostle of Jesus Christ by the will of God, to the saynts which are at Ephesus, and to the faithfull in Christ Jesus, 2 Grace bee with you, and peace from God our father, and from the Lord Jesus Christ. A Rom. 1. 8 1. Cor. 1. 8 1. Per. 1. 2 Galat. 1. 8

Blessed be God the father of our Lord Jesus Christ, which blesseth vs in all spiritual blessing in heauenly

things by Christ:

4 According as hee had chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him through loue.

5 Who a hath predestinated vs into the adoption of children by Iesus Christ vnto himselfe, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein he hath made vs accepted in the beloued.

7 *In whom we haue redemption through his bloud, B the forgiuenesse of sinnes, according to the riches of his Colloss. 2. b grace,

8 Wherein he hath abounded toward vs in all wisedome and prudence:

9 And hath opened to vs the misterie of his will, according to his good pleasure, which he had purposed in himselfe,

10 *That in the dispensation of the fulnes of ỹ times Galat. 4. a he might gather together in one al things in Christ, both Rom. 8. a which are in heauens, and which are in earth, in him. 1. Cor. 1. a

11 In whom also we are chosen, being predestinate according to the purpose of him: who worketh all things after the counsell of his owne will:

12 That wee should be vnto the praise of his glorie which before beleeued in Christ.

13 In whom also ye hoped after that ye heard ỹ word of truth, the Gospel of your saluation: wherein also after that ye beleeued, ye were sealed with the holy spirite of promise,

14 Which is the earnest of our inheritance, vnto the C redemption of the purchased possession, vnto the praise of his glory.

15 Wherefore I also, after that I heard of the faith which ye haue in the Lord Iesus, and loue vnto all the Saintes,

16 Cease not to giue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, the father of glory, may giue vnto you the spirit of wisedom and reuelation, in the knowledge of him:

18 The eyes of your mindes being lightened, that ye may know what *the hope is of his calling, and what the Rom. 15. c riches of the glory of his inheritance is in the saintes:

19 And what is the exceeding greatnes of his power to vs ward which beleeue, according to the working

his mighty power,
20 Which he wrought in Christ, when he rayſed him from the dead, *and ſet him on his right hand in heauenly places, *Psal. 110.a D
21 Farre aboue* all rule, and power, and might, and dominion, & euery name that is named, not onely in this world, but also in the world to come. *Dan. 7.a
22 And hath put all things vnder his feete, and gaue him to be the head ouer all things to the Church,
23 Which is his body, the fulneſſe of him that filleth all in all.

The Notes.

a That is the true vnderſtanding of predeſtination, that without any merits or deſeruinges of ours, yea, afore the foundations of the worlde were layde, God hath decreed with him ſelfe to ſaue, through Christ, all them that do beleeue.

The ii. Chapter.

To magnifie the grace of Christ, which is the onely cauſe of ſaluation.

AND he quickened you that were deade in treſpaſſes and ſinnes: A
2 In the which in time paſſed* yee walked, according to the courſe of this world, after the gouernour that raigneth in the ayre, the ſpirite that now worketh in the children of diſobedience. *Rom. 5.a Colo. 1.c
3 *Among whom wee all had our conuerſation alſo in time paſt, in the luſt of our fleſh, fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, euen as other: *Coloſ. 3.a
4 But God which is rich in mercy, for his great loue wherewith he loued vs,
5 Euen when wee were dead by ſinnes, hath quickened vs together with Christ, by whoſe grace ye are ſaued,
6 And hath raiſed vs vp together, and made vs ſit together in heauenly things, in Christ Jeſus:
7 That in ages to come, he might ſhew the exceeding riches of his grace, in his kindneſſe to vs ward through Christ Jeſus. B
8 For by grace are ye made ſafe through faith, & that not of your ſelues: it is the gift of God,
9 Not of workes, leaſt any man ſhould boaſt himſelfe.
10 For we are his workemanſhip, created in Christ Jeſus vnto good* workes, which God hath before ordayned that we ſhould walke in them. *Titus 2.b

11 Wherefore, remember that ye being in time passed Gentiles in the flesh, called vncircumcision of that which is called *circumcision in the flesh, made by hands:

12 That at that time ye were without Christ, being aliants from the common wealth of Israel, & strangers from the testaments of promise, hauing no hope, & without God in this world.

13 But now in Christ Jesus, ye which sometime were farre off, are made nigh by the bloud of Christ.

14 For he is our peace, which hath made both one: & hath broken downe the middle wall that was a stop betweene vs,

15 Taking away in his flesh the hatred, euen the law of commandements conteined in ordinances, for to make of twaine one new man in himselfe, so making peace:

16 And that he might reconcile both vnto God in one body through his crosse, and slew hatred thereby,

17 And came and preached the glad tidings of peace to you which were a farre off, and to them that were nigh.

18 For through him we haue both an entrance in one spirit vnto the father.

19 Now therefore ye are no more strangers and sojourners: but fellow citizens with the Saints, and of the houshold of God,

20 And * are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the head corner stone,

21 In whom al the building coupled together, groweth vnto an holy temple in the Lord,

22 In whom also ye are builded together for an habitation of God through the spirit.

The Notes.

a They are without God, which either beleeue not that there is a God, or if they doe beleeue, yet doe they not beleeue him to Bee such a one as he is, and truely as many as are without the true, liuing, and eternall God, it is well sayd, that they are without God.

The iii. Chapter.

1 *He sheweth the cause of his imprisonment,* 13 *and desireth them not to faint because of his trouble.*

FOr this cause I Paul am a prisonner of Jesus Christ for you heathen:

2 If ye haue heard of the dispensation of the grace of

of God, *which is giuen me to youward: Actes 13.a
2 For by reuelation shewed God the misterie vnto me Gal. 1.b
as I wrote afore in few words,
4 Whereby when ye read, yee may vnderstande my
knowledge in the misterie of Christ.)
5 Which mystery in other ages was not opened vnto
the sonnes of men, as it is now reuealed vnto his holy
Apostles and Prophets by the spirit:
6 That the Gentiles should be inheritors also, & of the
same body, and partakers of his promise in Christ by the
Gospel:
7 Wherefore I was made a minister, according to the B
gifte of the grace of God, which is giuen vnto me after
the working of his power.
8 Vnto me *which am lesse then the least of all saints, Col. 1.b
is this grace giuen, that I should preach among the Gen-
tiles the vnsearcheable riches of Christ,
9 And bring to light to all men what the fellowship
of the mysteries, which from the beginning of the world
hath beene hid, in God, which made all things through
Jesus Christ:
10 To the intent that now vnto the rulers & powers
in heauenly things might be knowne by the Church, the
very manifold wisedome of God,
11 According to ỹ eternal purpose which he wrought
in Christ Jesus our Lord:
12 By whom we haue boldnesse and entrance in the *The Epistle*
confidence by faith of him. *on the xvi.*
13 Wherefore I desire that ye faint not for my tribu- *Sunday af-*
lations for you, *which is your glory. *Trinitie.*
14 For this cause I bow my knees vnto the father of 1. Cor. 15.a
our Lord Jesus Christ, C
15 Of whom all the familie in heauen and earth is
named:
16 That he would grant you, according to the riches
of his glory, to be strengthened with might by his spirite
in the inner man,
17 That Christ may dwel in your hearts by faith:
that ye being rooted and grounded in loue,
18 Might be able to comprehend with al saints, what
is the breadth, and length, and depth, and height:
19 And to knowe the loue of Christ, which excelleth
all knowledge, that ye might be filled with all fulnes of
God.
20 Vnto him that is able to doe exceeding abound-
dantly

bantly aboue all that we aske or thinke, according to the
power that worketh in vs,

21 Be glory in the Church by Christ Iesus, throughout
out all ages, world without end, Amen.

The Notes.

a That is to say, that ye may comprehende howe farre aboue
measure the goodnes of God doth reach forth it selfe: in height
to the very Angels: in depth, to the lowest partes of the world:
in length and bredth, vnto all the corners of the earth.

The iiii. Chapter.

*He exhorteth them to meekenesse, long suffering, and vnto
loue and peace.*

a I Therefore a prysoner in the Lorde, exhort you, that
ye walke worthie of the vocation wherewith ye are
called,

2 With all lowlines and meekenes, with long suffering, forbearing one another in loue,

3 Endeuoring to keepe the vnitie of the spirite, in the
bonds of peace.

4 One body, and one spirit, euen as ye are called in one
hope of your calling.

5 One Lord, one faith, one baptisme.

6 One God and father of all, which is aboue all, and
through all, and in you all.

7 But vnto euery one of vs is giuen grace, according
b to the measure of the gift of Christ.

8 Wherefore he saith, When he went vp on high, he led
captiuitie captiue, and gaue gifts vnto men.

9 (But that hee ascended, what is it but that he also
descended first into the lower parts of the earth?

10 He that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfil all things.)

11 And he gaue some Apostles, and some prophets, and
some Euangelists, and some shepheards, and teachers,

12 To the gathering together of the Saints, into the
worke of ministration, into the edifying of the bodie of
Christ:

13 Till wee all meete together in the vnitie of faith
and knowledge of the sonne of God, vnto a perfect man,
vnto the measure of the age of the fulnesse of Christ:

14 That we hencefoorth bee no more children, waue-
c ring and carried about with euerie winde of doctrine,
by the wilinesse of men in craftinesse, to the laying
waite

guile of deceite.

15 But following trueth in loue, let vs grow vp into him in all things* which is the head, euen Christ: Ephes. 1. d Colos. 1. c

16 In whom al the body being conueniently coupled and knit together by euery ioynt, yeelding nourishment according to the effectual power in the measure of euery part, maketh increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore, and testifie in the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their mind: *Or, that

18 Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them, by ỳ blindnesse of their harts. The Epistle on the xix. sunday after Trinitie. 1. Pet. 4. 1

19 Which being past feeling, haue giuen themselues ouer vnto wantonnesse, to worke all vncleannesse with greedinesse.

20 But ye haue not so learned Christ.

21 If so be that ye haue heard him, & haue bin taught in him, as the truth is in Jesus, D

22 To lay downe, according to the former conuersation, the old man, which is corrupt according to the lusts of errour:

23 To be renewed in the spirit of your mind,

24 And to put on that new man, which after God is shapen in righteousnesse and holinesse of truth.

25 Wherefore putting away lying, speake euery man truth vnto his neighbour: forasmuch as we are members one of another. Rom. 6. a Colos. 3. a Leuit. 19. c Ephes. 4. a

26 Be ye angry, and sinne not: let not the sunne goe downe vpon your wrath:

27 Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, working with his hands the thing which is good, that he may giue vnto him that needeth. E 2. Thess. 3.

29 Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers.

30 And grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption.

31 Let all bitternesse, and fiercenesse, and wrath, and crying, and euill speaking, bee put away from you, with all naughtinesse.

32 Be yee courteous one to another, mercifull, forgi-

uing

uing one another, euen as God for Christs sake hath forgiuen you.

The Notes.

a Here we learne, that as the spirit of life doth come downe from the head into the whole bodie, which is sundry wise compact and made of many members, so is the congregation of the faithfull quickened by the spirite of Christ, which is the head of the Church. The ioynt that ioyneth this mistical body togither, and wherewith the grace of God is ministred vnto euery member, is loue and vnitie: for neither the hand, nor yet the foote, being cut off, can be partaker of the heauenly vertue that commeth from the head.

The v. Chapter.

He intreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.

A BE ye therfore followers of God, as deare children:
2 And walke ye in loue, *euen as Christ hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice of a swéete smelling sauour to God.
3 But fornication, and all vncleanes, or couetousnes, let it not be once named among you, as it becommeth saints:
4 Neither filthinesse, neither foolish talking, neither iesting, which are not comely: but rather giuing of thãks.
5 For this ye knowe, that no whoremonger, *neyther vnclean person, nor couetous person, which is a worshipper of Images, hath any inheritance in the kingdome of Christ, and of God.
6 *Let no man deceiue you with vaine words: For because of such things commeth the wrath of God vpõ the children of disobedience.
7 Be not ye therefore companions of them.
8 For ye were sometime a darkenesse, but now are ye light in the Lord: *(Walke as children of light,
9 (For the fruit of the spirit is in al goodnes, and righteousnesse, and truth.
10 Approuing what is acceptable vnto the Lord.)
11 And haue no fellowship with ỹ vnfruitfull works of darkenes, but rather euen rebuke them.
12 For it is shame euen to name those thinges which are done of them in secret.
13 But al things when they are *rebuked, b are made manifest of the light: For all that which doth make manifest is light.

14 Where-

Epistle on ii. sunday
ans.
t. 2. d
n 13. b
2. d
d. 23. b
t. 5. d
r. 6. d
6. 24. d
2. b
: 13. a
21. b
B
12. c
T. 5. a
read.
d of
take
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14 Wherefore he saith, awake thou that sleepest, and stand vp from the dead: and Christ shall giue thee light.
15 Take heed therefore that ye walke circumspectly: not as vnwise, but as wise,
16 Redeeming the time, because the dayes are euill.
17 Wherefore be ye not vnwise, but vnderstanding what the will of the Lord is.
18 And be not drunke with wine, wherein is excesse: but be filled with the spirit,
19 Speaking vnto your selues, in psalmes & himnes, and spirituall songs, singing and making melody to the Lord in your hearts:
20 Giuing thankes alwaies for all things vnto God, and the father, in the name of our Lord Jesus Christ:
21 Submitting your selues one to another in the feare of God.
22 Wiues, submit your selues vnto your owne husbands, as vnto the Lord:
23 For the husband is the head of the wife, euen as Christ is the head of the Church, and he is the sauiour of the bodie.
24 But as the church is subiect vnto Christ, likewise the wiues to their owne husbands in all things.
25 Ye husbands, loue your wiues, euen as Christ also loued the Church, and gaue himselfe for it,
26 To sanctifie it, when he had cleansed it in the fountaine of water in the word:
27 That he might present it vnto himselfe a glorious church, not hauing spot or wrincle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord the Church.
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leaue father and mother, and shalbe ioined vnto his wife, & two shalbe made one flesh.
32 This is a great secret: but I speake of Christ and of the Church.
33 Therefore euery one of you do ye so. Let euery one of you loue his wife, euen as himself, and let the wife reuerence her husband.

C

The Epistle on the xx. sunday after Trinitie

Psal. 33. a
Colos. 3. b

D

Gen 2. d
1. Cor. 11. e
Ephes. 1. d

E

Gen. 2. d
Matth. 19.
Marke 10.
1. Cor. 6. g
Ephes. 5. g

The Notes.

a They are called darkenesse that walke yet in the night of ... credulity and misbeliefe, doing the works of darkenes, which ... whoredome, adulterie, wantonnesse. &c. But they are contra... wise called the children of light, that bring forth the fruites ... the spirit Gal. 6.

b That is to say, the sinnes that are rebuked, and by rebuk... brought to light, make them that haue any grace in them, to b... ashamed of themselues, and so begin to be light through repe... tance and amendment of life.

The vi. Chapter.

1 *How children should behaue themselues towarde their fathers and mothers,* 4 *Likewise parents toward their children,* 5 *Seruants toward their masters,* 9 *masters toward seruants.*

A Children, obey your parents in the Lord: for this is right.

Coloss. 3. b
Deut. 20. b

2 Honour thy father and mother, (which is the first commaundement in promise,)

3 That thou maiest prosper and liue long on earth.

4 Fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

5 Seruants, obey them that are your bodily masters, with feare and trembling, in singlenes of your harts, as vnto Christ.

6 Not with seruice vnto the eye as men plesers: but as the seruāts of Christ, doing the will of God frō the hart,

7 With good will seruing the Lord, and not men:

B 8 Knowing that whatsoeuer good thing any man doth, that shall he receiue againe of the Lord, whether he be bond, or free.

Leuit. 19. c
Deut. 10. c
Iohn. 8. b
The Epistle on the xxi. sunday after Trinitie

9 And ye masters do the same things vnto thē, putting away threatnings, knowing that your master also is in heauen, neither is respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on all the armour of God, that ye may stand against the assaults of the deuill.

12 For we wrestle not against bloud and flesh, but against rules, against powers, against worldly gouernours of the darkenesse of this world, against spirituall wickednesse in heauenly places.

Esay. 59. c

13 Wherefore take vnto you the whole armor of God, that ye may be able to resist in the euill day, and hauing

finished

all things, to stand fast.
C
14 Stand therfore, *having your loins girt about with
and having on the brest plate of righteousnes: 1. Pet. 1. c
15 And your feet shod in the preparation of the gospell
of peace.
16 Above all, taking the shield of faith, wherwith yee
shall quench al the fiery darts of the wicked.
17 And take the helmit of saluation, and the sword of
the spirit, which is the word of God.
18 *Praying alwaies in al prayers and supplication Luke 18. a
in the spirit, and watching for the same purpose, with al 1. Thess. 5. d
perseuerance and supplication for al saints,
19 And for me, *that vtterance may be giuen vnto me, Colo. 4. a
that I may open my mouth boldly, to vtter the secrets of
the gospell,
20 Wherof I am a messenger in bonds, that therin
I may speake freely as I ought to speake.
D
21 But that ye may also know my affaires, & what I
Tichicus a deare brother and faithful minister in the
Lord shall shew you all things:
22 Whom I haue sent vnto you for the same purpose,
that he might know of our affaires, and that he might
comfort your hearts.
23 Peace be vnto you brethren, and loue with faith
from God the father, and from the Lord Jesus Christ.
24 Grace be with all them, which loue our Lord Je-
sus Christ in sincerity. Amen.
Sent from Rome vnto the Ephesians by Tichicus.

The Argument of the Epistle to the Philipians,

*First, Saint Paul exhorteth the Philippans to vnity, and
to such conuersation as becommeth Christians. Secondly,
giueth them wholesome admonitions or warning, that
they should take heede to themselues, and beware of false
apostles, and false teachers, that they should stand stedfast
in the faith, and not suffer themselues to be brought vnder
the yoke of the law. In the end he giueth them harty thanks
for their liberality that they shewed towards him.*

The

The Epistle of Saint Paul
to the Philippians.
The first Chapter.

1 *Saint Paul discouereth his heart towardes them.* 3 *by his thankesgiuing,* 4 *prayers,* 8 *and wishes for their faith and saluation.*

A PAul and Timotheus the seruãts of Jesus Christ, to al the Saints in Christ Jesus which are at Philippos, with the bishops and Deacons:

2 Grace be vnto you, & peace from God our father, & from the Lord Jesus Christ.

The Epistle on the xxii. sunday after Trinitie.

3 I thanke my God with all remembrance of you,

Rom. 1. b Colo. 1. a

4 (Alwaies in al my praier, for al you, making praier with gladnesse:)

5 For your fellowship in the Gospel, from the first day vntill now:

6 Being perswaded of this same thing, that he which hath begun a good worke in you, will performe it vntil the day of Jesus Christ,

B 7 As it becometh me to iudge this of you all, because I haue you in my heart, and in my bonds, in the defence and confirmation of the Gospel, you al being partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your loue may abound yet more and more in knowledge, and in all vnderstanding:

10 That ye may discerne thinges that differ: that ye may be pure, and without offence till the day of Christ:

11 Being filled with the fruits of righteousnesse, which are by Jesus Christ, vnto the glory and praise of God.

12 But I would ye should vnderstand, brethren, that the things which came vnto me, haue come rather vnto the furtherance of the Gospell:

13 So that my bonds in Christ are manifest throughout all the iudgment hall, and in all other places.

C 14 And many of the brethren in the Lord, being encouraged through my bonds, dare more plentifully speake the word without feare.

15 Some preach Christ of enuie and strife, and some of good will.

16 The one preach Christ of strife, not sincerly, supposing to adde more affliction to my bonds.

17 But the others of loue, knowing that I am set [illegible] the

defence of the Gospell.
18 What then? so that Christ be preached any ma-
er of way, whether it be by pretence, or by truth, I ioy
erein, and will ioy.
19 For I know that this shall turne to my *saluation
ough your prayer, and ministring of the spirit of Je- 1. Cor. 5. b
s Christ,
20 According to my earnest expectation, and my hope,
at in nothing I shall be ashamed: but that with all
oldnes, as alwaies, so now also, Christ shalbe magni-
ied in my body, whether it be by life, or by death.
21 For Christ is to me life, and death is to me ad- 2. Cor. 5. a
antage.
22 But whether to liue in the flesh, this be the fruit
my labour, and what I shall chuse, I wote not.
23 *For I am in a straight betwixt two, hauing a de-
re to depart, and to be with Christ, which is much
re better.
24 Neuertheless, to abide in the *flesh is more need- *Or, body.
ll for you.
25 And this I am sure of, that I shall abide and con-
ue with you all, for your furtherance and ioy of faith:
26 That your reioycing may be the more aboundant
Iesus Christ for me, by my comming to you againe.
27 Onely let your conuersation be as it *becommeth Ephes. 4. c
e Gospell of Christ, that whether I come and see you,
else be absent, I may yet heare of your matters, that
e continue in one spirit, in one soule, holding togither
defence of the faith of the Gospell.
28 And in nothing fearing your aduersaries, which
to them a token of perdition: but to you of saluation,
nd that of God.
29 For vnto you it is giuen for *Christ, not onely this, *Or, Christs cause.
beleeue on him: but also this, to suffer for his sake,
30 Hauing the same fight which yee saw in me, and
ow here in me.

The Notes.

a Here we do learne, that the bondes and imprisonments of the saintes doe promote and further the Gospell Sanguis Martyrum, semen Euangelii, as a certaine holy father doth say: that is to wit, The bloud of Martirs, is the seede of the Gospell.

The ii. Chapter.

He exhorteth them aboue all thinges to humilitie, whereby pure doctrine is chiefly maintained.

A If there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the spirite, if any compassion and mercy:

2 Fulfil ye my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one mind.

3 Let nothing bee done through strife or vaine glory, but in meekenes euery man esteme one the other better then himselfe.

1.Cor.10.b 4 Looke not euery man on his owne things, but euery man also on the things of others.

The Epistle on the sunday next before Easter.

5 Let the same mind be in you, which was in Christ Iesus:

6 Who being in the a forme of God, thought it no robbery to be equall with God:

B 7 But made himselfe of no reputation, taking on him the forme of a seruant, and made in the likenesse of men, and found in figure as a man:

8 He humbled himselfe, made obedient vnto death, euen the death of the crosse.

9 Wherefore God also hath highly exalted him, and Matth.1.c given him a name which is aboue euery name:

Rom.13.c 10 That in * the name of Iesus euery knee should bow, of things in heauen, and things in earth, and things vnder the earth:

11 And that euery tongue should confesse that the Rom.2.f *Lord is Iesus Christ, to the glory of God the father.

Actes 14.b 12 Wherefore, my dearely beloued, as ye haue alwaies obeyed, not as in my presence onely, but now much more in my absence, worke out your owne saluation with feare and trembling.

13 For it is God which worketh in you, both to will and to do, of good will.

14 Do all things without murmuring and disputing,

C 15 That ye may be blamelesse and pure, the sonnes of God, without rebuke in the middes of a crooked and peruerse nation, among whom shine ye as lights in the world,

2.Cor.1.e 16 holding fast the word of life, to my * reioycing in 1.Thess.3.c the day of Christ, that I haue not runne in vaine, neither laboured in vaine.

17 Yea, and though I be offered vp vpon the sacrifice and seruice of your faith, I reioyce, and reioyce with you all.

18 For the same cause also do yee reioyce, and reioyce with me.

19 Bu

19 But I trust in the Lord Jesus, *send to Timotheus shortly vnto you, *that I also may bee of good comforte, when I know your state.

Actes 16. a
1. Thess. 3. b

20 For I haue no man like minded, who will naturally care for your state.

21 For all seeke their owne, not the thinges which are Iesus Christs.

D

22 Ye know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospell.

23 Him therefore I hope to send, assone as I know my state.

24 But I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellow souldier, but your Apostle and minister of my need.

26 For he longed after you all, and was full of heauines, because that ye had heard that he had beene sicke.

27 And no doubt he was sicke nigh vnto death, but God had mercy on him: and not on him onely, but on me also, least I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when ye see him againe, yee may reioyce, and that I may be the lesse sorrowfull.

E

29 Receiue him therefore in the Lord with all gladnesse, *and make much of such.

1. Thess. 5. c

30 Because for the worke of Christ he was nigh vnto death, not regarding his life, to fulfill your lacke of seruice toward me.

The Notes.

a To be in the shape of God, it is to be equall with God in all things, yea, to be very natural God: which thing we ought to vnderstand of Christ, which being a true naturall God, did for our saluation take vp on him the shape of a seruant, that is to say, vouchsafe to be borne a very naturall man, being in all thinges like vnto vs, sinne onely being excepted.

The iii. Chapter.

He warneth them to beware of false teachers 3 against whom he setteth Christ.

MOreouer, my brethren, reioyce in the Lord. It greeueth me not to write the same things often to you, A
For to you it is a sure thing.

2 Beware of dogs, beware of euill workers, beware of concision.

3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof he might trust in the flesh, I more:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, an Hebrew of the Hebrewes, after the law a Pharisee.

6 Concerning feruentnesse, persecuting the Church, touching the righteousnes which is in the Law, I was blameles.

7* But the things that were vantage vnto mee, those I counted losse for Christs sake. *1. Cor. 11. a

8 Yea, I thinke all things but losse for the excellency of the knowledge of Christ Iesus my Lorde: for whose sake I haue lost all things, and do iudge them but dung, that I may winne Christ, *Acts 23. b Matth. 14. c Or, pelfe or hafe.

9 And be found in him, not hauing mine owne righteousnesse which is of the Law: but that which is through the faith of Christ, the righteousnesse which commeth of God, through faith:

10 a That I may know him, and the power of his resurrection, and the fellowship of his passions, being made confirmable vnto his death:

11* If by any meanes I might attaine vnto the resurrection of the dead. *Assaying.

12 Not as though I had already attained, either were already perfect: but I follow, if that I may comprehend wherein also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe as yet that I haue attained: but this one thing I say, I forget those things which are behinde, and indeuour my selfe vnto those things which are before.

¶ 14 And I presse toward the marke, for the price of the high calling of God in Christ Iesus.

The Epistle on the xxiii. sunday after Trinitie.

15 Let vs therefore, as many as be perfect, bee thus minded: and if ye be otherwise minded, God shall reueile the same also vnto you.

16 Neuertheles, vnto that which we haue attained vnto, let vs proceede by one rule, that we may be of one accord.

*2. Cor. 4. c

17* Brethren, be followers together of me, and looke on them which walke so as ye haue vs for an ensample.

18 For many walke, of whom I haue told you

en, and now tell you wæping, that they are the enemies of the crosse of Christ:

19 *Whose end is damnation, whose God is their belly, and glory to their shame, which mind earthly things. Rom 16.6

20 But our conuersation is in heauen, from whence also we looke for the sauiour, the Lord Jesus Christ.

21 Who shal *change our vile body, that it may be fashioned like vnto his glorious body, according to ỹ working wherby he is able to subdue al things vnto himself. 1.Cor.15.g

The Notes.

a The most excellent and most perfect knowledge of Christ is to know that Christ is both a true natural God, and a true natural man, who hauing pity and compassion on vs, came down, and was incarnate, and at length nayled vpon the crosse, for the satisfaction of our sinnes.

The iiii. Chapter.

He exhorteth them to be of honest conuersation, 15 and thanketh them because of the prouision, that they made for him being in prison.

THerefore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lord, my dearely beloued. A

2 I pray Euodias, and beseech Syntiches, that they be of one accord in the Lord.

3 Yea, and I beseech thee also, faithfull yokefellow, helpe those women, which laboured with me in the Gospell, and with Clement also, and with other my labourers, whose names are in the booke of life. Luk 10.c Apoc.17.b

4 Reioyce in the Lord alway: and againe I will say, reioyce. *The Epistle on the iiii. Sunday in Aduent.*

5 Let your patient minde bee knowne vnto all men, the Lord is at hand.

6 Be carefull for nothing, but in all thinges let your petition be manifest vnto God, in prayer and supplication, with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shall keepe your hearts and your mindes through Christ Jesus. B

8 Furthermore brethren, whatsoeuer things are true, whatsoeuer thinges are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are to be taine to loue, whatsoeuer things are of honest report: if there be any vertue, and if there be any prayse, thinke on these things: *Or, any thing praise worthy

9 Which ye haue both learned, and receiued, & heard and seene in me, those things doe: and the God of peace shall be with you.

10 But I reioyce in the Lord greatly, that now at the last ye are reuiued againe to care for me, in that wherein ye were also carefull, but ye lacked opportunity.

11 I speake not because of necessity: for I haue learned
1.Tim.6.b in whatsoeuer estate I am, *therewith to be content.

12 I know how to be low, & I know how to exceede: euery where & in all things: I am instructed both to be full, & to be hungry, both to haue plenty, & to suffer need.

13 I can doe all things through Christ, which strengtheneth me.

C 14 Notwithstanding ye haue well done, that ye did communicate to my affliction.

15 Ye Philippians know also, that in the beginning of the Gospell, when I departed from Macedonia, no church communicated to me, as concerning giuing, and receiuing but ye onely.

16 For euen in Thessalonica ye sent once, and againe vnto my necessity.

17 Not that I desire a gift: but I desire fruit abounding to your account.

18 But I haue receiued all, and haue plentie: I was euen filled after that I had receiued of Epaphroditus the things which were sent from you, an odour of a sweet
Rom.12.c smell, a *sacrifice acceptable, pleasant to God.
Heb.13.c

19 My God shall supply all your neede through his riches in glory, in Christ Iesus.

20 Vnto God, and our father, be glory for euermore. Amen.

D 21 Salute all the saintes in Christ Iesus: The brethren which are with me, greete you.

22 All the saints salute you, most of all they that are of Cesars household.

23 The grace of our Lord Iesus Christ bee with you all. Amen.

¶ This Epistle was written to the Philippians from Rome by Epaphroditus

The Argument of the Epistle to the Colossians.

SAint Paul doth chiefly intreat vpon three things. First he declareth howe precious a treasure God hath giuen

vs by his Gospell, certifying vs thereby, that wee are
delyered from the tyranny of the diuell, and from sinne, be-
ing made the inheritours of his heauenly kingdome. Second-
ly he willeth vs to cleaue fast vnto the same doctrine, and
not suffer our selues to bee plucked away from it, neither by
the lawe, nor by mens traditions. Thirdly, hee exhorteth all
Christians to godly conuersation and liuing.

The Epistle of S. Paul the Apostle to the Colossians.

The first. Chapter.

*He giueth thankes vnto God for their faith. 7 Confirming the doc-
trine of Epaphras. 9 and prayeth for the increase of their faith.*

PAul an Apostle of Jesus Christ by ỹ will A
of God, and Timotheus the brother.
2 To the saints and faithfull brethren
in Christ, which are at Colossa: * Grace Galat. 1. a
be vnto you, and peace from God our fa- Ephes. 1. a
ther, and the Lord Jesus Christ. *The Epistle on the xxiii. sunday after Trinitie.*
3 We giue thankes vnto God, and the father of our
Lord Jesus Christ, alwayes for you praying:
4 Since we heard of your faith in Christ Jesu, and
the loue which ye haue to all saints: Phil. 1. a
5 For the hopes sake which is layd vp for you in hea-
uen, of which hope ye heard before in the word of truth of
the Gospell,
6 Which is come vnto you, euen as it is in al the world, B
and is fruitfull, as it is also in you from the day ye heard
of, and knewe the Grace of God in truth,
7 As ye also learned of Epaphras * our deare fellow Colo. 4. a
seruant, which is for you a faithfull minister of Christ:
8 Who also declared vnto vs your loue in the spirit.
9 * For this cause we also since the day wee heard it, Ephes. 1. a
do not cease to pray for you, and to desire that ye might
be fulfilled with knowledge of his will, in al wisedome,
and spirituall vnderstanding:
10 That ye might walke worthy of the Lord, in all
pleasing, * being fruitful in all good workes, and increa- Iohn 15. a
sing in the knowledge of God:
11 Strengthened with all might, through his glorious
power, vnto al patience and long suffering with ioyfulnes:
12 Giuing thankes vnto ỹ father, which hath made vs
meete to be partakers of ỹ inheritance of ỹ saints in light.

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare sonne.

C 14 In whom we haue redemption through his bloud, euen the forgiuenes of sinnes:

phe.1.b .Cor.1.c

15 Who is the image of the inuisible GOD, the first borne of all creatures.

lebr.1.a

16 For by him were all thinges created that are in heauen, and that are in earth, visible, and inuisible, whether they bee maiesties, or Lordships, eyther rules or powers: all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

phes.1.b .Cor.15.b

18 And he is the head of the body of the church: who is the beginning, the first borne from the dead, that in all things he might haue the preeminence:

19 For it pleased the father, that in him should all fulnesse dwell:

20 And by him to reconcile all things vnto himself, since he hath set at peace through the bloud of his crosse by him, both the things in earth, and thinges in heauen.

21 And you which were sometimes straungers and enemies by cogitation in euill workes, hath he now yet reconciled.

D

om.5.a phes.2.a

22 In the body of his flesh through death, to present you wholy, and vnblameable, and without fault in his sight.

23 If ye continue grounded & stablished in the faith, and bee not moued away from the hope of the Gospell, which yee haue heard how it is preached to euery creature which is vnder heauen, whereof I Paul am made a minister.

24 Now reioyce I in my sufferings for you, and fulfill a that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

.Cor.1.a phes.3.b

25 Whereof I am made a minister, according to the dispensation of God, which is giuen to mee to youward, to fulfill the word of God:

26 Euen the mistery, which hath beene hid since the world began, and since the beginning of generations, but now is opened to his saints:

phes.3.b arch.11.d

27 To whom God would make knowne what is the riches of the glory of this mistery among the Gentiles, which is Christ in you, the hope of glory:

28 Whom we preach, warning euery man, and teaching

ching euery man in all wisedome, that we may present
euery man perfect in Christ Iesus.
29 Whereunto I also labour, striuing, according to
his working which worketh in me mightily.

The Notes.

a S. Paul doth not meane that there wanteth any thing in the
passion of Christ, which may be supplied by man: for the pas-
sion of Christ, (as touching his owne person) is that most per-
fect and onely sufficient sacrifice, whereby we are all made per-
fect, as many as are sanctifyed in his bloud. But these wordes
ought to be vnderstanded of the elect & chosen, in whom Christ
hand shalbe persecuted vnto the worlds end Actes 9. The passi-
on of Christ then (as touching his misticall body, which is the
church) shall not be perfect till they haue all suffered, whom
God hath appointed to suffer for his sonne.

The ii. Chapter.

*Having protested his good will toward them, 4 he admo-
isheth them not to turne backe from Christ.*

FOr I would that ye knew what great fight I haue
for you, and for them that are at Laodicia, and for as
many as haue not seene my face in the flesh:
2 That their hartes might bee comforted, being knit
together in loue, and in all riches of certaintie of vnder-
standing, to know the mistery of God, and of the father,
and of Christ:
3 In whom are hid all the treasures of wisedome and
knowledge.
4 This I say, least any man should beguile you with Ephes. 5. a
inticing of wordes.
5 For though I be absent in the flesh, yet am I with
you in the spirite, ioying and beholding your order, and
your stedfast faith in Christ.
6 As ye haue therefore receiued Christ Iesus the
Lord, so walke ye in him:
7 Rooted and built in him, and stablished in the faith, B
as ye haue been taught, abounding therein, with thanks
giuing.
8 Beware least any man spoile you through Philoso-
phie and vaine deceit, after the tradition of men, and af-
ter the rudiments of the world, and not after Christ.
9 For in him dwelleth all the fulnes of the Godhead
bodily.
10 And ye are complete in him, which is the head of
all principallity and power.

11 In

11 In whom also ye are * circumcised with circumcision made without handes, by putting of the body of the flesh subiect to sinne, by the circumcision of Christ:

12 Buried with him in baptisme, in whome yee are also risen againe through the fayth of the operation of God, who hath raised him from the dead.

13 And yee being dead in your sinnes, and the vncircumcision of your flesh, hath he quickened with him, hauing forgiuen all your trespasses,

14 And when he had blotted out the hand writing of ordinances that was giuen against vs, and that was contrary to vs, euen hath he taken out of the way, hauing fastened it to his crosse:

15 And hauing spoyled al principalities and powers, hath made a shew of them openly, triumphing ouer them in himselfe.

16 Let no man therfore iudge you in meat, or in drinke, or in part of any holy day, or of the new moone, or of the sabboth dayes:

17 Which are shadowes of thinges to come, but the body is of Christ.

18 Let no man beguile you of your reward in the humblenes and worshipping of Angels, intruding himselfe into those thinges which he hath not seene, causeles puffed vp with this fleshly mind:

19 And holdeth not the head, whereof all the body by ioynts and bands, hauing nourishment ministred & knit together, increaseth with the increase of God.

20 Wherefore if yee be dead with b Christ from the * rudiments of the world: why, as though liuing in the world, are ye lead with traditions:

21 Touch not, tast not, handle not:

22 Which all bee in corruption, in abusing after the commaundements and doctrines of men:

23 Which things haue a shew of wisedome in voluntary religion, and humbleneſſe of minde, and in not sparing of the body, not in any honour to the satisfying of the flesh.

The Notes.

a Wee must beware that wee do not with the Antropomorphites thinke that God hath a bodily shape, because the Apostle saith, that the Godhead dwelleth in Christ bodily: for that is as much to say, that the Godhead doth dwell truely and naturally in Christ, being a true and naturall God, and that therefore he is a sufficient treasure of all heauenly riches.

b The

Rom.2.c
Ephes.2.d
Colo.1.a
Rom.6.a
Galat.3.d

Ebr.7.d

Gal.4.b

* do perish in abusing.

* seeing they retaine.

that is to ſay, that the truth and verity of al the things wher-
of the law was a ſhadow, is fully and moſt perfectly in Chriſt.

The iii. Chapter.

He ſheweth where we ſhould ſeeke Chriſt. 5 Hee exhorteth to mortification, 10 to put of the old man, & to put on Chriſt.

1 If yee then bee riſen with Chriſt, ſeeke thoſe thinges
which are aboue, where Chriſt *ſitteth on the right
hand of God. *The Epiſtle on Eaſter day.*
2 Set your affection on things aboue, not on things
on the earth. *Epheſ. 1. 6 Hebr. 1. 6*
3 For ye are dead, and your life is hid with Chriſt in
God.
4 Whenſoeuer Chriſt which is our life ſhall appeare,
then ſhall ye alſo appeare with him in glory.
5 Mortifie therefore your members which are vpon
the earth: fornication, vncleannes, inordinate affection,
euil concupiſcence, and couetouſneſſe, which is worſhip-
ping of Images:
6 For which thinges ſake, the wrath of God commeth
on the children of diſobedience.
7 In the which ye alſo walked ſometime, when yee
liued in them. *Epheſ. 2. 6*
8 But now put ye off alſo all wrath, fiercenеſſe, malici-
ouſneſſe, blaſphemie, filthy communication out of your
mouth.
9 Lie not one to another, ſeeing that yee haue put off
the old man with his workes.
10 *And haue put on the new man, which is renewed *Rom. 6. 4*
to knowledge, after the image of him that made him. *Epheſ. 4. 6*
11 Where is neyther Greeke, nor Jew, circumciſion, *Galat. 6. 4*
nor vncircumciſion, Barbarian, Scythian, bonde, free:
but Chriſt is all, and in all.
12 Put on therefore (as the elect of God, holy & belo-
ued) bowels of mercy, kindneſſe, humbleneſſe of minde, *The Epiſtle on the v. ſunday after the Epiphanie.*
meekeneſſe, long ſuffering.
13 Forbearing one another, & forgiuing one another,
if any man haue a quarrell againſt any: euen as Chriſt
forgaue you, ſo alſo do ye.
14 And aboue all theſe things put on *charitie, which *Matth. 22. 4*
is the bond of perfectneſſe.
15 And let the peace of God haue the victorie in your
hearts: to the which alſo we are called in one body: and
be that ye be thankefull.
16 Let the word of Chriſt dwell in you richly, in all
wiſedome,

wisedome, teaching and admonishing your owne selues *in Psalmes, and himnes, and spirituall songes, singing with grace in your hearts to the Lord.

17 And whatsoeuer yee doe in word or deede, doe all in the name of the Lord Iesus, giuing thanks to God the father by him.

18 *Wiues, submit your selues vnto your owne husbands, as it is comely in the Lord.

19 Husbands, loue your wiues, and bee not bitter against them.

20 *Children, obey your parents in all things, for that is well pleasing vnto the Lord.

D 21 Fathers, prouoke not your children to anger, least they be discouraged.

22 *Seruantes, obey in all thinges your bodily masters, not with eye seruice, as men pleasers, but in singlenesse of hart, fearing God.

23 And whatsoeuer yee doe, doe it hartily, as to the Lord, and not to men,

24 Knowing, that of the Lord ye shall receiue the reward of inheritance: For ye serue the Lord Christ.

25 But he that doth wrong, shal receiue for the wrong which he hath done, *and there is no respect of persons.

The Notes.

a The true mortifying is, when the feare of God doth fray vs from sinne, so that our heart trembleth for feare of Gods iudgement, when we are tempted, or intised to sinne. The heart being thus strikē with the feare of God, acknowledgeth his weakenes, and calleth vnfeinedly vnto God for helpe. This mortifying is the worke of the holy Ghost, Rom. 8. and worketh outwardly a soberneſſe of liuing, and other godly exercises.

The iiii. Chapter.

1 *Hee exhorteth them to bee feruent in prayer, & to walke wisely toward thē that are not yet come to the true knowledge of Christ.* 15 *He saluteth them: and wisheth them all prosperitie.*

a MAsters, *doe vnto your seruants that which is iust & equal: knowing that ye also haue a master in heauē.

2 *Continue in prayer, and watch in the same with thankesgiuing:

3 Praying also for vs, *that God may open vnto vs the dore of vtterance, to speake the mysterie of Christ, wherefore I am also in bondes:

4 That I may vtter it as I ought to speake.

5 *Walke

5 Walke in wisdome toward them that are without, redeeming the time.
6 Let your speech be alway in grace, *powdered with salt, to know how ye ought to answere euery man. Ephes. 5. d Leuit. 2. d Matth. 5. e
7 All my state shal Tichicus declare vnto you, who is a deerly beloued brother, and faithfull minister, & fellow seruaunt in the Lord: B
8 Whom I haue sent vnto you for the same thing, that he might know your state, and comfort your hearts:
9 With Onesimus a faithfull, and deerely beloued brother which is of you: they shall shewe you of all things which are done heare.
10 *Aristarchus my prison fellow saluteth you, and *Marcus, Barnabas sisters sonne, (touching whō ye receiued cōmandements:) if he come vnto you, receiue him, Actes 19 a 1. Tim. 4. b
11 And Jesus, which is called Justus, which are of ꝑ circūcision. These onely are my worke fellowes vnto the kingdome of God, which haue been vnto my consolation. Colo. 1. b
12 *Epaphras which is of you, a seruant of Christ, saluteth you, alwais laboring feruētly for you in prayers, that ye may stand perfect, & filled in all the wil of God.
13 For I beare him record, that he hath a great zeale for you, and them that are in Laodicea, and them that are in Hierapolis.
14 Deare Lucas the Physition, and Demas greeteth you. C
15 *Salute the brethren which are in Laodicea, and Nimphas, and the Church which is in his house. 2. Tim. 4. a
16 And when the Epistle is read of you, cause that it be read also in the Church of the Laodiceans: and that ye likewise read the Epistle from Laodicea.
17 And say to Archippus, Take heed to the Ministry that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by the hand of me Paul, Remember my bonds. Grace be with you, Amen.

I Written from Rome to the Colossians, by Tichicus and Onesimus.

The Notes.

a Here we haue a godly lesson, how that our communication ought to be temperated with godly wisdome, which he vnderstandeth by salt for as (salt maketh meates sauory, so godly wisdome causeth our communication and talke to be alowable, and haue a grace) wee ought to take heed with whom, and before whom we talke, and according to the audience moderate and alay our communication.

The Argument of the first Epistle to the Thessalonians.

SAint Paul doth praise and set forth the Thessalonians faith, loue, and stedfastnesse against persecution, excusing himselfe because that he came not in his owne person to comfort them in such troubles and afflictions as they were in, for the truths sake. Secondly, as he doth in all his other Epistles he exhorteth thē to godly conuersation. Furthermore, he teacheth and instructeth them how they ought to comfort themselues by the comming of Iesus Christ, & the resurrection of the dead, if they doe by the prouidence of God depart out of this world. And because hee had made mention of the last day, that it should come sodainly and vnwares, he exhorteth them to watch, to pray, and to exercise themselues in the word, and in the faith.

The first Epistle of Saint Paul to the Thessalonians.

The first Chapter.

He thanketh God for them, that they are so stedfast in faith and good workes.

A PAul, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the father, and in the Lorde Iesus Christ, *Grace be vnto you, and peace from God our father, and the Lord Iesus Christ.

2 We geue thankes to God *alwaies for all you, making mention of you in our prayers.

3 Without ceasing calling to remembrance the worke of your faith and labour of *loue and patient abiding in the hope of our Lorde Iesus Christ, in the sight of God and our father.

4 Knowing, brethren beloued, your election of God.

5 For our Gospell came not vnto you in* word onely but also in power, and in the holy Ghost, and in much certaintie, as *ye know after what maner we were among you for your sake.

6 And ye became followers of vs, and of the Lord, hauing receiued the worde in much affliction, with ioy of the holy Ghost:

Rom. 1. a
1. Cor. 1. a
2. Cor. 1. a
Galat. 1. a
Ephes. 1. a
Rom. 1. b
Phil 1. d
Ephes. 1. b
Colos. 1. b
1. Thess. 4 b
1. Tim. 1. a
2. Cor. 2. a
2. Thess. 2. a

7 So

7 So that ye were an enſample to all that beleeue, in B
Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not
onely in Macedonia and Achaia: but alſo in euery place
your faith to Godward is ſpred abroade, ſo that wee
need not to ſpeake any thing.

9 For they themſelues ſhew of you, what manner of
entering in we had vnto you, and how ye turned to God
from images, to ſerue the liuing and true God.

10 And to tarry for his ſonne from heauen, whom he Actes 2.b
raiſed from the dead, euen Ieſus which deliuereth vs Iohn 3.b
from the wrath to come.

The Notes.

1 They are true followers of the Apoſtles and of Chriſt, which receiue the word of God. They doe receiue the word of God, which doe beleeue it, and frame their liues after it, being ready to ſuffer patiently all manner of aduerſities for the name of the Lord, as the Lord himſelfe and all the apoſtles did.

The iiii. Chapter.

He commendeth his diligence in preaching. 13 And them in obeying.

FOr yee your ſelues, brethren know our entrance in A
vnto you, that it was not in vaine: 1. Theſſ. 1.b

2 But euen after that we had ſuffered before, and
were ſhamefully intreated as ye know at Philippos, Actes 17.a
we were bold in our God, to ſpeak vnto you the Goſpel
of God, in much ſtriuing. Actes 17.b

3 For our exhortation was not of deceite, neither of
vncleaneſſe, neither in guile.

4 But as we were allowed of God, to be put in truſt
with the Goſpel, euen ſo we ſpeake, not as pleaſing men
but God which trieth our hearts.

5 For neither at any time vſed we flattering words,
as ye know, neither cloke of couetouſneſſe, God is record.

6 Neither ſought wee praiſe of men, neither of you, Gal. 1.b
nor yet of others: B

7 When we might haue beene in authority, as the A- Or, a burden
poſtles of Chriſt, but were tender among you, euen as a
nurſe cheriſheth her Children.

8 So being tenderly affected towarde you, our good
will was to haue delt vnto you, not the Goſpell of God
onely, but alſo our owne ſoules, becauſe ye were deare
vnto vs. Actes 20.g

9 For yee remember brethren, our labour and tra- 2. Theſſ 3.b
uaile: for we labouring night and day, becauſe wee 1. Cor. 9.c
would

would not be chargeable vnto any of you, preached vnto you the Gospell of God.

10 Ye are witnesses, and God also, how holily and iustly and vnblameably, we behaued our selues among you that beleeue.

11 As ye know how that as a father his children, so wee haue exhorted, comforted, and besought euery one of you,

12 That ye would walke worthy of God, who hath called you into his kingdome and glory.

13 For this cause thanke we God, also without ceasing, because when ye had receiued the worde of God which ye heard of vs, ye receiued it not, as the word of men, but (as it is indeed) the word of God, which effectually worketh also in you that beleeue.

¶ 14 For yee, brethren, became followers of the Churches of God, which in Iurie are in Christ Iesus: for ye also haue suffered like thinges of your countrymen, as they haue of the Iewes:

15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men:

Luke 21.d 16 And hinder vs to speake to the Gentiles, that they might be saued, to fulfill their sinnes alway. For the wrath of God is come on them to the vttermost.

17 For as much brethren, as we are kept from you for a short season, in person, not in heart, we endeuored the more to see you personally with great desire.

Actes 5.a 18 And therfore we would haue come vnto you, (euen I Paul) once and againe: but satan hindred vs.

1. Cor. 1.c 19 For what is our hope, or ioy, or crowne of reioycing? Are not yee in the presence of our Lorde Iesus Christ at his comming?

20 Yea, ye are our glory, and ioy.

The Notes.

a This is the onely marke that the minister ought to shoot at, that he may please God (that trieth the hearts) and not men. In the meane while, hee must take heede that he doe not displease them which are good and godly: but as for the vngodly, to displease them, it is an high praise.

The iii. Chapter.

1 *He sheweth how greatly he was affectioned towards them both in that he sent Timotheus to them,* 10 *and prayed for them.*

Where

Wherefore, ſince we couldе no longer forbeare, wee thought it good to remaine at Athens alone, A Acts 17.d

2 And ſent Timotheus our brother and miniſter of God, and fellow labourer in the Goſpell of Chriſt, to eſtabliſh you, and to comfort you concerning your faith:

3 That no man ſhould be moued in theſe afflictions: for ye your ſelues know that ye are appointed thereunto. John 15.c Acts 14.b

4 For verily when we were with you, we told you before that we ſhould ſuffer tribulation: euen as it came to paſſe, and as ye know.

5 For this cauſe, when I could no longer forbeare, I ſent him to know your faith, leaſt by ſome meanes the tempter had tempted you, and our labour had beene vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charity, & how that ye haue good remembrance of vs alwaies, deſiring greatly to ſee vs, as we alſo to ſee you:

7 Therefore brethren we were comforted ouer you, in all our aduerſitie, and neceſſity, becauſe of your faith. W

8 a For now we liue, if ye ſtand faſt in the Lord.

9 For what thanks can we recompence to God againe for you, for all the ioy wherewith we ioy for your ſakes before our God?

10 Praying night and day exceedingly to ſee you perſonally, and repayre the wantings of your faith.

11 Now God himſelfe, and our father, and our Lord Ieſus Chriſt, guide our way vnto you.

12 And the Lord increaſe you, and make you abound in charity one toward another, and toward all men, euen as we alſo toward you:

13 To eſtabliſh your hearts, vnblameable in holineſſe before God and our father, in the comming of our Lord Ieſus Chriſt with all his ſaints.

The Notes.

a A good ſhepheard doeth alwaies count the welfare and proſperous eſtate of Chriſts flocke to be his owne For while it goeth well with the congregation, it goeth well with him alſo. But if he ſeeth the Church to be in any perill or weakneſſe, then is he weary of his owne life, he can haue no ioy Who is weake (ſaith ſaint Paul) and I am not weake? Who is offended, and I burne not? This affection is not in them that ſeeke their owne gaine, or their owne glory.

The iiii. Chapter.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue. 11 Labour, 13 and moderation in Lamenting for the dead.

A FUrthermore, we beseech you brethren, & exhort you by ỹ Lord Iesus, that yee increase more & more, as ye haue receiued of vs, how ye ought to walke, and to please God.

2 For ye know what commaundements, we gaue you by the Lord Iesus.

3 *For this is the will of God, * euen your holinesse, that ye should abstaine from fornication:

4 That euery one of you should know how to possesse his vessell in holinesse and honour:

5 Not in the Lust of concupiscence, euen as the Gentils which know not God.

6 That no man oppresse and defraud his brother in any matter: because that the Lord is the auenger of all

B such, as we also haue forewarned you, and testified.

7 For God hath not called vs to vncleanesse, but into holinesse.

8 *He therefore that dispiseth, dispiseth not man, but God, who hath also giuen to you * his holy spirit.

9 But as touching brotherly loue, ye neede not that I write vnto you: * For ye are taught of God to loue one another.

10 Yea, and that thing verily ye doe vnto all the brethren which are in all Macedonia: but we beseech you brethren, that ye increase more and more,

11 *And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne handes, as we commaunded you:

12 That yee may walke honestly toward them that are without, and that ye may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren, concerning them which a sleepe, that ye sorrow not, euen

C as other which haue no hope,

14 For if we beleeue that Iesus died and rose againe, euen so them also which sleepe by Iesus, will God bring with him.

15 For this say we vnto you in the word of the Lord, that we which * liue, which remaine vnto the comming of the Lord, shal not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a b shout, and in the voice of the *Archangel, and in the trumpe of God: and the dead in Christ shall rise first.

17 Then

The Epistle on the iii. sunday in Lent.

om. 12.a
phes. 5.a
Or, sanctification.
Cor. 7.a
om. 1.d
uke 10.c
Cor. 3.b
Th. ii. 1.a
hn 13.b
ees 29.b
Cor. 9.c
Thess. 3.b
Cor. 15.g
tth. 24.c
n. 12.a

17 Then we which liue, which remaine, ſhalbe caught
vp together with them in the cloudes, to meete the Lord
in the ayre: and ſo ſhall we euer be with the Lord.
18 Wherefore comfort your ſelues one another in
theſe words.

The Notes.

a To ſleepe in this place is taken for to die: becauſe of the
ſure hope of the reſurrection, for we are not ſo ſure to riſe againe
when we lay our ſelues downe to ſleepe, as wee are ſure by the
word of God, that our mortall bodies ſhall be raiſed againe. And
this ſleepe ought onely to be applied vnto the bodie, and not to
the ſoule which is immortall.

b Reade the v. Chapter of Iohn, and thou ſhalt find that this
houre, the voice of the Archangel, and the trumpe of God, is no-
thing elſe but the voice of the ſonne of God.

The v. Chapter.

*He informeth them of the day of iudgement, and of the com-
ming of the Lord.*

A
BVt of the times and ſeaſons, brethren, ye haue no Matth.24.c
need that I write vnto you. 2.Pet.3.c
2 For ye your ſelues know perfectly that the day Apoc.3.a
of the Lord ſo commeth euen as a theefe in the night. Iere.15.b
3 For when they ſhall ſay, Peace and ſafetie, then
ſhall deſtruction commeth vpon them, as ſorrowe vp-
on a woman with childe, and they ſhal not eſcape in any
wiſe.
4 But ye, brethren, are not in darkeneſſe, leaſt that Iohn 12.c
day ſhould ouertake you as a theefe. Epheſ.5.a
5 Ye are all the children of light, and the children of the
day: we are not of the night neither of darkeneſſe. Rom.13.b
6 Therefore let vs not ſleepe as doe other: but let vs
watch, and be ſober.
B
7 For they that ſleepe, ſleepe in the night: and they
that be drunken, are drunken in the night.
8 But let vs, which are of the day, be ſober, putting on
the breſtplate of faith and charitie, & a helmet, the hope
of ſaluation. Epheſ.6.c
9 For a God hath not appointed vs to wrath: but to ob-
teine ſaluation by our Lord Ieſus Chriſt,
10 Which died for vs, that whether wee wake or 2.Cor.5.a
ſleepe, we ſhould liue together with him.
11 Wherefore comfort your ſelues together, and edifie
one another, euen as ye doe.

.6.b
in 5.c
l.2.b

12 And we beseech you, brethren, to know them which *labour among you, and haue the ouersight of you in the *Lord and admonish you:

13 That ye haue them in high reputation, in loue for their worke: and be at peace among your selues.

C 14 Also exhort you, brethren, warne them that are vnruly, comfort the feble minded, lift vp the weake, be patient toward all men.

15 See that none *recompence euell for euill vnto any man: but euer follow that which is good, both among your selues, and to all men.

tth.5.g

16 *Reioyce euer.

l.4.a

17 *Pray continually.

ke 18.a

18 In all things giue thankes: For this is the will of God in Christ Iesus toward you.

19 Quench not the spirit.

20 Dispise not prophecyings.

D 21 *Examine all thinges: holde fast that which is

or.11.c

good:

22 Abstaine from all appearance of euill.

23 And the very God of peace sanctifie you throughout: And I pray God that your whole spirite, and soule, and body, may be preserued blameless in the comming of our Lord Iesus Christ.

m.23.c
or.1.b

24 *Faithfull is he which called you, which will also doe it.

25 Brethren, pray for vs.

m.16.c
or.15.d
or.13.c
hess 3.d

26 *Greete all the brethren in an holy kisse.

27 I charge you in the Lord *that this Epistle be read vnto all the holy brethren.

28 The grace of our Lord Iesus Christ be with you. Amen.

¶ The first Epistle vnto the Thessalonians, written from Athens.

The Notes.

a As if he should say, God hath not called vs by the preaching of his Gospell, for to power his vengeance vpon vs, but for to saue vs. Therefore we ought to be thankefull vnto so louing a father. Here to sleepe, is to die, and to wake, is to liue. Afore to sleepe, is to neglect his saluation.

The Argument of the ſecond Epiſtle to the Theſſalonians.

BEcauſe that Saint Paul had written vnto them, that the day of the Lord ſhould come ſodainly, exhorting them to watch: ſome among the Theſſalonians, thought that they ſhould ſee the laſt day. But Saint Paul declareth, that it was yet far off, & nothing ſo nigh as they thought, ſhewing what things ſhould happen by the meanes of Antichriſt.

The ſecond Epiſtle of Saint Paul to the Theſſalonians.

The firſt Chapter.

1 He thanketh God for their faith, loue, & patience. 11 He praieth for the increaſe of the ſame, 12 And ſheweth what fruit ſhall come thereof.

PAul, & Siluanus, and Timotheus, vnto the Church of the Theſſalonians, in God our father, and the Lord Jeſus Chriſt. A

2 Grace vnto you, and peace from God our father, and the Lord Jeſus Chriſt. Rom. 1. 8 1. Cor. 1. 4 Eph. 1. 16 Rom. 1. 9

3 We are bound to thank God alwaies for you, brethren, as it is meete, becauſe that your faith groweth exceedingly, and the charity of euery one of you towards other aboundeth:

4 So that we our ſelues reioyce in you in the churches of God, for your patience and faith, in all your perſecutions and tribulations that ye ſuffer.

5 Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye alſo ſuffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you:

7 And to you which are troubled, reſt with vs, in the reuelation of our Lord Jeſus from heauen, with the Angels of his power, B

8 In flaming fire, rendring vengeance vnto them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt,

pi.5.g

9 Which shall be punished with euerlasting damnation from the presence of the Lord, and from the glory of his power:

atth.25.c

10 When he shal come to be glorified in his Saints, and to be made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

ol 01.a
il,1,b

11 Wherefore wee pray alwayes for you, that your God would make you worthy of the calling, and fulfil all good pleasure of goodnes in the work of faith in power:

12 That the name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

The Notes.

a After this life the godly being deliuered from their tribulations and paines, shall haue rest and ioy, whereas the wicked and vngodly shall haue the contrarie, Luke 16. Sap. 4 these things ought wee to haue alwayes before our eyes, that we may in the time of persecution abide stedfast in the truth.

The ii. Chapter.

He sheweth them that the day of the Lord shall not come, til the departing of the faith come first, 9 And the kingdome of Antichrist, 15 Therefore hee exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

a WE beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him.

2 That ye be not suddenly moued from your mind, nor be troubled, neyther by a spirit, nor by word, nor by letter, as from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes, for the Lord shall not come, except there come * a falling away first, and that the man of sinne be reuealed, the sonne of perdition.

an.9.g
Tim.4.a

4 Which is an aduersary, and is exalted aboue all that is called God, or that is worshipped, so that he as God, sitteth in the *temple of God, shewing himselfe that he is God.

Cor.3.c

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now yee knowe what withholdeth, that he might

might be reuealed in his time.

7 For the miſterie of iniquitie doth already worke, B
onely, he which now letteth, *will let till he bee taken out 1.Iohn 2.6
of the way.

8 And then ſhall the wicked bee reuealed, *whom the Eſay 11.b
Lord ſhall conſume with the ſpirit of his mouth, and ſhal deſtroy with the brightneſſe of his comming:

9 Euen him whoſe comming is after the working of ſa- Mat. 24.c
tan, in all power, *and ſignes, *and wonders of lying,

10 And in all deceiueableneſſe of vnrighteouſnes, in them that periſh, becauſe, they receiued not the loue of the truth, that they might be ſaued.

11 *And therefore God ſhall ſend them ſtrong deluſi- Rom. 11.d
on, that they ſhould beleeue lyes:

12 That all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſnes.

13 But we are bound to giue thankes alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation, in ſanc- tifying of the ſpirit, and in faith of the truth:

14 Whereunto he called you by our Goſpel, to the ob- C
teyning of the glory of our Lord Ieſus Chriſt.

15 Therefore brethren, ſtand faſt, and hold the ordi- nances which ye haue bene taught, whether it were by our preaching, or by our Epiſtle.

16 Our Lord Ieſus Chriſt, and God, and our father, which hath loued vs, and hath giuen vs euerlaſting con- ſolation and good hope in grace,

17 Comfort your hearts, and ſtabliſh you in all good ſaying and doing.

The Notes.

a By the ſpirite, hee vnderſtandeth phantaſticall and fond prophecies, whereby the ſimple and ignorant are made to be- leeue, that at this time or at that time wee ſhall haue the day of iudgement. By the letter, he vnderſtandeth ſuch writtings, as are forged to deceiue, vnder the name and title of godly learned men.

The iii. Chapter.

He deſireth them to pray for him, that the goſpel may proſper

FArthermore, brethren, pray ye for vs, *that the word A
of the Lord may haue free paſſage, and bee glorified Epheſ. 6.e
euen as with you: Coloſ. 4.c

2 And that we may be deliuered from diſordered and euill men: for all men haue not faith.

3 But the Lorde is faithfull, which shall stablish you, and kepe you from euill.

4 And we haue confidence in the Lord to you ward, that yee both doe, and will doe the things that we commaund you.

5 And the Lord guide your hearts to the loue of God, and to the patience* waiting for Christ. 2 Cor. 15. d

6 Wee commaund you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the institution which ye receiued of vs.

B 7 For yee your selues know how yee ought to follow vs: for wee behaued not our selues inordinately among you,

8* Neyther tooke wee breade of any man for naught: but wrought with labour and sweat night and day, because we would not be chargeable to any of you. Acts 20. g 2 Cor. 9. c 1 Thess. 2. c

9 Not because we haue not authoritie, but to make our selues an example vnto you to follow vs.

10 For when we were with you, this we warned you of, that if any would not worke, the same should not eat.

11 For we heare that there are some which walke among you inordinately, working not at all, but be busie bodies.

12 Them that are such we commaund, and exhort by our Lord Jesus Christ, that they working in quietnesse, eate their owne breade.

13 And ye, brethren,* be not weary in well doing. 1. 6. b

C 14 If any man obey not your doctrine, signifie him by an Epistle,* and haue no company with him, that he may be ashamed. 1 Thess. 3. b

15 Yet count him not as an enemie, but warne him as a brother.

16 Now the very Lord of peace, giue you peace alwaies by all meanes. The Lord be with you all.

17 The salutation of me Paul with mine owne hand, which is the token in euery Epistle. So I write

18* The grace of our Lord Jesus Christ be with you all. Amen. 1 Thess. 5. b 2. 4. b

¶ The second Epistle to the Thessalonians was written from Athens.

The

Saint Paul doth exhort Timothie to abide stedfastly in the sound and true doctrine. For this is the chiefe office of a Bishop, to teach sincerelie and purely the word of God, and holy Scriptures. Whereby onely wee learne to haue a pure heart, a good conscience, and an vnfeined faith, and to loue our neighbours as our selues. In conclusion, we haue here in this Epistle a most absolute and perfect example of a good Pastour, and of a diligent Bishop, or ouerseer of the flocke of Christ.

The first Epistle of Saint Paul to Timothie.

The first Chapter.

He exhorteth Timothie to waite vpon his office, namely to see that nothing be taught but Gods word.

PAul the Apostle of Jesus Christ, *by the commission of God our Sauiour, and Lord Jesus Christ, which is *our hope.

A
Actes 9.c
2.Thess 1.a

2 Vnto *Timotheus a naturall sonne in the faith: grace, mercie, and peace from God our father, & Jesus Christ our Lord.

Actes 16.a

3 As I besought thee to abide still in *Ephesus, when I departed into *Macedonia, so do, that thou commaund some that they teach none other doctrine:

Actes 19.a
Actes 19.d

4 Neither giue heede to *fables, and endles genealogies, which breede questions, more then godly edifying, which is in faith.

2.Tim.2.c
Titus 3.c
1.Tim.4.a

5 But the end of the commandement, is charity out of a pure heart, and of a good conscience, & of faith vnfeined.

6 From the which things some hauing erred, haue turned vnto vaine iangling,

7 Coueting to be Doctours of the law, not vnderstanding what they speake, neither whereof they affirme.

B

8 But wee know that the law is good, if a man vse it lawfully:

9 Knowing this, *that the lawe is not giuen vnto a righteous man, but vnto the lawlesse and disobedient,

Leuit.24.f

to the vngodly, and to sinners, to wholy and vncleane, to murderers of fathers, & murderers of mothers, to manslears,

om.1.d 10 *To whoremongers, to them that defile themselues with mankind, to manslears, to lyers, to periured, and if there be any other thing that is contrary to wholesome doctrine:

11 According to the Gospel of the glory of the blessed God, which is committed vnto me.

12 And I thanke Christ Iesus our Lord, which hath made me strong: for he counted me faithfull, putting me into the ministerie,

tes 9.a 13 Who was before a blasphemer, *and an oppressor; for. 15.b but yet I did obtaine mercy, because I did it ignorantly, l.1.c in vnbeliefe.

¶ 14 Neuertheless, the grace of our Lord was exceeding aboundant, with faith and loue, which is in Christ Iesus.

15 This is a faithful saying, and by all meanes worthy to be receiued, that Christ Iesus came into ý world tth.7.d to saue *sinners of whom I am chiefe,

rke 2.c 16 Notwithstanding, for this cause was mercy shewed ke 19.a vnto me, that in me the first, Iesus Christ might shew m 3.c all long suffering, to the example of them which should beleeue on him to life euerlasting.

17 Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory, for euer and euer, Amen.

18 This commaundement commit I vnto thee, sonne Timotheus, according to the prophecies which went before vnto thee, that thou in them shouldest fight a good fight:

19 Hauing faith and good conscience, which some hauing put away, as concerning faith, haue made shipwracke.

im.2.e 20 Of whom is *Hymeneus and Alexander whom th.1.c I haue a deliuered vnto Satan, that they may learne or.5.a not to blaspheme.

The Notes.

a Where Saint Paul saith, that he did deliuer Alexander and Hymeneus vnto Satan: he meaneth none other thing thereby, but that he did excommunicate them openly, as not true Christians, and that hee did threaten them, (if they would not repent and turne) that God would punish them euerlastingly by Satan and his Angels.

The

The ii Chapter.

1 He exhorteth to pray for al men, 4 Wherfore, 8 And how, 9 as touching the apparell and modestie of women.

1 EXhort you therefore, that first of all, prayers, supplications, intercessions, and giuing thanks be made for all men: A

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlines and honestie. Iere. 29. c Baruc 1. a

3 For that is good and acceptable in the sight of God our Sauiour,

4 Who will haue all men to bee saued, and to come into the a knowledge of the truth.

5 For there is *one God, and one mediatour of God and men, the man Christ Iesus: Iohn 17. a Heb. 7. d

6 Who gaue himselfe a ransome for all, a testimonie in due times: Gala. 3. c B

7 Whereunto I am ordeined a preacher and an Apostle (I tell the truth in Christ and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that the men *pray euery where, lifting vp holy hands without wrath and reasoning. Iohn 4. c

9 Likewise also the woman, that they aray themselues in comely apparrel, with shamefastnesse, and discreet behauiour, not in broydered hayre, either gold, or pearles, or costly aray:

10 But (that becommeth women professing godlines) through good workes.

11 *Let the women learn in silence with al subiection. 1. Cor. 14. g

12 But I suffer not a woman to teach, neyther to vsurpe authoritie ouer the man, but to be in silence.

13 For Adam was first formed, then Eue.

14 And Adam was not deceiued, but the woman being deceiued, was in the transgression. C

15 Notwithstanding, through bearing of children she shall be saued, if they continue in faith and charitie, and holinesse with modestie.

The Notes.

a Here we doe learne, that God refuseth no nation, whether they be Iewes or heathen, also that hee refuse no estate, whether thy be poore or rich, kinges or subiects, it is all one to him, he hath no respect of persons, but will haue his Gospell to bee preached to all nations and estates, that such as be preordinated vnto life, may come to the knowledge of the truth.

The

The iii. Chapter.

He declareth what is the office of ministers. 11 *And of women.* 12 *touching their families.* 15 *The dignity of the Church,* 16 *And the principall point of the heauenly doctrine.*

A THis is a faithfull saying, If a man desire the office of a Bishop, he desireth a good worke.

2 A Bishop therfore must be blameles, the husband of one wife, watching, sober, comely apparelled, a louer of hospitalitie, apt to teach.

3 Not giuen to ouermuch wine, no striker, not greedy of filthy lucre: but gentle, abhorring fighting, abhorring couetousnesse:

4 One that ruleth well his owne house, hauing children in subiection, with all grauitie

5 (For if a man know not to rule his owne house, how shall he care for the Church of God:)

6 Not a yong scholler, least he, being puffed vp, fall into the condemnation of the diuell.

B 7 He must also haue a good report of them which are without, least he fal into the rebuke & snare of the diuel.

Or, Deacons 8 Likewise must the ministers be graue, not double tounged, not giuen to much wine, neither greedie of filthie lucre:

1. Tim. 6. a

9 Holding the misterie of the faith in a pure conscience.

10 And let them first be proued, then let them minister, being blameles.

11 Euen so must their wiues be graue, not euil speakers, sober, faithfull in all things.

12 Let the Deacons be the husbands of one wife, such as can rule their children well, and their owne households.

13 * For they that haue ministred wel: get themselues a good degree, and great libertie to speake in the faith which is in Christ Iesus.

Deuteron. 25. b

C 14 These thinges write I vnto thee, hoping to come shortly vnto thee.

15 But if I tarry long, that thou mayest knowe how thou ought est to behaue thy selfe in the a house of God, which is the church of the liuing God, * the piller and ground of the truth.

a Or, stay.

16 And without doubt, great is that misterie of godlines: * God was shewed manifestly in the flesh, was iustifyed in the spirit, was seene among the angels, was preached

Gen. 1. b

preached vnto the Gentiles, was beleeued on in the world, and was receiued vp in glory.

The Notes.

a The Church or congregation, is called the house of God, because that God dwelleth in the hearts of the faithfull, in whom he reigneth and declareth his strength. For they that haue through faith dedicated or giuen themselues wholy to Christ, they themselues do not liue, but Christ liueth in them. Such a congregation is the piller and ground of the truth. For why? they are builded vpon a sure foundation which is Christ, whose doctrine onely they follow.

The iiii. Chapter.

He teacheth him what doctrine he ought to flee, 6, 8, 11. and what to follow. v. 15 and wherein he ought to exercise himselfe continually.

NOw the spirit speaketh euidently, that in * the latter times some shall depart from the faith, giuing heed vnto spirits of errour, and doctrines of diuels, A Acts 20. f 2. Tim. 3. a 2. Pet. 2. a Iude a

2 Which speake false in hypocrisie, hauing their conscience a seared with an hot iron: 2. Thess. 2. g

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to bee receiued with giuing thankes, of them which beleeue and know the truth. Gen. 1. d

4 For euery creature of God is good, and nothing to be refused, if it be receiued with thanksgiuing:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the bretheren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath beene nourished vp in the wordes of faith, & of good doctrine, which thou hast continually followed. Rom. 13. g Titus 1. d 2. Tim. 3. d

7 But cast away prophane and olde wiues fables, & exercise thy selfe rather vnto Godlinesse: B 1. Tim. 1. a Titus 3. c

8 For bodily exercise profiteth little, but godlinesse is profitable vnto all things, hauing promises of the life that is now, and of that which is to come. Colo. 2. b

9 This is a sure saying, and by all meanes worthy to be receiued:

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These things commaund and teach.

12 Let no man dispise thy youth: * but bee thou a paterne of the beleeuers, in worde, in conuersation, in charitie, Titus 2. e 1. Pet. 5. a

vitie, in spirit, in faith, in chastitie.

13 Til I come, giue attendance to reading, to exhortation, to doctrine.

14 Dispise not the gift that is in thee, which was giuen thee through prophecie, with the laying on of hands by the authority of the eldership.

15 Haue a care of these things, and giue thy selfe wholy to them, that it may be seene howe thou profitest in all things.

16 Take heed vnto thy selfe, and vnto doctrine, and continue therein: For in doing this, thou shalt both saue thy selfe, and them that heare thee.

The Notes.

a They haue their consciences marked with an hote iron, which know the truth full well, but yet of a malitie, or for filthy lucres sake, do teach and maintaine false doctrines, their cōsciences (which beare record to the contrary) burning within them.

The v. Chapter.

1 *Hee teacheth him how he shall behaue himselfe in rebuking all degrees.* 3 *An order concerning widowes.*

a REbuke not an Elder, but exhort him as a father, the yonger men as brethren:

2 The elder women as mothers, the yonger as sisters in all chastitie.

3 Honour widowes which are widowes indeed.

4 But if any widow haue children, or nephewes, let them learne first to rule their owne houses godly, and to recompence alway their elder kinsfolkes: for that is good, and acceptable before God.

5 And she that is a widow indeed, and left alone, hopeth in God, and continueth in supplications and prayers night and day.

6 But she that liueth in pleasure, is dead, being aliue.

B 7 And these things cōmand, that they may be blamelesse.

8 But if any prouide not for his owne, and specially for them of his household, he hath denied the faith, & is worse then an infidell.

9 Let not a widow be chosen vnder three score yeares old, hauing beene the wife of one man,

10 And well reported of in good workes, if shee haue brought vp children, if she haue lodged strangers, if she haue washed the saints feet, if she haue ministred vnto them that were in aduersitie, if she haue bin continually

giuen

ten to euery good worke.

11 But the yonger widowes refuse, for when they haue
begun to waxe wanton against Christ, they will marry:
12 hauing damnation, because they haue cast away
their first faith.

13 They learne to wander about from house to house
idle, yea not idle onely, but also tatlers, and busibodies,
speaking thinges which are not comely.

14 I will therefore that the yonger women do* marie, C
beare children, guide the house, giue none occa- 1. Cor. 9. b
sion to the aduersary to speake slanderously.

15 For certaine of them are already turned backe after Satan.

16 If any man or woman that beleeueth, haue widowes, let them sustaine them, and let not the Church be charged, that it may sustaine them that are widowes indeed.

17 The elders that rule well, let them be counted worthie of double honour, most specially they which labour in the word and teaching.

18 For the scripture saith, *thou shalt not muzzell the Deut. 25. b
oxe that treadeth out the corne: and, *the labourer Matth. 10.
is worthy of his reward.

19 Against an Elder receiue none accusation, but* vn- Deut. 19. d
der two or three witnesses.

20 Them that sinne, rebuke before all, that other also may feare.

21 I testifie before God, and the Lord Iesus Christ, & D
the elect angels, that thou obserue these things without
partinesse of iudgement, and do nothing after partiality.

22 *Lay hands suddenly on no man, neither be partaker of other mens sinnes. Keepe thy selfe chast. Num. 27. d
Actes 6. b

23 *Drinke no longer water: * but vse a little wine 2 Tim. 1. b
for thy stomakes sake, and thine often diseases. Eccle. 31. d

24 Some mens sinnes are open before hand, hasting before vnto iudgement, and in some they follow after.

25 Likwise also good workes are manifest before hand, and they that are otherwise cannot be hid.

The Notes.

a Saint Paul doth not here speake of euerlasting damnation, but by this worde condemnation, doth rather vnderstande the shame that those wanton widowes shall haue in the world for breaking of their promise. Ambrose. Eras. If this place be wil vnderstanded, it is able to ouerthrow all the monkish vowes.

The

The vi. Chapter.

1 *The duetie of seruants to their maisters.* 3 *Against such as are not satisfied with the word of God.*

1 LEt as many *seruants as are vnder the yoke, count their maisters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they which haue beleeuing maisters, let them not dispise them, because they are brethren, but rather let them doe seruice, forasmuch as they are beleeuing, & beloued, and partakers of the benefite: These thinges teach and exhort.

3 *If any man teach otherwise, and consenteth not vnto the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse;

4 He is puft vp, knowing nothing, but doting about questions, and *strifes of words, whereof commeth enuy, strife, railings, euill surmisinge,

5 Vaine disputations of men of corrupt minds, destitute of the truth, thinking lucre to bee godlinesse: From such be thou separate.

6 Godlinesse is great lucre, *if a man be content with that he hath.

7 *For we brought nothing into the worlde, and it is certaine that we may carry nought away.

8 But hauing food and raiment, we must therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For loue of money, is the root of all euill, which while some lusted after, they erred from the faith, and pearced themselues through with many sorrowes.

11 But thou, O man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, meekenesse.

12 Fight the good fight of faith, lay hand on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I giue thee charge in the sight of God, who quickeneth all thinges, and before Iesus Christ, which vnder Pontious Pilate witnessed a good profession,

14 That thou keepe the commaundement without spot, vnrebukeable, vntill the appearing of our Lord Iesus Christ:

15 Which in his times hee shall shew, that is blessed and

and prince only, the King of Kings, and Lord of Lords:
16 Who onely hath immortality, dwelling in the light Apoc.17.c
that no man can attaine vnto, whom no man hath seene, neither can see, vnto whom be honour and power euerlasting. Amen.
17 Charge them which are rich in this world, that they be not high minded, nor trust in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to inioy:)
18 That they do good, that they be rich in good workes, Eccle.29.b
that they be ready to giue, glad to distribute: Matth.4.b
19 Laying vp in store for themselues a good foundation against the time to come, that they may lay hold on eternall life.
20 O Timotheus, saue that which is giuen thee to keepe, auoiding prophane and vaine babblings, and oppositions, of science, falsly so called: D
21 which some professing, haue erred concerning the faith. Grace be with thee, Amen.

¶ The first to Timotheus, was written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

The Notes.

a Let the rich learne heare how to behaue themselues in their riches, if they will remember that they are the stewards of the liuing God aboue, then will they put all pride, and the misusing of their worldly substance away. Moreouer they are heare ouerthrowne, which doe affirme that Christians may haue or possesse no riches: vse thy worldly substance well, and according to the good pleasure of God, and the Lord shall crowne in thee his owne gifts.

The Argument of the second Epistle to Timothie.

HE exhorteth Timothie (as he did before) to continue or stand manfully in the truth of the Gospell, and to set it forth faithfully vnto the congregation of Christ, auoiding foolish and vnprofitable disputations, and that in no wise he should swarue from it through the vnstidfastnesse of some, & grieuous persecutions that were at hand. Hee doth also declare how perillous the last time shalbe, and that the Canonicall scriptures doe conteine sufficiently all thinges that pertaine vnto godlines. And so adding certaine perticuler precepts, he doth conclude and make an end of this Epistle.

The second Epistle of Saint Paul vnto Timothie.

The first Chapter.

Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that hee had taught him.

PAul an Apostle of Jesus Christ by the
A will of God, according to the promise of
life, which is in Christ Jesus,
2 To Timothie my dearely beloued
Acts 22.a sonne: Grace, mercy and peace from God
Rom. 1.b the father, and Christ Jesus our Lord.
Phil. 3.a 3 I thanke God, * whom I worship from my fore-
fathers in pure conscience, that without ceasing I haue re-
membrance of thee in my prayers night and day.
4 Greatly desiring to see thee, being mindfull of thy
teares, that I may be filled with ioy:
5 When I call to remembrance the vnfained faith
that is in thee, which dwelt first in thy grandmother
Lois, and in thy mother Eunica, and I am assured that
it dwelleth in thee also.
6 Wherefore I put thee in remembrance, that thou stir
vp the gift of God, which is in thee, by the * putting on
B of my hands.
Rom. 1.b 7 * For God hath not giuen to vs the spirit of feare, but
Ephes. 3.a of power, and of loue, and of a sound mind.
8 Bee not thou therefore ashamed of the testimonie of
our Lord, neither of me his prisoner, but suffer thou af-
1. Cor. 13.g flictions with the Gospel, according to the power of God.
Heb. 2.d 9 Who hath * saued vs, and called vs with an holy cal-
Rom. 1.a ling, not according to our workes, but according to his
owne purpose and grace, which was giuen vs in Christ
Jesus, before the world began:
10 But is now made manifest, by ỳ appearing of our
saiuour Jesus Christ, who hath put away death, & hath
2. Tim. 2.d brought light & immortality vnto light through ỳ Gospel:
11 * Whereunto I am appointed a preacher, and an
Apostle, and a teacher of the Gentiles.
12 For the which cause I also suffer these things, neuer-
theless, I am not ashamed, for I know whom I haue
beleeued, and I am perswaded that he is able to keep
that which I haue committed to him against that day.

13 * Ho-

13 *Se thou haue the patterne of wholesome wordes* 1. Tim. 4. c
which thou hast heard of me, in faith and loue that is in Titus 2. d
Christ Jesus. 1. Pet 5. a
14 That good thing which was committed to thy kee- C
ping, hold fast, through the holy Ghost which dwelleth
in vs.
15 This thou knowest, that all they which are in A-
sia, bee turned from me, * of whom are Phygellus and * Or, abhor
Hermogenis. me.
16 The Lord giue mercy vnto the house of Onesipho-
rus, for he oft refreshed me, * and was not ashamed of
my chaine.
17 But when he was in Rome, he sought me out very Matth. 25
diligently, and found me. Rom. 15. b
18 The Lord grant vnto him that he may find mercy
with the Lord in that day: And in how many things hee
ministred vnto me at Ephesus, thou knowest verie wel.

The Notes,

a As in baptisme, the outward ministrie, or mission all washing doth regenerate, & wash away sinnes: and cleanse and purge vs from our filthinesse: so doth the imposition, or laying on of hands, giue vs the gift of the holy Ghost. But the outward and misticall washing doth onely represent vnto vs, that in Christs bloud our sinnes are cleane washed away.

The ii. Chapter.

He exhorteth him to be constant in trouble, to suffer manly, to abide fast in the wholesome doctrine of our Lorde Iesus Christ,

THou therefore, my sonne, be strong in the grace that is A
in Christ Jesus.
2 And the things that thou hast heard of me by many
witnesses, the same commit thou to faithfull men, which Titus 1. b
shall be apt to teach other also.
3 Thou therefore suffer affliction as a good souldier
of Jesus Christ.
4 No man that warreth, entangleth himselfe with
the affaires of this life, that he may please him which
hath chosen him to be a souldier.
5 And if a man also wrestle, yet is he not crowned, ex-
cept he wrestle lawfully.
6 The labouring husbandman must first be partaker
of the fruits.
7 Consider what I say: and the Lord giue thee vnder-
standing in all things.

8 Remember that Jesus Christ, *of the seed of David was raised from the dead, according to my Gospell:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not bound.

10 Therfore *I suffer all things for the electes sake, that they might also obteine the saluation which is in Christ Jesus, with eternall glory.

11 It is a faithfull saying: *for if we be dead with him, we shall also liue with him:

12 If we be patient, we shall also raigne with him: *If we denie him, he also will denie vs.

13 If we be vnfaithful, *he abideth faithfull, he cannot denie himselfe.

C 14 Of these things put them in remembrance, testifie before the Lord, that they striue not about wordes to no profite, but to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman not to be ashamed, rightly diuiding the word of truth.

16 *But prophane voices of vnitie passe ouer: for they will increase vnto greater vngodlinesse.

17 And their word shal fret as doth a canker: of whom is *Hymeneus and Phyletus,

18 Which about the truth haue *erred, saying, that the resurrection is past already, and doe ouerthrow the faith of some.

19 But the strong foundation of God standeth stil, hauing this seale the Lord knoweth them that are his: &, Let euery one that nameth the name of Christ, depart from iniquitie.

20 But *in a great house are not only vessels of gold, and of siluer, but also of wood, and of earth: some to honour, and some to dishonour.

D 21 If a man therfore purge himselfe frō a these, he shal be a vessel sanctified vnto honour, and meete for the vses of the Lord, and prepared vnto euery good worke.

22 Lusts of youth auoide: but follow righteousnesse, faith, charitie, peace, with them that call on the Lorde out of a pure heart.

23 *But foolish and vnlearned questions put from thee, knowing that they do but gender strife.

24 And the seruant of the Lord must not striue: but be gentle vnto all men, *apt to teach, suffering euill.

25 In meekenesse instructing them which are contrarie minded, if God at any time will giue them repentance

ance to the knowledge of the truth:
26 And that they may come to themselues againe, out of the snare of the diuell, which are taken captiue of him at his will.

The Notes.

a This ought to be vnderstanded of such heresies, as hee did speake of, euen a little before in the same Chapter. As if he should say, He that keepeth himselfe from such erronious opinions and heresies, and abideth stedfast in the truth of the Gospell, is a vessell vnto honoor. And this can no man do without him that worketh in vs, both to will, and also to do or performe the thing that he hath moued vs to will.

*a Or, he'd alie

The iii. Chapter.

1 He prophecieth of the perilous times 16 Also what profit commeth of the Scriptures.

THis know also, that in a the last daies, perilous times shalbe at hand.
2 For men shalbe louers of their owne selues, couetous, boasters, proud, blasphemers, disobedient to parents, vnthankefull, vngodly:
3 Without naturall affection, truce breakers, false accusers, riotous, fierce, dispisers of them which are good:
4 Traitours, heady, high minded, louers of pleasures more then louers of God:
5 hauing a forme of godlines, but denying the power thereof: turne away from these.
6 These are they which enter into houses, and leade captiue simple women laden with sinne, caryed with diuers lustes:
7 Euer learning, and neuer able to come vnto the knowledge of the truth.
8 For as Jannes and Jambres withstood Moses, so do these also a resist the truth: Men of corrupt mindes, reprobate concerning the faith:
9 But they shall preuaile no longer: For their madnes shalbe manifest vnto all men, as also theirs was.
10 But thou hast followed my doctrine, fashion of liuing, purpose, faith, long suffering, charity, patience,
11 Persecutions, afflictions, which came vnto me, at Antioch, at Iconium, at Listra, which persecutions I suffered patiently: and from them al the Lord deliuered me.
12 Yea, and b all that will liue godly in Christ Jesus, shall suffer persecution.

a Actes 20.f 1.Tim.4.a 2.Pet.2.c Iude 1.c

Titus 1.a

b Exod.7.b

b Actes 13.b Psal.34.d Prou.24.b Eccle.2.a

13 But the euil men and deceiuers shal ware worse and worse, deceiuing, and being deceiued.

C 14 But continue thou in the thinges which thou hast learned, and which also were committed vnto thee, knowing of whom thou hast learned them.

r wherein o thou hast n. confirmed d per. wri- t.

15 And that from an Infaint thou hast knowne the scriptures, which are able to make thee wise vnto saluation, through faith which is in Christ Iesus.

Tim 4.a Pet. 1.d

16 *All scripture is giuen by inspiration of God, and is profitable to doctrine, to reproue, to correction, to instruction, which is in righteousnesse,

17 That the man of God may bee perfect, instructed vnto all good workes.

The Notes.

a False Prophetes shalbe punished for two causes: First, because that they haue not obeyed the truth, or haue swerued from it after that they knewe and receiued it. Secondly, because that they do with those false sorcerers of Egypt, withstand and resist the truth, wrapping other in error with themselues vnto euerlasting damnation.

The iiii. Chapter.

He exhorteth Timotheus to be feruent in the word, and to suffer aduersitie.

A I Testify therfore before God, & the Lord Iesus Christ which shall iudge the quicke and the deade at his appearing, and his kingdome:

2 Preach the word, be instant in season, out of season: improue, rebuke, exhort in all long suffering & doctrine.

3 For the time will come, when they shall not suffer wholesome doctrine: but after their owne lustes, shall they whose eares ytch, get them an heape of teachers.

4 And shall turne away their hearing from the truth, and shalbe turned vnto fables.

5 But watch thou in all thinges, suffer afflictions, do the worke of an Euangelist, fulfill thy ministery:

The Epistle on S. Luke the Euangelistes day.

6 For I am now ready to be offered, and the time of my dissolution is at hand.

B 7 I haue fought a good fight, I haue fulfilled my course, I haue kept the faith.

1. Cor. 6. d 2. Pet. 3. b

8 *Henceforth there is laid vp for me a crown of righteousnes, which the Lord the righteous iudge shall giue me at that day: not to me onely, but vnto them also that haue loued his appearing.

9 Doe thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, hauing loued this pres-

sent world, and is departed vnto Thessalonica, Cres-
ens to Galatia, Titus to Dalmatia.
11 Onely Luke is with me. Taking Marke, bring him
with thee, for he is profitable vnto me for ỳ ministratiõ.
12 And Tichicus haue I sent to Ephesus.
13 The Cloke that I left at Troas with Carpus,
when thou commest bring with thee and the bookes, but
specially the parchments.
14 Alexander the Coppersmith shewed me much e- C
uil: the Lord reward him according to his deeds.
15 Of whom be thou ware also: for he hath greatly
withstand our preaching.
16 At my first answering, no mã assisted me, but al for-
sooke me: I pray God ỳ it may not be laid to their charges.
17 Notwithstanding, the Lord assisted me, & strẽgthe-
ned me, that by me the preaching should be fulfilled to ỳ
vttermost, and that all the Gentiles should heare. and I
was deliuered out of the mouth of the a Lion,
18 And the Lord shall deliuer mee from euery euill
work, and will preserue me vnto his heauenly kingdom:
to whom be praise for euer and euer, Amen.
19 *Salute Prisca and Aquila, and the household of *Acts 13.a
Onesiphorus. Rom. 16.a
20 Erastus, abode at Corinthum: but Trophimus 2. Cor. 1.d
haue I left at Miletum sicke. Acts 20.b
21 Do thy diligence to come before Winter. Eubo- D
lus greeteth thee, and Pudens, and Linus, and Clau-
dia, and all the brethren.
22 The Lord Jesus Christ be with thy spirit: Grace
be with you, Amen.
The second Epistle vnto Timotheus, ordained ỳ first
Bishop of the Church of the Ephesians, was written
from Rome, when Paul was presented the second time
vnto the Emperour Nero.

The Notes.

a Some men do expound this place of Satan the diuel, which (as S. Peter saith) goeth about like a ramping lion seeking whom he may deuoure. But it ought rather to be vnderstanded of Nero the Emperour, which was the most cruell tyrant that euer was on the earth. And such an vngodly Prince is as a Lyon, and as a deuouring Beare vnto the people Prou 28.

The Argument of the Epistle to Titus.

SAint Paul giueth commaundements vnto Titus to appoint and ordeine worthy ministers, and to set godly learned

ned men for to rule and gouerne the congregation of Christ. For Satan the diuell hath euery where his ministers, which ought with sound doctrine to be beaten away. Therefore they that are appointed watchmen ouer the flocke of Christ, must be of ableneſſe not onely to teach, but also to confound and ouerthrow them that reſiſt or withſtand the truth. Secondly, he doth perſcribe the office and dutie of all perſons and ages. Last of al, he biddeth him to beware of Iewiſh fables & vain queſtions, which doe not edifie. This might well be called an Epitome or abridgment of the firſt Epiſtle to Timothie.

The Epiſtle of S Paul vnto Titus.

The firſt Chapter.

5 Hee aduertiſeth Titus touching the gouerment of the Church, 7 The ordinance and office of miniſters. 12 The nature of the Cretians, and of them which ſowe abroade Iewiſh fables, and inuentions of men.

PAul a ſeruant of God, and an Apoſtle of Iesus Chriſt, accoꝛding to the fayth of Gods elect, and the knowledge of the truth, which is after godlineſſe,

2 In the hope of eternall life, which God that cannot lie pꝛomiſed beforꝛe the woꝛld began:

3 But hath made manifeſt his woꝛd at the time appointed through pꝛeaching, which is committed vnto me, accoꝛding to the oꝛdinance of God our Sauiour:

4 To Titus a natural ſonne after the common faith, Grace, mercy, and peace from God the father, & the Lord Iesus Chriſt our Sauiour.

5 Foꝛ this cauſe left I thee in Creta, that thou ſhouldeſt reforme the things that are left, and ordain elders in euery citie, as I had appointed thee:

6 If any be blameleſſe, the husband of one wife, hauing faithful childꝛen, not accuſable of riot, oꝛ vntractable.

7 Foꝛ a Biſhop muſt be blameles, as the ſteward of God: not ſtubboꝛne, not angry, not giuen to wine, no ſtriker, not giuen to filthie lucre.

8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, righteous, godly, temperate:

9 Holding

holding fast the faithful word which is according to doctrine, that he may bee able both to exhort in wholesome doctrine, and to improue them that say against it.
10 For there are many vnruly and vaine talkers, and deceiuers of minds, specially they that are of the circumcision:
11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.
12 One of themselues, euē a prophet of their own, said the Cretiās are alwaies liers, euil beasts, slowbellies.
13 This witnes is true: wherfore rebuke them sharply, that they may be sound in the faith.
14 Not taking heed to Iewish fables, and commaundements of men, turning from the truth.
15 *Vnto the pure, are all things pure: but vnto them that are defiled and vnbeleeuing is nothing pure, but euen the mind and conscience of them is defiled. *Rom. 14. d
16 a They confesse that they know God: but in workes they deny him, seeing they are abhominable and disobedient, and vnto euery good worke reprobate.

The Notes.

a As infidelity is the head spring of all wickednesse & vice, so on the contrary side faith is the originall well and fountaine of all vertue and Godlinesse. Which faith is declared not onely by words, but by such deeds and works as God hath commaunded vs in his holy and sacrid scriptures, & where no such workes be, speake they neuer so godly, there is no trueliuely faith.

The ii. Chapter.

1 He commendeth vnto him the wholesome doctrine, and telleth him how he shall teach all degrees to behaue themselues. 11 Through the benifite of the grace of Christ.

BVt speake thou the thinges that become wholesome doctrine:
2 That the Elder men be watching, graue, sober, sound in faith, in charity, in patience:
3 The elder* women, likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good things. *2. Tim. 2. c
4 That they may make the yong women sober minded to loue their husbands, to loue their children,
5 To be discreete, chast, housekeepers, good, obedient vnto their owne husbandes, that the worde of God bee not

not blaſphemed.

6 Yong men likewiſe exhort, to be ſober minded:

B 7 *In all thinges ſhewing thy ſelfe a patterne of good
*1.tim 3.b
*1.pet.5.a
*1.tim.6.a
*1.pet.2.d
*1.io.3.d
*1.tim 6 a
workes, in the doctrine, vncorruptnes, grauity, integrity,

8 Wholeſome worde, vnrebukeable, that hee which
withſtandeth, may be aſhamed, hauing no euill thing to
ſay of you.

9 Exhort ſeruants to be obedient vnto their owne ma-
ſters, and to pleaſe them in all thinges, not anſwering
*, gaineſay-
againe:

10 Neither pickers, but ſhewing all good faithfulnes,
that they may adorne the doctrine of God our Sauiour
in all things.

11 For there hath appeared the grace of God which
is healthfull to all men.

*a 2.c
12 Teaching vs, that denying vngodlines, and *worldly
luſtes, wee ſhould liue ſoberly, and righteouſly, and
godly, in this preſent worlde:

13 Looking for that bleſſed hope and appearing of the
glory of the great God, and our Sauiour Ieſus Chriſt,

C 14 *Which gaue himſelfe for vs, that he might redeeme
*m.8.a
*lat.1.a
*1.pet.5.c
*eſ.2.b
*tim.4.b
vs from all vnrighteouſnes, and purge * vs a peculiar
people vnto himſelfe, *zealous of good workes.

15 Theſe things ſpeake and exhort, and rebuke with
all authority: *let no man diſpiſe thee.

The iii. Chapter.

1 *Of obedience to ſuch as be in authoritie.* 9 *Hee warneth Titus to beware of foliſh and vnprofitable queſtions,* 12 *concluding with certayne priuate matters,* 15 *and ſalutations.*

A WArne them to be *ſubiect to rule and power, to obey
*a 13.a
*1.pet.2.c
magiſtrates, to be ready to euery good worke,

2 To blaſpheme no man, to be no fighters, but
gentle, ſhewing all meekenes vnto all men.

3 For we our ſelues alſo were ſometime foolish, diſ-
obedient, deceiued, ſeruing diuers luſtes and voluptu-
ouſneſſe, liuing in malicioulneſſe and enuy, full of hate,
hating one another.

4 But after that the kindnes and loue of our ſauiour
God to manward appeared,

5 *Not of workes that bee in righteouſneſſe which we
*m.1.b
*a 3.a
haue wrought, but according to his mercy he ſaued vs, *
by the fountaine of the regeneration and renning of the
holy Ghoſt.

6 Which

6 Which he shed on vs richly through Iesus Christ our Sauiour:

7 That we iustified by his grace, should bee made heires according to the hope of eternall life. B Actes 15.b

8 This is a faithfull saying, and these thinges I will that thou affirme constantly, that they which haue beleeued in GOD, might be carefull to maintaine good workes: these things are good and profitable vnto men. Ephes.2.b

9 But foolish questions, and genealogies, and contentions, and strivinges about the law, auoyd: for they are vnprofitable and vaine. 1 Tim.1.c 2.Tim.2.c Matth.11.c

10 A man that is a an heretike, after the first and the second admonition auoyd:

11 Knowing that he that is such, is subuerted, and sinneth, being damned of himselfe.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to com to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the Lawyer, and Apollos on their iourney diligently, that nothing be lacking vnto them.

14 And let ours also learne to maintaine good workes C to necessary vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

Written from Nicopolis, a citie of Macedonia.

The Notes.

a After that the godly minister hath by the mighty word of God convinced any man of heresie, if that man will obstinately abide in his erronius opinion and doctrine, it is lawfull for the godly magistrate to punnish him with the sworde, this place (which doth onely pertaine to the minister, vnto whom the temporall sword is not deliuered) notwithstanding Paul did smite Barieſu with blindnesse. Actes 13. Also the Lord (Deut. 13) did commaund that the false Prophet should bee slayne and put to death This law is not yet abolished.

The Epistle of Saint Paul to Philemon.

§ He reioyceth to here of the faith and loue of Philemon,
9 Whom hee desireth to forgiue his seruante Onesimus, and louingly to receiue him againe.

Paul

A PAul a prisoner of Jesus Christ, & brother Timotheus vnto Philemon, my dearely beloued and our fellow labourer,

2 And to our dearely beloued Apphia, and to Archippus our fellow souldier, and to the church in thy house:

1 Cor. 1. a 3 Grace to you, and peace from God our father, and
2 Cor. 1. a the Lord Jesus Christ.
Gal. 1. a 4 I thanke my God, making mention alwaies of thee in my prayers,

5 Hearing of thy loue and faith which thou hast toward the Lord Jesus, and toward all saints:

6 That the fellowship of the faith may be effectual in the knowledge of euery good worke, which is in you toward Christ Jesus.

B 7 For we haue great ioy and consolation in thy loue, because the bowels of the saints are refreshed by thee, brother.

8 Wherfore, though I might be much bold in Christ, to inioyne thee that which is conuenient:

9 Yet for loues sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

Coloss. 4. b 10 I beseech thee for my sonne *Onesimus, whom I haue begotten in my bondes:

11 Which in time passed was to thee vnprofitable, but now profitable to thee and to me.

12 Whom I haue sent againe: thou therfore receiue him, that is mine owne bowels.

13 Whom I would haue reteined with me, that in thy stead he might haue ministred vnto me in the bondes of the Gospel.

C 14 But without thy mind would I doe nothing, that thy benifite should not be as it were of necessitie, but willingly.

15 For happily he therfore departed for a season, that thou shouldest receiue him for euer:

16 Not as a seruant, but aboue a seruant, a brother beloued, speciall to me: but how much more vnto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a fellow, receiue him as my selfe.

18 If he haue iniured thee, or oweth thee ought, that lay to my charge.

19 I Paul haue written it with mine owne hand, I will

will recompence it: albeit I doe not say to thee howe thou owest vnto me euen thy owne selfe besides.
19 Yea brother, let me inioy this pleasure of thee in the Lord: comfort my bowels in the Lord.
20 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt also do more then I say.
21 Moreouer, prepare me also a lodging: for I trust that through your prayers I shall be giuen vnto you.
22 There salute thee Epaphras my fellow prisoner in Christ Iesus,
23 Marcus, Aristarcus, Demas, Lucas, my fellow labourers.
24 The grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Written from Rome to Philemon, by Onesimus a seruant.

* Or, saith. D

The Argument of the Epistle to the Hebrewes.

THe chiefe thing that Saint Paul goeth about in this Epistle written to the Hebrewes or Iewes, is to exhort them that they receiue the gospel, & acknowledge Christ to be the true Messias, which indeed is that high Priest which offred his body vpon the crosse for our sins, and so did fulfil all things that before in the old Testament were shadowed or signified in the Priesthood of Leuy, by the temple, and by the sacrifice. And therefore the Iewes ought to forsake all those ancient cerymonyes or shadowes, & to cleaue with true & liuely faith vnto Christ, as the saints did alwayes afore beleeue & trust in that blessed seed promised vnto the fathers, & were there through saued. After that he hath thus incouraged them vnto the sauing faith, vnto the true religion & doctrine of Christ: he also exhorteth thē vnto an holy and godly conuersation. That S. Paul did not here in the beginning add his owne name, as he is wont to doe in all other Epistles of his, it was done because that his name was so hated among the Iewes, (and also because he called himself the Apostle of the Heathen) that they could in no wise abide that any thing set foorth in his name, should bee read or published among them. This is the onely cause wherefore S. Paul did not adde his name. It is written in the Hebrew tongue, & afterward translated into Greeke by

to the Hebrewes.

The first Chapter.

1 *He sheweth the excellencie of Christ, 4 aboue the angels 7 and their office.*

A *The Epistle on Christmas day.*



God which in time past, at sundry times and in diuers maners spake vnto the fathers in the prophets,

2 hath in these last daies spoken vnto vs in the sonne, whom he hath appointed heyre of all things, by whom also he made the worldes.

Coloss. 1. c
Sap. 7. d
Ioh. 1. dk.

3 *Who being the brightnesse of his glory, and the very image of his substance, vpholding all things with the word of his power, hauing by himself purged our sinnes, *hath sit on the right hand of the maiestie on high:

4 Being so much more excellent then the angels, as he hath by inheritance obteined a more excellent name then they.

5 For vnto which of the angels said he at any time, *Thou art my sonne, this day haue I begotten thee?

Psal. 2. a

6 And againe, I will be vnto him a father, and he shall be to me a sonne? And againe, when he bringeth in the first begotten sonne into the world, he saith, *And let all

Psal. 97. a

B the Angels of God worship him.

7 And vnto the angels he saith, *He maketh his angels spirits, and his ministers a flame of fire.

Psal. 104. a
Psal. 45. b

8 But vnto the sonne he saith, *Thy seate, O God, is for euer and euer: the sceptre of thy kingdome is a sceptre of righteousnesse.

9 Thou hast loued righteousnes, and hated iniquitie, therefore God, euen thy God, hath annointed thee with the oyle of gladnesse aboue thy fellowes.

Psal. 122. b

10 And, *Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

11 They shall perish, but thou indurest: and they all shall waxe old, as doth a garment:

Psal. 110. a
Matth. 22. g
1. Cor. 15. d

12 And as a vesture shalt thou fold them vp, and they shalbe changed: but thou art the same, and thy yeares shall not faile.

13 But vnto which of the Angels said he at any time, *Sit on my right hand, till I make thine enemies thy footstoole?

14

14 Are they not all a ministring spirites, sent forth to minister for their sakes which shall be heires of salvation?

The Notes.

1 Angels are ministring spirits, created for the elects sake, therefore they ought in no wise for to be worshipped or prayed to.

The II. Chapter.

He exhorteth vs to bee obedient vnto the new law, which Christ hath giuen vs.

A Wherefore we ought to giue the more earnest heed to the things which we haue heard, least at any time we should let them slippe.

2 For if the word spoken by Angels, was stedfast, and euery transgression and disobedience receiued a iust recompence of reward:

3 How shall we escape, if we neglect so great saluation? which at the first began to be preached of the Lord, and was confirmed vnto vs ward, by them that heard it.

4 God bearing witnesse thereto, both with signes and wonders also, and with diuers powers, and gifts of the holy Ghost, according to his owne will. Marke 16.d

5 For vnto the Angels hath he not put in subiection the world to come, whereof we speake.

6 But one in a certaine place witnessed, saying, *What is man, that thou art mindfull of him? or the sonne of man, that thou visitest him?* Psal.8.a

B

7 Thou madest him for a little while lower then the angels, thou hast crowned him with glory and honour, and hast set him aboue the workes of thy hands. Psal.8.b 1.Cor.15.d

8 Thou hast put all things in subiection vnder his feet in that he put all things vnder him, he left nothing that is not put vnder him. But now wee see not yet all things put vnder him.

9 But him that for a while was made lesse then the angels, we see that it was Iesus, who through the suffering of death, was crowned with glory & honour, that hee by the grace of God, should tast of death for all.

10 For it became him for whom are al things, and by whom are all things after he had brought many sonnes vnto glory, that he should make the captaine of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they which are sanctified, are all of a one: for which cause, he is not ashamed to call them brethren,

12 Saying,

12 Saying, *I will declare thy name vnto my bre-
thren, in the middest of thy church will I praise thee.
13 And again, I will put my trust in him. And again,
Behold, here am I, and the children which God hath
C given me.
14 Forasmuch then as the children are partakers of
flesh and bloud, he also himself likewise tooke part with
them, that through death he might expell him that had
Lordship ouer death, that is, the diuell:
15 And that he might deliuer them which through fear
of death, were all their life time in danger of bondage.
16 For hee in no place taketh on him the angels: but
the seede of Abraham taketh he on him.
17 Wherefore, in all things it became him to be made
like vnto his brethren, that he might be merciful, and a
faithfull high priest in things concerning God, for to purge
the peoples sinnes.
18 For in that he himselfe suffered, and was tempted,
he is able to succour them that are tempted.

The Notes.

a That is to say, as well Christ that doth sanctifie, as wee that
are sanctified, bee all of one father, which is Abraham, whose
seed Christ tooke vpon him and not angels: that so by offering
of his body, and sheeding of his bloud, he might sanctifie vs
for euer.

The iii. Chapter.

1 *Hee requireth them to be obedient to the worde of Christ.*
3 *Who is more worthy then Moses.*

A Therefore holy brethren, partakers of the celestiall
calling, consider the Apostle and high priest of our
profession Christ Iesus.
2 Being faithfull to him that appointed him, as also
Moses, was faithfull in all his house.
3 For this man was counted worthie of more glorie
then Moses, in as much as he which hath builded the
house, hath more honour then the house.
4 For euery house is builded of some man: but he that
builded all things, is God.
5 And Moses verily was faithfull in all his house, as
a seruant, for a witnesse of those things which were to be
spoken after:
6 But Christ as a son hath rule ouer his owne house:
whose house are wee, if we hold fast the confidence, and
the reioycing of that hope vnto the ende.

7 Wher-

*al. 22. c
ohn 20. d

7 Wherefore as the holy Ghost saith, *To day if ye will heare his voyce, B
8 Harden not your hartes, as in the prouocation, in the day of temptation in the wildernesse: Psal.95.b
9 Where a your fathers tempted me, proued me, and sawe my workes fourtie yeares.
10 Wherefore I was grieued with this generation, and sayd, They doe alwayes erre in heart, they verily have not knowne my wayes.
11 So that I sware in my wrath, If they shal enter into my rest.
12 Take ye heed brethren, least at any time there be in any of you an euill heart of vnbeleefe, to depart from the liuing God.
13 But exhort ye one another daylie, while it is cal led to day: least any of you be hardened through the deceitfulnesse of sinne.
14 For we are made partakers of Christ, if we kéep stedfast vnto the end the beginning of the substance. C
15 So long as it is sayd, To day if ye will heare his voyce, harden not your hearts, as in the prouocation. *Or whiles.
16 For some when they had hard, did prouoke: howbeit, not all that came out of Egypt by Moses. *The Lord.
17 But with whom was he displeased fortie yeares? was it not with them that had sinned, whose carkesses fell in the desert?
18 And to whom sware he that they should not enter into his rest, but vnto them that were not obedient?
19 And we see that they could not enter in, because of vnbeleefe.

The Notes.

a See (I pray you) how perillous it is to follow the example of our forefathers, vnlesse it be most certaine that they haue walked in the waies of the truth, and haue beene obedient vnto the word. If the religion of our forefathers hath beene false or contrary vnto the scriptures, we ought in no wise to follow it. Lactantius Originis erroris. Chap 2.

The iiii Chapter.

The word without faith is vnprofitable. 3 The Sabboth or rest of the Christians. 6 Punishmen. of vnbeleeuers. 12 The nature of the word of God.

1 Let vs feare therefore, least at any time by forsaking A
the promise of entering into his rest, any of you should seeme to be defrauded.
2 For vnto vs was the Gospell preached, as well as

vntothem: but the word which they heard, did not profite them, not being coupled with faith to them that heard.

3 For we which haue beleeued, do enter into his rest, as he said, euen as I haue sworne in my wrath, if they shal enter into my rest: although the works were made perfect from the foundation of the world.

4 For he spake in a certain place of the seuenth day, Gen. 2.a on this wise, *And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it followeth that some must enter therinto, and they to whom the Gospell was first preached, entered not therein for vnbeleefe.

B 7 Again, he appointeth a certaine day, by to day, saying in Dauid after so long a time (as it is sayd) To day if ye will heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would he not afterward haue spoken of another day.

9 There remayneth therefore yet a rest to the people of God.

10 For he that hath entered into his rest, hath ceased also from his owne workes, as God did from his.

11 Let vs studie therfore to enter into that rest, lest *Or, into. any man fall * after the same example of disobedience.

12 For the word of God is quicke, and mighty in operation, and sharper then any two edged sworde, and entreth through, euen vnto the diuiding asunder of the soule and the spirite, and of the ioyntes and the marrow, and is a discerner of the thoughtes, and of the intentes of the heart.

13 Neither is there any creature that is not manifest in the sight of him: but all things are naked and open vnto the eyes of him, of whom we speake.

14 Seeing then that we haue a greate high Priest C which is entered into heauens, Iesus the sonne of God, let vs hold fast this confession.

15 For we haue not an high Priest which cannot be Heb. 2.a touched with the feeling of our infirmities: but * was in all pointes tempted like as we are, and yet without sinne.

16 Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercie, and finde grace to helpe in time of neede.

The Notes.

a No mans vnfaithfulneſſe, no mans hypocriſie, cã bee hid from the ſonne of God, which is that euerlaſting & eternall word that iudgeth euen the very thoughtes & intentes of the heart. Therefore let no man thinke, that the falſe imagination of his heart ſhall ſcape vnpuniſhed.

The v. Chapter.

He compareth Ieſus Chriſt with the Leuit. call Prieſts, ſhewing wherein they either agree, or diſſent.

A FOr euery high Prieſt taken from among men, is ordayned for men, in things pertayning to God, to * offer Leuit. 9. b
gyftes and ſacrifices for ſinne:

2 Which can ſufficiently haue compaſſion on the ignorant, and on them that are out of the way, for as much as he himſelfe alſo is compaſſed with infirmitie.

3 And for the ſame infirmity hee is bound as offer for ſinnes, as wel for himſelfe, as for the people.

4 And a no man taketh the honour vnto himſelfe, but that is called of God, as was Aaron.

5 Euen ſo, Chriſt alſo glorified not himſelfe to bee made the high Prieſt: but he that ſaid vnto him, * Thou Pſal. 2. b
art my ſonne, to day haue I begotten thee, gaue it him. Actes 13.
6 As hee ſaith alſo in another place, * Thou art a Hebr. 7. b
Prieſt for euer after the order of Melchiſedech. Pſal. 110. b

B 7 Which in the dayes of his fleſh, when hee had offered vp prayers and ſupplications with ſtrong crying, and teares, vnto him that was able to ſaue him from death, and was heard in that which he feared:

8 Though he were the ſonne, yet learned hee obedience by theſe things which he ſuffered.

9 And being perfect, was made the author of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt, after the order of Melchiſedech.

11 Of whom we haue many things to ſay, and hard to be vttered, ſeeing ye are dul of hearing.

12 For when as concerning ỹ time, ye ought to be teachers, yet haue ye need again that we teach you the firſt principles of the beginning of the word of God, & are become ſuch as haue need of * milk, and not of ſtrong meat.

13 For euery one that vſeth milk, is vnexpert of the 1. Cor. 3. a
word of righteouſnes, for he is a babe.

14 But ſtrong meat belongeth to them that are perfect, euen thoſe which by reaſon of vſe haue their wits exerciſed to diſcerne both good and euill.

The Notes.

a Let no man hereafter by vnlawfull meanes, as by fauour or bribes, clime vnto spirituall promotions, least he as a cõpanio of Simon Magus, do in the sted of the blessing of God, receiue his curse. If any man be lawfully called thereunto let him be mindfull of his holy calling, and watch diligently ouer the flocke of Christ, being sure of this, that the bloud of all them that perish through his negligence, shall be required at his hands.

The vi. Chapter.

1 *He proceedeth in reprouing them, and exhorteth them not to faint,* 12 *but to be stedfast and patient.* 18 *For asmuch as God is sure in his promise,*

A THerefore leauing the doctrine of the beginning of Christ, let vs go forth vnto perfection, not laying a gaine the foundation of repentance, frõ dead workes and of faith toward God.

2 Of the doctrine of Baptisme, and of the laying on of hands, and of resurrection of the dead, and of eternall iudgement.

Acts 4.b
Acts 28.c

3 And this will we doe, * if God permit.

4 For it cannot be, that they which were once lightned and haue tasted of the heauenly gift, and were become partakers of the holy Ghost:

5 And haue tasted of the good word of God, and the powers of the world to come:

Matth. 12.d
2. Pet. 2.d
Hebr. 10.b

6 * And they a fall away, should bee renued againe to repentance, crucifying to themselues the sonne of God a fresh, and making a mocke of him.

B 7 For the earth which hath drunken in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whom also it is tilled, receiueth blessing of God:

8 But that ground that beareth thornes and briers is reprowued, and is nigh vnto cursing, whose end is to be burned.

9 Neuertheless, deare friendes, wee are perswaded better things of you, and things which accompany saluation, though we thus speake.

Matth. 25.b

10 For God is not vnrighteous, * to forget your worke and labour of loue, which yee haue shewed toward his name, hauing ministred to his saintes, and doe minister.

11 Yea, and we desire that euery one of you do shew the same diligence, to the full assurance of hope.

great.

12 That ye faint not, but be followers of them, which through faith and patience inherite the promises.

13 For when God made promise to Abraham, because he could sweare by no greater, *he sware by himselfe, Gene. 22.a & c

14 Saying, Surely, blessing, I will blesse thee, and multiplying, I will multiply thee.

15 And so after he had taried patiently, he obtained the promise.

16 For men verily sweare by the greater, * and an oth for confirmation, is to them an end of all strife. Exod. 22.a

17 Wherein God willing more abundantly to shew unto the heires of promise the stablenesse of his counsell confirmed by an othe:

18 That by two immutable things, in which it was impossible for God to lie, we might haue a strong consolation, which haue fled to hold fast, the hope layd before

19 Which hope we hold as an anker of the soule, both sure & stedfast, an entering in into that thing which is within the vaile:

20 Whither the forerunner is for vs entred, euen Iesus, after the order of Melchisedech made a * Priest for Hebr. 3.a

The Notes.

a This is Paules meaning. they that doe beleeue truely and stedly, do continue and abide stedfast in the knowne truth. they therefore fall away from Christ, it is a plaine token that they were dissembling hypocrites, and that they neuer beleeued as Iudas, Simon Magus, Demas, Hymeneus, and Phyletus which all fell away from the knowne verite, and made a mocke of Christ, which Paul doth call here, to crucifie Christ a new: because that they turning to their old vomit againe, doe as it were blasphemously tread the benefites of Christes passion vnder their feete. They that are such, can in no wise be renued by repentance. For they are not of the number of the elect, as S. Iohn doth say, They went from vs, but they were not of vs, for if they had bin of vs, they would haue remained with vs vnto the end. If such men do repent, their repentance is as Iudas and his repentance was.

The vii. Chapter.

He compareth the priesthood of Christ vnto Melchisedech, also Christs priesthood with the Leuites.

A FOr this Melchisedech king of Salem, Priest of the
Gen.14.d most high God, who met Abraham returning from
the slaughter of the kings, and blessed him:
2 To whom also Abraham gaue tith of al things: first
being called by interpretation, king of righteousnesse;
& after that also, king of Salem, which is king of peace.
3 Without a father, without mother, without kin, hauing neither beginning of dayes, neither end of life; but
liknened vnto the son of God continueth a priest for euer.
4 Now consider how great this man was, vnto whom
also the Patriarch Abraham gaue tith of the spoiles.
5 And verily, they which are of the children of Leui,
which receiue the office of the priesthood, haue a commandement to take tith of the people according to the law,
that is, of their brethren, though they came out of the
loynes of Abraham.
6 But he whose kinred is not counted among them, received tithe of Abraham, and blessed him that had the
promises.
B 7 And without all controuersie, the lesse is blessed of
the better.
8 And here men that die, receiue tithes: but there he
receiueth them, of whom it is witnessed that he liueth.
9 And (to say the truth) Leui also which receiued tithes
payed tithes in Abraham.
10 For he was yet in the loynes of his father, when
Melchisedech met Abraham.
Rom.2.c 11 Wherefore perfection was by the priesthood of the
Leuites, (For vnder that priesthood the people receiued
the law) what need eth it further more, that another priest
Galat.3.c should rise after the order of Melchisedech, and not be
called after the order of Aaron?
12 For if the priesthood be translated, of necessity is
so there is made a translation of the law.
13 For he of whom these things are spoken, pertaineth vnto another Tribe, of which no man gaue attendance at the alter.
C 14 For it is euident that our Lord sprung out of Iuda,
Matth.1.a of which Tribe spake Moses nothing concerning priesthood:
15 And it is yet a farre more euident thing, if after the
similitude of Melchisedech there ariseth another priest,
Psal.110.c 16 Which is made, not after the law of a carnal
Hebr.4.a commandement,

mandement, but after the power of the endlesse life:
18 For there is truely a dissanulling of the commaundement going before, for the weakenesse and vnprofitablenesse thereof.
19 For the *lawe made nothing perfect, but was the bringing in of a better hope, by the which we draw nigh vnto God. *Rom.8.a Galat.3.a
20 And inasmuch as that was not without an oth (for those Priestes were made without an oth:
21 But this priest with an oth, by him that said vnto him, *The Lord sware and will not repent him, Thou art a priest for euer after the order of Melchisedech) *D Psal.110.a
22 By so much was Iesus made a surety of a better testament.
23 And among them many were made Priestes, because they were forbidden by death to endure:
24 But this man, because he endureth euer, hath an vnchangeable priesthood.
25 Wherfore he is able also euer to saue them to the vttermost, that come vnto God by him, seeing he euer liueth, *to make intercession for them. *1.Tim.2.a
26 For such an high Priest became vs which is holie, harmeles, vndefiled, separate from sinners, and made higher then the heauens: 1.Iohn 2.b
27 Which needeth not daily, as those high Priestes, *to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that did he once, when he offered vp himselfe. *Leuit.9.b
28 *For the lawe maketh men high Priestes, which haue infirmitie: but the word of the othe which was after the law, maketh the sonne, which is perfect for euermore. *Hebr.5.a

The Notes.

a It is said that Melchisedech is without father and mother, because that no mention at all in the Scriptures is made of his parents, nor yet of his genealogie. And this doth the Scriptures declare, that hee is a liuely figure of Christ, which as touching his Godhead is without mother, being begotten of the father, without all beginning: and as touching his manhood is without father being conceaued by the mightie operation of the holy Ghost.

The viii. Chapter.

He proueth the abolishing aswel of the leuitical preisthed

as of the olde couenant, by the spirituall and euerlastin
priesthood of Christ, 8 And by the new couenant.

A BUt of the things which we haue spoken, this is the sum
Hebr 6.d
and 10.c
We haue such an high priest, that sitteth on the righ
hand of the throne of the maiestie in the heauens,
2 A minister of holy things, and of the true taberna
cle: which the Lord pight and not man.
3 For euery high Priest is ordained to offer gifts an
sacrifices: wherefore it is of necessitie, that this ma
haue somewhat also to offer,
4 For if he were not a priest, if he were on the earth
seeing that there are priests, that according to the law
offer giftes,
Colloss. 2.c
Hebr. 10.a
Exo. 25.d
Actes 7.f
5 Who serue vnto the example and * shadowe of he
uenly things, as Moses was admonished of God, wh
he was about to finish the Tabernacle: * For see, sai
he, that thou make all things according to the patter
shewed vnto thee in the mount.
6 But now hath he obteined a more excellent offic
by how much also he is the mediatour of a better co
nant, which was confirmed in better promises.
Of, Testa-
ment.
7 For if that first couenant had beene faultlesse, th
B should no place haue beene sought for the second.
Jerem. 31.f
8 For in rebuking them, he saith, * Behold, the day
come, saith the Lord, and I will finish vpon the hous
Israel, and vpon the house of Iuda, a a new cove
9 Not like that, that I made with their fathers in t
day when I toke them by the hand, to lead them out
the land of Egipt, because they continued not in my
uenant, and I regarded them not, saith the Lord.
10 For this is the couenant that I will make w
the house of Israel after those dayes, saith the Lord.
uing my lawes into their mind, and in their heart I
write them, and I will be to them a God, and they
be to me a people.
11 And they shal not teach euery man his neighbou
and euery man his brother, saying, Know the Lord: fo
shal know me, frō the little of them, to the great of th
12 For I will be merciful to their vnrighteousnes
and their sinnes and their iniquities will I thinke
no more.
13 In that he saith a new couenant he hath worne o
the first: for that which is worne out, and waxed old, is
ready to vanish away.

The

The Notes.

1. By the new couenant, hee vnderstandeth the remission of sinnes, which all men doe obteine, not by their owne merites or workes of the law, but onely and solely through the merits of Christes bloud.

The ix Chapter.

How that the ceremonies and sacrifices of the law are abolished, 11 *By the eternitie and perfection of Christes sacrifice.*

1 The first couenant then had verily * iustifying ordinances, seruings of God, and worldly holinesse. A

2 For there was a tabernacle made, the first only wherein was the Candlesticke, and the table, and the shewbread, which is called holy:

3 But after the second vaile, was a tabernacle, which is called holiest of all:

4 Which had the golden censer, and the arke of the couenant ouerlayd round about with golde wherein was a golden pot hauing * Manna, and * Aarons rod that budded, and * the tables of the couenant:

5 And ouer it the Cherubines of glory, shadowing the mercie seat: of which things we cannot now speake particularly.

6 Then these things were thus ordained, the priests went alwayes into the first a tabernacle, accomplishing the seruice of God.

7 But into the second went the high priest alone, once euery yeere, not without bloud, which he offered for himselfe, and for the ignorances of the people. B

8 The holy Ghost thus signifying, that the way of holy things, was not yet made manifest, while as yet the first tabernacle was standing.

9 Which was a similitude for the time then present, in which were offred gifts, & sacrifices, that could not make the worshipper perfect, as pertayning to the conscience:

10 Which onely meates and drinks, and diuers washings, and iustifyings of the flesh, which were laid vp vntill the time of reformation.

11 But * Christ, being come an high priest of good things that should be, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

12 Neither by the bloud of Goates and Calues: but by his owne bloud he entered once into the holy place, and found eternall redemption.

* Or ceremonie of seruice. Exod. 24. d

Exod. 19. g
Leuit. 17. a
Exod. 40. c
Exod. 30. b
Leuit. 16. d

The Epistle of the v. sunday in lent.
Hebr. 5. d
1. Pet. 5. b

13 For

13 For if the blood of oxen and of goats, and the ashes of a yong cow, sprinkling the vncleane, sanctifieth to the purifying of the flesh:

C 14 How much more the blood of Christ, which through the eternall spirit offered himselfe without spot to God, shall purge your conscience from dead workes, to serue the liuing God?

15 And for this cause he is the *mediatour of the new couenant, that through death, which was for the redemption of the trangressions that were vnder the first couenant, they which are called, might receiue the promise of eternall inheritance.

*1. Tim. 2. a
*testament.

The Epistle on the wenesday before Easter.

16 For whereas is a testament, there must also of necessity be the death of him that made the testament.

17 For a testament is confirmed when men are dead, for it is yet of no value, as long as he that made the testament is aliue.

18 For which cause also, neither the first testament was dedicated without blood.

19 For whē Moses had spoken euery precept to all the people according to the law, taking the blood of calues, and of goates, with water and purple wool, and hyssop, he sprinkled both the booke it selfe, and all the people,

20 Saying, *This is the blood of the testament, which God hath injoyned vnto you.

*Exod. 24. b

D 21 And likewise hee sprinkled with blood both the tabernacle, and all the vessels of the ministery.

22 And almost al things are by the law purged with blood, and without shedding of blood is no remission.

23 It is need then that the paterns of heauenly things be purified with such things: but the heauenly things themselues be purified with better sacrifices, than are those.

24 *For Christ is not entered into the holy place made with hāds, which are paterns of true things: but into heauen it selfe, *now to appeare in the sight of God for vs.

*Dan. 16. c
*1. John 2. a

25 Not that he should offer himselfe often, as the high priest entreth into the holy places euery yeere with strange blood.

26 (For then must hee often haue suffered since the foundation of the world:) but now once in the end of the world hath he appeared, to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men once to die, and after this the iudgement:

*Rom. 5. b
*1. Pet. 3. b

28 Euen so Christ once offered to take away the sins of

many, the second time shall be seene without sinne of them which wait for him vnto saluation.

The Notes.

a There was but one tabernacle, which was diuided into two partes with a vaile, being like vnto our Churches, where a partition is made betweene the quire and the bodie of the Church. This I haue added because we should not thinke that the fathers of the old Testament had two tabernacles. It were meete, sith that at Christes death the vaile of the temple was rent in two, there should bee no partition at all in the temple of the Christians.

The x. Chapter.

1 *The olde law had no power to cleanse away sinne,* 10 *But Christ did it with offering his body once for all,*

FOr the law, hauing the * shadow of good thinges to come, & not the very fashiō of the things themselues, cā neuer with those sacrifices which they offer yeer by yere continually, make the cōmers thereunto perfect.

2 For would not then those sacrifices haue ceassed to haue beene offered, because that the offirers once purged, should haue had no more conscience of sinnes?

3 Neuertheless, in those sacrifices is mention made of sinnes euery yeere.

4 For it is not possible that the bloud of bulles and of goates should take away sinnes.

5 Wherfore, when he commeth into the world, he saith, Sacrifice and offering, thou wouldest not haue: but a body hast thou ordained me.

6 In burnt sacrifices and offerings for sinne thou hast had no pleasure:

7 Then said I, loe, I come, (in the beginning of the booke it is written of me) to do thy will, O God.

8 Aboue when he saith, that the sacrifice and offering, and burnt offerings, and offerings for sinne thou wouldest not, neither hadst pleasure therein, (which are offered by the law:)

9 Then saith he, Loe, I come to do thy will, O God: he taketh away the first, to stablish the second.

10 In ỳ which will we are made holy, euen by the offering of the body of Jesus Christ once for all.

11 And euery priest standeth daily ministring, and offering oftentimes the same sacrifices which can neuer take away sinnes:

12 But this man, after that hee hath offered one sacrifice

A *The Epistle ongood frid* Colos. 2. c Hebr. 8. a

Leuit. 16. c

psal. 10. b

B

crifice for sinnes, is set downe for euer on the right hand of God,

13 From henceforth tarrying till his foes be made his footestoole.

14 For with one offering hath he made perfect for euer them that are sanctified.

15 And the holy Ghost also beareth vs record: For after that he had told before.

16 This is the couenant that I will make vnto them after those daies (saith the Lord) giuing my lawes in their heart, and in their minds will I write them:

17 And their sinnes and iniquities will I in no wise remember any more.

18 And where remission of these thinges is, there is no more offering for sinne.

19 Hauing therefore brethren, liberty to enter into the holy places in the blood of Jesus,

20 By the new and liuing way, which he hath prepared for vs through the vaile, that is to say, his flesh:

21 And seeing we haue an high priest ouer the house of God:

22 Let vs draw nigh with a true heart, in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in body with pure water.

23 Let vs hold the profession of the faith without wauering, (for he is faithfull that promised:)

24 And let vs consider one another to prouoke vnto loue, and good workes,

25 Not forsaking the assembling of our selues together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approching.

26 For if we * sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses law, dieth without mercie, * vnder two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be worthy, which hath troden vnder foote the sonne of God, and hath counted the blood of the couenant, wherein he was sanctified an vnholy thing, and hath done despite to the spirit of grace?

30 For wee know him that hath said, * Vengeance belongeth vnto mee, I will render, saith the Lord. And

again

ginne the Lord shall iudge his people.

31 It is a fearfull thing to fall into the handes of the liuing God.

32 Call to remembrance the former dayes, in the which after ye had receyued light, yee endured a greate fight of aduersities:

33 Partly while ye were made a gazing stocke, both by reproches and afflictions, & partly while ye became companions of them which were so tolled two and fro,

34 For ye suffered also with my bandes, and took in worth the spoiling of your goods with gladnesse: knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward. F

36 For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shal come, will come, and will not tarie.

38 And *the iust shal liue by faith: & if he withdraw himselfe, my soule shal haue no pleasure in him. Abacuc.2.a Rom.1.a

39 We are not of them which withdraw our selues vnto perdition: but we pertaine vnto faith, to the winning of the soule. Galat.3.b

The Notes.

a They sinne willingly, which of set malice and purpose doe withhold the truth in vnrighteousnesse and lying, which know that in all the world there is no other sacrifice for sinne, but that onely one sufficient sacrifice of Christes death. And yet they will not commit themselues vnto it, but rather dispise it, and abide still obstinately in their wickednesse and sinne. Vnto such remaineth a most horrible and dreadfull iudgement.

The xi. Chapter.

What Faith is, and a commendation of the same.

FAith is the *ground of things hoped for, the euidence of things not seene: A *Or, representation.

2 For by it* the elders obtaine a good report. *Or, our fathers.

3 Through faith, we vnderstand that the worlds were ordained by the word of God, and that things which are seene, were made of things* which were not seene, Actes 13.c

4 By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he was witnessed to bee righteous, God testifying of his gifts: by which also he being dead, yet speaketh. Rom.1.c Gen.4.a

5 By

5 By faith was Enoch translated, that hee should not see death, neither was he found, for God had taken him away: for afore he was taken away, he was reported of to haue pleased God.

6 But without faith it is impossible to please him: for he that commeth to God, must beleeue that God is, and that he is rewarder of them that diligently seek him.

7 By faith Noe being warned of God of things not seene as yet, moued with reuerence, prepared the Arke to the sauing of his house, through the which Arke hee condemned the world, and became heire of the righteousnes which is by faith.

8 By faith, Abraham when he was called, obeyed God, to goe out into a place which he should afterward receiue to inheritance, and hee went out, not knowing whether he should goe.

9 By faith he remoued into the land of promise, as into a strange countrey, when he had dwelt in Tabernacles with Isahac and Iacob, heires with him of the same promise:

10 For he looked for a cittie hauing a foundation, whose builder and maker is God.

11 Through faith also, Sara her selfe receiued strength to conceiue seede, and was deliuered of a child when she was past age, because she iudged him faithful which had promised,

12 And therefore sprang there of one, euen of one which was as good as dead, so many in multitude as are the starres in the skie, and as the sand which is by the sea shore innumerable.

13 These all dyed according to faith, not hauing receiued the promises, but when they had seene them a far off, and beleeued, and saluted, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such thinges, declare that they seeke a country.

15 Also if they had bene mindful of that country from whence they came out, they had leysure to haue returned:

16 But now they desire a better country, that is a heauenly: Wherefore God is not ashamed of them to be called their God, for he hath prepared for them a cittie.

17 By faith Abraham offered vp Isahac, when he was proued: and he that had receiued the promises, offered vp his only begotten sonne,

18 To whom it is said, that in Isahac shall thy seed be called.

19 For he considered that God was able to raise the dead vp againe, from whence also he receiued him in a manner similitude of the resurrection.

20 * By faith did Isahac blesse Jacob, and Esau, concerning things to come. Gen. 27. d

21 * By faith Jacob, when hee was a dying blessed both the sonnes of Joseph, and worshipped toward the top of his scepter. D Gen. 49. a

22 * By faith Joseph, when he dyed, remembred the departing of the children of Israel: and gaue commandement of his bones. *Somewhat leaning vpon his staffe. Gen. 50. d

23 * By faith Moses, when he was borne, was hid three months of his father and mother, because they saw he was a proper childe, neither feared they the Kinges commandement. Exod. 2. b Actes 7. a

24 * By faith Moses when he was great, refused to be called the sonne of Pharaos daughter: Exod. 2. b

25 Chusing rather to suffer aduersity with the people of God then to enioy the pleasure of sinne for a season:

26 Esteeming the rebuke of Christ, greater riches then the treasures of Egypt, For he had respect vnto the recompence of the reward.

27 * By faith he forsook Egypt, fearing not the wrath of the king: for he endured, euen as though he had seene him which is inuisible. Exod. 12. f

28 * Through faith he ordayned the passeouer, and effusion of blood, least he that destroyed the first borne, should touch them. E Exod. 12. d

29 * By faith they passed through the red sea, as by drie land: which the Egyptians assaying to doe, were drowned. Exod. 14. e

30 By faith the walles of Jerico fell downe, after they were compassed about seuen dayes.

31 * By faith the harlot Rahab perished not with them that were disobedient, when she had receiued the spies with peace. Iosu. 6. e Iudg. 7. a Iudg. 4. d

32 And what shall I more say? for the time would faile me to rehearse of * Gideon, of * Barac, & of * Sampson, and of * Iephte, and of * Dauid also, and * Samuel, and of the Prophetes: Iudg. 14. a Iudg. 11. d 1. Reg. 17. f 1. Reg. 12. a

33 Which through faith subdued kingdoms, wrought righteousnesse, obtayned the promises, * stopped the mouthes of the Lions, 1. Reg. 17. c Dan. 6. f

34 * Quenched

34 *Quenched the violence of fire, *escaped the edge of the sword, out of weaknes were made strong, waxed valiant in fight, turned to flight the armies of the aliants.

35 *The women receiued their dead raised to life again: Other were racked, not looking for deliuerance, that they might receiue a better resurrection.

36 And other were tryed with mockings, and scourgings: Yea moreouer, with bands and prisonment:

37 *They were stoned, were hewen asunder, were tempted, were slaine with sworde, wandred about in sheepeskinnes, and goatskinnes, being destitute, afflicted and tormented.

38 Of whome the world was not worthy: they wandered in wildernes, and in mountaines, and in deunes, and in caues of the earth.

39 And these all through faith, hauing obtayned good report, receiued a not the promise:

40 Whereas God hath prepared a better thing for vs, that they without vs should not be made perfect.

The Notes.

a They had not such cleare light as we: for they looked for that which we haue, therefore it were shame for vs, if at least we haue not as great constancie as they.

The xii. Chapter.

1 *An exhortation to be patient and stedfast in trouble and aduersity, vpon hope of euerlasting reward.* 25 *A commendation of the new Testament aboue the olde.*

WHerefore, seeing that we are compassed with so great a cloud of witnesses, all *layd away that presseth downe, and the *sin that hangeth so fast on, let vs runne with patience vnto the battell that is set before vs:

2 Looking vnto Iesus the *Captaine and finisher of our faith, which for the ioy that was set before him, endured the crosse, hauing despised the shame, and is set downe on the right hand of the throne of God.

3 Consider therefore him that endured such speaking against him of sinners, least you should be wearied fainting in your minds.

4 Ye haue not yet resisted vnto the shedding of blood striuing against sin.

5 And ye haue forgotten the exhortation which speaketh vnto you as vnto children. My sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him:

6 For whom the Lord loueth, he chasteneth, & scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God tendereth you as his sonnes: for what sonne is he whom the father chasteneth not?
8 But if ye be without chastisement whereof all are partakers, then are ye bastardes and not sonnes.
9 Furthermore, wee haue had fathers of our flesh, which corrected vs, and we gaue them reuerence: shall we not much rather be in subiection vnto the father of spirites, and liue?
10 For they verily for a few dayes chastened vs after their owne pleasure: but he, for our profite, that we might be partakers of his holinesse.
11 No chastening for the present seemeth to bee ioyous, but grieuous: neuertheless, afterward it bringeth the quiet fruit of righteousnesse, vnto them which are exercised thereby.
12 * Straighten vp therfore the handes which were feebled downe, and the weake knees: Esay 35.a
13 And make right steps vnto your feete, least that which is halting, be turned out of the way: but let it rather be healed.
14 Follow peace with all men, and holinesse, without the which no man shall see the Lord.
15 Taking heede that no man fall away from the grace of God, least any roote of bitternesse springing vp trouble you, and thereby many be defiled.
16 Let there be no fornicatour or vncleane person, as Esau, * which for one morsell of meate solde his birthright. Gen. 25.a
17 For ye know how that afterward, when he would haue inherited his blessing, he was reprobated: for he found no place of repentance, though * he sought it carefully with teares. Gen. 27.f
18 For yee are not come into the mount that is touched, and vnto burning fire, and vnto stormie and darknesse, and tempest of weather,
19 And sound of a trumpe, and the voyce of wordes: which voyce they that heard it, wished away, that the word should not be spoken to them:
20 (For they did not abide that which was commanded, * And if so much as a beast touch the mountaine, it shall be stoned or thrust through with a dart. Exod. 21.d
21 And so terrible was the sight which appeared

that Moses said, I feare exceedingly and quake:)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, and to an innumerable company of Angels,

23 And vnto the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men:

24 And to Iesus the mediatour of the new couenant, and to the *bloud of sprinckling, that speaketh better then did the bloud of Abel.

25 See that yee despise not him that speaketh: For if they escaped not, which refused him that spake on earth much more shal we not escape, if we turne away frō him that speaketh from heauen.

26 Whose voice then shooke the earth, and now hath declared, saying, Yet once more I shake, not the earth onely, but also heauen:

27 And this word, Yet once more, signifieth remouing of those things which are *shaken, as of thinges which are made, that the thinges which are not shaken, may remaine.

28 Wherefore we receiuing a kingdome which cannot be moued, let vs haue grace, whereby wee may serue God acceptable, with reuerence and *Godly feare.

29 For our God is a consuming fire.

Or, testament.
1. Pet. 1.2
Hebr. 6.4
Gen. 4.10

Or, changeable.
Or, changeable.
Deut. 4.24

The Notes.

a Nouatus did not well vnderstande this place, gathering thereby that they which doe of a frailenesse sinne (though they repent neuer so truely) ought not to be receiued into fauour againe. For here not one word is spoken of remission of sinne, but of the right of the first borne, which being sold for a vile messe of porrage, could not be recouered againe, though he sought it with teares.

The xiii. Chapter.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To shew vpon such as are in aduersity, 4 To maintaine wedlock, 5 To auoid couetousnesse.

1 LEt brotherly loue continue.

2 *Be not forgetfull to lodge strangers: for thereby some haue lodged Angels vnawares.

3 Remember them that are in bondes, as bound with them: And them which suffer aduersitie, as being your selues also in the bodie subiect to aduersitie.

4 Wedlock is honourable among al men, and the vn-

Rom. 12.13
Acts 10.6
1. Pet. 4.9
1. Tim. 4.3
Gen. 13.8

...stles: But whoremõgers and Adulterers God will
...ge.
5 Let your conuersation be without couetousnes, be- Eccle. 19.d
...content with such thinges as ye haue. For he hath 1. Tim. 6.b
...d, I will in no case take thee, neither forsake thee. Iosh. 1.a
6 So that we may boldly say, The Lorde is my hel-
...r, and I will not feare what man can doe vnto me. B
7 Remember them which haue the ouersight of you,
...ich haue spoken vnto you the word of God: whose end
...nuersation ye considering, follow their faith.
8 Iesus Christ yesterday, and to day, and the same
...euer.
9 Be not caried about with diuers and strange doc-
...nes: for it is a good thing that the heart be stablished
...h grace, and not with meates, which haue not profi-
...them that haue beene occupied therein.
10 We haue an altar, whereof they haue no right to
...e, which serue in the tabernacle.
11 For the bodies of those beastes, whose bloud is
...ught into the holy place by the high Priest for sinne,
...burnt without the tentes.
12 Therefore Iesus also, that he might sanctifie the
...ple with his owne bloud, suffered without the gate.
13 Let vs goe forth therefore vnto him out of the G
...tes, bearing his reproch.
14 For here haue we no continuing citie: but wee
...t one to come.
15 By him therefore let vs offer a sacrifice of laud,
...ayes to God, that is, the fruit of lippes, confessing
...name.
16 To doe good, and to distribute forget not, * for Eccle. 35.a
...with such sacrifice God is well pleased. Actes 19.a
17 Obey them that haue the ouersight of you, & sub- Rom. 11.a
...t your selues: for they watch for your soules, as they Phil. 4.d
...must giue accomptes, that they may do it with ioy,
...d not with griefe: for that is vnprofitable for you.
18 Pray for vs: for we trust we haue a good consci-
...ce, in all thinges willing to liue honestly.
19 But I desire you the more earnestly that yee so Ezech. 34.d
...that I may be restored to you the sooner. Iosh. 10.a
20 The God of peace, that brought againe from the 1. Pet. 5.d
...dead our Lord Iesus * the great shepheard of the sheepe, D
...through the blond of the euerlasting couenant,
21 Make you perfect in all good workes, to doe his
...will, working in you that which is pleasant in his sight,

through Iesus Christ, to whom be glory for euer and euer, Amen.

22 And I beseech you brethren, suffer the word of exhortation, for I haue written vnto you in few wordes.

23 Know ye, that our brother Timotheus is deliuered: with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, & all the Saints. They of Italie salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrewes (frō Italy,) by Timotheus.

The Notes.

a We being a kingly Priesthood, doe offer three maner of sacrifices. The first is the sacrifice of prayse and thankesgiuing, which Saint Paul doth here call the fruit of our owne lips. The second is mercy toward our neighbour, as the Prophet Ose saith, I will haue mercy, and not sacrifice: Read the xxv. Chapt. of Matth. The third is, when we offer our bodies a liuely and an acceptable sacrifice vnto God, mortifying our carnall and fleshly concupiscences Rom. 12. Chapt.

The Argument of the Epistle of Saint Iames.

Saint Iames doth write in this Epistle vnto thē that were already conuerted vnto Christ, and had full instruction in the doctrine of the Gospell. Therefore he speaketh nothing of the principles of Christian religion, of repentance, of the abolishing of the law, of the faith that doth iustify vnto life euerlasting, and such other like points of our profession, wherein they were sufficiently taught and instructed: but rebuketh most earnestly certaine vices which began to spring among the children of God. First of all, there were some, which when they did sinne, would put all the fault in God, colouring their wickednesse, not without great blasphemie of God: prouidence. Again, some there were which boasted much of faith, and in the meane season were without the true fruits of faith, and being vngodly men, and wicked liuers. There were also certaine that tooke vpon them for to teach, before that they were called thereunto, euen men which had ready tongues, but alwaies more giuen to contention and strife, then to true edifying. Some were exceeding couetous, and did defraud ther poore neighbours, not paying them their hire, Against all these vices doth hee write, confuting them all with good reasons and strong scriptures.

T

The Epistle of the Apostle Saint Iames.

The first Chapter.

1 He exhorteth to reioyce in trouble, 6 To be fervent in praier with stedfast beliefe, 17 And to looke for all good things from aboue.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, greeting:

A *The Epistle of S. Philip and Iames day.*

2 My brethren, count it all ioy, when ye fall into diuers temptations: Iob 42.a

3 Knowing this, that the *trying of your faith worketh patience. Sapi. 3.a Rom 3.a

4 And let patience haue her perfect worke, that yee may be perfect and sound, lacking nothing. Iob 16.c Eccle. 7.c

5 If any of you lacke wisedome, *let him aske of God, that giueth to all men indifferently, and casteth no man in the teeth: and it shalbe giuen him. Matth. 12.a Luke 20.c

6 But let him aske in faith, nothing wauering: for he that wauereth, is like a waue of the sea, tost of the wind, and caried with violence.

7 Neyther let that man thinke that hee shall receiue any thing of the Lord.

B

8 A double minded man is vnstable in all his waies.

9 Let the brother of low degree, reioyce in that he is exalted:

10 Againe, the rich, in that he is made low: *because as the flower of the grasse he shall passe away. Esay. 40.b Eccle. 14.b

11 For as the sun hath risen with heat, and the grasse hath withered, and his flower hath fallen away, and the beauty of the fashion of it hath perished: so also shall the rich man fade away in his wayes. 1. Pet. 1.d

12 Blessed is the man that indureth temptation: for when hee is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neyther tempteth he any man.

14 But euery mã is tẽpted, when he is drawne away, and enticed with the bait of his owne concupiscence.

C

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

The Epistl on the ivs. sunday after Easter.

16 Doe not erre my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the father of lightes, with whom is no variablenesse, neither shadow of turning.

18 *Of his owne will begate he vs, with the word of truth, that we should be the first fruits of his creatures.

19 Wherefore my deare brethren, let euery man be swift to heare, slow to speake, slow to wrath.

20 For the wrath of man worketh not that which is righteous before God.

21 *Wherefore lay apart all filthines, and superfluitie of naughtines, and receiue with meekenes the word that is grafted in you, which is able to saue your soules.

22 And be ye doers of the word, and not hearers only, deceiuing your owne selues.

23 For *if any be a hearer of the word, and not a doer, he is like vnto a mã beholding his bodily face in a glasse.

24 For he hath considered himselfe, and is gone his waies, and hath forgotten immediatly what his fashion was.

25 *But who so looketh in the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme to be *deuout, and refraineth not his tongue, but deceiueth his own heart, this mans *deuotion is in vaine.

27 Pure deuotion and vndefiled before God the father, is this, To visite the fatherlesse and widowes in their aduersitie, and to keep himselfe vnspotted of the world.

D

Rom. 13. d
Colos. 3. a
*Or, maliciousnesse.

The Epistle on the v. Sunday after Easter.

Rom. 2. b
Matth. 5. d
Luke. 11. g
Matth. 7. d
*Or, religious.

*Or, religion.

The Notes.

a This word to tempt, is taken two manner of waies. First it betokeneth to entice a man to euill: after this signification we say that God tempteth no man: For God is of his owne nature good, and can in no wise be inticed to euill: so doth he not, nor entice no man vnto sinne, which he himselfe doth detest and abhorre. Heare we learne, that if we sinne, we ought not to lay the fault in God, but in our selues. Secondly, this word to tempt is taken for to proue: as when wee say that God tempted Abraham, Gen. 22. And that he did tempt the Israelites. Deut 8. that is to say, did proue Abraham, and tryed the Israelites whether they loued him or not.

The ii. Chapter.

1 *He forbiddeth to haue any respect of persons.* 5 *But to regard the poore as well as the rich.*

MY brethren, haue not the faith of our Lorde Iesus Christ the Lord of glory, with respect of persons. A
2 For if there come into your * companie a man wearing a gold ring, in goodly apparell, and there come also a poore man in vile rayment: * Or, congregation.
3 And yee haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place: and say vnto the poore, Stand thou there, or sit here vnder my footstoole,
4 Are yee not partiall in your selues, and are made iudges of euill thoughtes?
5 Hearken my dearly beloued brethren, hath not God chosen the poore of this worlde, that they might be rich in faith, and heyres of the kingdome, which he promised to them that loue him?
6 But yee haue dispised the poore, Doe not rich men oppresse you with tyrannie, and drawe you before the iudgement seates?
7 Doe they not blaspheme that good name, by the which ye are named? B
8 If ye fulfil the royal law according to the scripture, Thou shalt loue thy neighbour as thy selfe, ye doe well.
9 But if yee regarde one person more than another, ye commit sin, and are rebuked of the law as transgressors.
10 Whosoeuer shall keepe the whole lawe, and yet offende in one point, he is guilty of all.
11 * For he that said, Doe not commit adultery: said also, Do not kill: Though thou doe none adultery, yet if thou kill, thou art become a transgressour of the law. * Matth. 5.
12 So speak ye, and so do, as they that shalbe iudged by the law of libertie.
13 For he shall haue iudgement without mercie, that hath shewed no mercie: and mercie reioyceth against iudgement.
14 What profiteth it my brethren, though a man say he hath faith, and hath not deedes, can faith saue him? C
15 If a brother or a sister bee naked, and destitute of dayly foode:
16 And one of you say vnto thē, depart in peace, be you warmed and filled: notwithstanding you giue thē not those things which are needful to the body: what shall it profit?

17 Euen so faith if it haue no deeds, is dead in it selfe.
18 But some man will say, Thou hast faith, and I haue deeds: shew me thy faith by thy deeds, and I will shew thee my faith by my deedes.
19 Thou beleeuest that there is one God, thou doest well, the deuils also beleeue and tremble.
20 But wilt thou know, O thou vaine man, that that faith which is without workes, is dead:
D 21 *Was not Abraham our father iustified through workes, when he had offered Isaac his sonne vpon the
Gen.22.b altar?
22 Seest thou not howe that faith wrought with his deeds, & through his deeds was the faith made perfect?
23 And the scripture was fulfilled, which saith, *Abraham beleeued God, and it was reputed vnto him for
Gen.15.g Rom.4.a Galat.3.a righteousnesse, and he was called the friend of God.
24 Ye see then, how that of deeds a man is a iustified, and not of faith onely.
25 Likewise also, was not *Rahab the harlot iustified
Iosu.2.a through workes, when she had receiued the messengers, and had sent them out another way?
26 For as the body without the spirit is dead: euen so faith without workes is dead also.

The Notes.

aWhen we read in saint Paul, that we are iustified through faith without the workes of the law, it is to be vnderstanded that through faith, whereby we take hold vpon the mercy of God, so plentifully declared vnto vs in our Sauiour Iesus Christ, we are without any demerits or deseruings of ours counted iust and righteous before God, so that our sinnes shall be no more imputed vnto vs. Herein Saint Iames, to be iustified, is for to be declared righteous before men, and that by good works, which are infailable witnesses of the true iustifying faith: and therefore he saith, Shew me thy faith by thy deedes. Againe, he bringeth the example of Abraham of whome it is written (thirtie yeeres afore he offered his sonne Isaac.) Abraham beleeued, and it was reckoned vnto him for righteousnes. Gen. 15. whereby we doe euidently see, that Saint Iames meaning is, that Abrahams faith was no idle faith, but such faith, as made him obedient vnto God, which thing hee did well declare, when he did so willingly offer his sonne at Gods commaundement. Al that S. Iames goeth about then, is to proue that faith cannot be without good works. And as by faith onely we are iustified before God: so good workes proceeding from a liuely faith, we are iustified by

faremen. Here we learne also, that where no good workes be, there is no true iustifying faith, but a light vnprofitable beliefe, such as is in diuels: and yet we must beware that we ascribe no parte of our iustification before God: vnto good workes.

The iii. Chapter.

1 He forbideth all ambition to seeke honour aboue our brethren. 3 He describeth the property of the tongue.

MY brethren, be not many * Masters, knowing how that we shall receiue the greater damnation, A Matth. 23. f prou. 17. a

2 For in many things we sinne all. If a man sinne not in word, the same is a perfect man, and able also to bridle all the bodie.

3 Behold, we put bits in the horses mouths, that they may obey vs, and we turne about their whole body:

4 Beholde also the shippes, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whether soeuer the list of the gouernour will:

5 Euen so the tongue is a little member also, and boasteth great thinges: behold how great a matter a little fire kindleth.

6 And the tongue is fire, euen a world of wickednes: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 All the nature of beastes, and of birdes, and of serpents, and thinges of the Sea, is meked and tamed of the nature of man: B

8 But the tongue can no man tame, it is an vnruly euill, full of deadly poyson:

9 Therewith we blesse our God and father: * and therewith curse we men, which are made after the similitude of God. Gen.

10 Out of one mouth proceedeth blessing and cursing: My brethren, these things ought not so to be.

11 Doth a fountaine send forth at one hole sweet water and bitter also?

12 Can the figge tree, my brethren, beare Oliue berries: either a vine beare figges? so can no fountaine giue both salt water and fresh also.

13 Who is a wise man, and endued with knowledge among you? let him shew his workes out of good conuersation, with meekenesse of wisedome.

14 But

14 But if ye haue bitter enuying and strife in your heart, glory not, neither be lyers against the truth.

15 For such wisedome descendeth not from aboue: but is earthly, sensuall, and diuelish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first pure, then peaceable, gentle, & easie to be intreated, ful of mercy and good fruits, without iudging, without simulation.

18 Yea, and the fruite of righteousnesse is sowen in peace, of them that make peace.

The iiii. Chapter.

4 Hee exhorteth them to loue God. 7 And submit themselues to him.

A FRom whence commeth warres and fightings among you? Come they not herehence, euen of your lustes that fight in your members?

2 Yee lust, and haue not: ye enuie and haue indignation and cannot obtayne: Ye fight and warre, yee haue not, because ye aske not:

3 Ye aske, and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Yee adulterers, and adulteresses, know ye not how that the friendship of the worlde is enmitie with God? Whosoeuer therefore will be a friend of the worlde, is made the enemy of God.

5 Either do ye thinke that the scripture saith in vaine, The spirit that dwelleth in vs lusteth to enuie?

6 But the Scripture offereth more grace, & therefore saith, God resisteth the proud, but giueth grace vnto the lowly.

7 Submit your selues therefore to God: but resist the
B diuell, and he will flee from you.

1.Pet.5.b 8 Draw nigh vnto God, and he wil draw nigh to you. Cleanse your hands ye sinners, and purifie your harts ye double minded.

9 Suffer afflictions, and mourne, and weep: Let your laughter be turned to mourning, & your ioy to heauines.

1.Pet.5.a 10 * Humble your selues in the sight of the Lord, and he shall lift you vp.

11 Backbite not one another, brethren: he that backbiteth his brother, and hee that iudgeth his brother, backbiteth the law, and iudgeth the law: but and if thou iudge the law: thou art not an obseruer of the law but a iudge.

12 There

12 There is no lawgiuer, which is able to saue, and to destroy. *What art thou that iudgest another? Rom. 14. c

13 Goe to now, ye that say, to day and to morowe let vs goe into such a Citie, and continue there a yeare, and buy and sell, and winne:

14 (And yet cannot ye tel what shal happen on the morow: for what thing is your life? it is euen a vapour that appeareth for a little time, and then he vanisheth away.) C

15 For that ye ought to say, *If the Lord will, and if we liue, let vs doe this or that. Actes 17. a Hebr. 6. c

16 But now ye reioyce in your boastings: All such reioycing is euill.

17 Therefore *to him that knoweth how to doe good, and doth it not, to him it is sinne. Luke. 12. b

The v. Chapter.

1 He threatneth the wicked rich men. 7 He exhorteth vnto patience. 12 To beware of swearing.

GOe to now ye rich men, weepe, and howle for your miseries that shall come vpon you. A

2 Your riches is corrupt, your garments are motheaten:

3 Your gold and siluer is cankered, and the rust of them shalbe a witnesse against you, and shall eate your flesh as it were fire. Ye haue heaped treasure together in the last daies.

4 Behold, the hyre of labourers, which haue reaped downe your fieldes, which hire is of you kept backe by fraud, crieth: and the cries of them which haue reaped, are entred into the eares of the Lord of Sabboth. Leuit. 19. c

5 Ye haue liued in pleasure on the earth, and bin wanton: yee haue nourished your hearts, as in a daye of slaughter.

6 Ye haue condemned and killed the iust: and he doth not resist you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience thereupon, vntill he receiue the early and latter raine. B

8 Be yee also patient, and settle your hearts: for the comming of the Lord draweth nigh.

9 Grudge not one against another, brethren, least yee be damned: behold, the iudge standeth before the dore.

10 Take, my brethren, the Prophets for an example of suffering aduersitie, and of patience, which spake in the

Name

name of the Lord.

Matth. 5.a

11 Behold, *we count them happie which endure. Ye haue heard of the patience of Iob, and haue seen the end of the Lord: for the Lord is very pitifull and mercifull.

Matth. 5.f

12 But aboue all things, my brethren, *sweare not, neither by the heauen, neither by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, least ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes.

¶

14 Is any diseased among you? let him call for the Elders of the church, and let them pray for him, and annoint him with a oyle in the name of the Lord:

15 And the prayer of faith shall saue the sicke, and the Lord shall rayse him vp: and if he haue committed sinnes, they shalbe forgiuen him.

16 Knowledge your faultes one to another, and pray one for another, that ye may be healed: For the feruent praier of a righteous man auaileth much.

17 Elias was a man vnder infirmities euen as we are, and he praied in his praier: that it might not rayne. 3.Reg.7.a *and it rained not on ỹ earth by the space of three yeares and fiue moneths. Luke 4.c

18 And he praied againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you do erre from the truth, and another conuert him,

20 Let the same know, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hide the multitude of sinnes.

The Notes.

a Oyle was much vsed in palestina, and was counted medicinable, Marke 6. Luke 10. Therefore where the Apostles doth commaund that the Elders should annoint with oyle the bodies of the sicke, his meaning is, that they should in no wise despise those meanes, that God hath appointed naturall to be vsed for the healing of the sicke.

The Argument of the first Epistle of Saint Peter.

IN this most worthy Epistle, S. Peter exhorteth the faithfull to perseuere in the faith that they had once receiued, not passing vpon afflictions and troubles that did happen

vnto

vnto them for the name of Christ. In the meane season hee doth lay a most substanciall foundation and ground of our Christian religion & faith. Also he doth briefly declare the office and dutie of euery one of vs that professeth Christ.

The first Epistle of Saint Peter the Apostle.

The first Chapter.

1 He sheweth that through the aboundant mercie of God, we are elect and regenerate to a liuely hope, 7 and howe faith must be tried.

PEter an Apostle of Iesus Christ, to them that dwell* here and there as strangers, throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia: A
2 Elect according to ỹ foreknowledge of God the father, vnto the sanctifying of the spirit, through obedience & sprinkling of the blood of Iesus Christ: * Grace & peace bee multiplied vnto you.
3 Blessed bee God the father of our Lorde Iesus Christ, which according to his aboundant mercie hath begotten vs againe vnto a liuely hope, by the rising of Iesus Christ from the dead,
4 To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen for you.
5 Which are kept by the power of God through faith vnto saluation, ready to be shewed in the last time.
6 In the which ye reioyce, though now for a season (if need require) yet are in heauinesse through manifolde temptations:
7 That the tryall of your faith, being much more precious then gold that perisheth, though it bee * tryed with fire, might be found to bee vnto you vnto laud, honour, and glorie, at the appearing of Iesus Christ. B
8 Whom ye haue not seene, and yet loue him in whom euen now * though ye see him not, yet do you beleeue him, and reioyce with ioy vnspeakeable and glorious.
9 Receiuing the end of your faith, euen the saluation of your soules.
10 Of which saluation haue the * Prophetes enquired and searched diligently, which prophecied of the grace that should come vnto you.
11 Searching when, or at what time the spirite of Christ

A
Actes 8.a
Rom. 1.c
1. Cor. 1.a
2. Cor. 1.a
Ephes. 1.c
Gal. 1.a

B
Iob 23.b
Sapi. 2.a
Iames 1.a
Rom. 5.a
Iohn 10.g

Actes 10.g
Esay. 9.c
Dan. 2.g
Agge. 2.g

Christ which was in them, should signifie, which spirite testified before the passions that shoulde happen vnto Christ, and the glorie that should follow after.

12 Vnto which Prophets it was also reuealed, that not vnto themselues, but vnto vs, they should minister the thinges which are now shewed vnto you of them, which by the holy Ghost sent downe from heauen, haue in the Gospell preached vnto you, the thinges which the Angels desired to behold.

Acts 2.a
Luke 12.c
Ephes.6.c

13 Wherefore,* girde vp the loynes of your minde, be sober, & trust perfectly on the grace that is brought vnto you by the reuelation of Jesus Christ.

¶ 14 As obedient children, not fashioning your selues vnto your former lustes of your ignorance:

15 But as he which called you is holy, euen so be yee holy also in all maner of conuersation.

16 Because it is written, *Be ye holy for I am holy.

Leuit.11.g

17 And if so be that you cal on the father, which without respect of person iudgeth *according to euery mans worke, see that ye passe the time of your dwelling here in feare:

Matth.16.d
Psal.18.d
Rom.2.b

18 Forasmuch as ye know, how that yee were not redeemed with corruptible thinges, as siluer and golde, from your vaine conuersation, which yee receiued by tradition of the fathers,

19 *But with the precious bloud of Christ as of a Lambe vndefiled, without spot,

Hebr.9.b
1.Iohn 1.d
Apoc.1.b

20 Which was ordayned before hand, euen before the worlde was made, but was declared in the last times for your sakes:

D 21 Which by his meanes do beleeue on God that raised him vp from the dead,* and gaue him glorie, that your faith and hope might be toward God:

Phil.1.d

22 Euen ye which haue purified your soules through the spirite, in obeying the trueth with brotherlie loue vnfayned, see that yee loue one another with a pure heart feruently.

23 For ye are borne anew, not of corruptible seede but of incorruptible, by the word of God which liueth and lasteth for euer.

Esay 40.b
Eccle.14.b
Iames 1.b

24 *For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth and the flower falleth away:

25 But the word of the Lord endureth euer: and this is the word which by the gospel was preached vnto you.

The Notes.

Verse 2. S. Peter seemeth to haue a respect vnto the old ceremonie of bloud sprinkling: for euen as it was not inough then that the sacrifice should be offered, and the bloud thereof shed, vnlesse the people had beene sprinckled with the same: so now at this present it shall profit vs nothing that Christs bloud is shed, vnlesse our consciences be cleansed & purified therewith. Which thing is done by the ministerie of the holy Ghost, which doth sprinkle our consciences with Christes bloud, to washe them away.

The ii. Chpter.

He exhorteth them to lay aside all vice, 4 shewing that Christ is the foundation whereupon they builde.

A Wherefore, all * naughtinesse, and all guile and faynednesse and enuie, and backbiting laid aside,

*Or, malicioulnesse. Matth. 18.a

2 As new borne babes desire ye the milke of the word, which is without deceit: that ye may grow thereby vnto saluation,

3 If so be that ye haue tasted how gratious ỹ Lord is:

4 To whom ye come as vnto a liuing stone, disalowed of men, but chosen of God, and precious.

5 And ye, as liuely stones, be you made a spirituall house, an holy priesthoode, for to offer vp spirituall sacrifice acceptable to God by Iesus Christ.

6 Wherefore it is conteined also in the Scripture: Behold, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleeueth on him, shall in no wise be confounded. Esay 28.b Actes 3.g Rom. 9.a

B 7 Vnto you therfore which beleeue, he is precious: but vnto them which beleeue not, *the stone which the builders disalowed, the same is made ỹ head of the corner. Psal. 118.c Matth. 21.c

8 And a stone of stumbling, and a rock of offence which stumble at the worde, and being disobedient, vnto the which thing they were ordeined.

9 But ye are a chosen generation, *a royal priesthood, an holy nation, a peculier people: that yee should shewe the vertues of him that called you out of darknes, into his marueilous light, Exod. 16.a Deut. 7.a Esay 2.b

10 *Which in time past were not a people, but are now the people of God: which sometime had not obtayned mercy, but now haue obteined mercie. Rom. 9.e

11 Dearly beloued, I beseech you as strangers and pilgrimes, *abstayne from fleshly lustes, which fight against the soule: *The Epistle on the iiii. sunday after Easter.

12 And see that ye haue honest conuersation among the

the Gentiles: that whereas they backbite you as euill doers, they may by your * good workes which they shall see, glorifie God in the day of visitation.

Galat. 5. d
Rom. 13. d
Matth. 5. b

13 Submit your selues therefore vnto all manner ordinance of man for the Lordes sake: whether it be vnto the King, as hauing the preeminence:

14 Either vnto rulers, as vnto them that are sent by him for the punishment of euil doers, but for the laud of them that doe well.

Rom. 13. a
Titus 3. a

15 For so is the will of God, that with well doing ye may stop the ignorance of foolish men:

16 As free, and not as hauing the liberty for a cloak of naughtinesse, but euen as the seruantes of God.

17 Honour all men. * Loue brotherly fellowship, feare God, honour the king.

Rom. 12. b
Ephes. 6. c
1. Tim. 6. a
Titus 2. d

18 * Seruantes obey your masters with all feare, not onely if they be good and curteous, but also though they be froward.

The Epistle on the ii. sunday after Easter.

19 * For it is thank worthy, if a man for * conscience toward God endure grieke, & suffer wrong vndeserued.

Matth. 5. a

20 For what praise is it, if when ye bee buffeted for your faultes, ye shal take it patiently: But if when ye doe well and suffer wrong, and shall take it patiently, then is there thanke with God.

21 For hereunto verily were ye called: for Christ also suffered for vs, * leauing vs an example, that ye should followe his steppes:

Some reade for you.
John 13. b
Ephes. 5. a
Matth. 8. e
Esay 53. b

22 Which did no sinne, neither was there guile found in his mouth.

23 Which when he was reuiled, reuiled not again: when he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously.

24 * Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sin, should liue vnto righteousnesse, by whose stripes ye are healed.

25 For ye were as sheepe going astray: but are now turned vnto the shepheard and bishop of your soules.

The Notes.

a Wee are the true temple of God, and an holy priesthood for to offer spirituall oblations. This place seemeth to have beene taken out of the 66. Chapter of Esay, whoin the same Chapter saith plainely, that GOD will forsake the old Temple, Sacrifices, and Priesthoode, and chuse vnto himselfe a new Temple, newe Sacrifices, and a newe Priesthoode. As many as put their trust in GOD, are the Temple

temple of God. 1. Cor. 6. chapt. As touching the spirituall priesthood, and the sacrifices longing thereto. Reade our Notes in the 13. Chapter to the Hebrewes.

The iii. Chapter.

How wiues ought to order themselues towardes their husbandes, 3 and in their apparrell.

1 Likewise * yee wiues, bee in subiection to your husbands that euen they which obey not the word, may without the word bee wonne, by the conuersation of the wiues: A * Ephes. 5. c Col. 3. c

2 After that they haue beholding your chaste conuersation coupled with feare.

3 Whose apparrell, let it not be that which is outward, with brayded hayre, and hanging on of gold, either putting on of gorgious apparell:

4 But let the hid man which is in the heart, be without corruption, of a meeke and quiet spirite, which spirite before God a thing much set by.

5 For after this manner in the old time did the holie women also which trusted in God, tyre themselues, being obedient vnto their husbandes.

6 Euen as Sara obeied Abraham, calling him Lord, whose daughters ye are as long as ye doe well, and are not afraid of any terrour.

7 Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of life, that your prayers be not hindred. B *The Epistle on the fifth sunday after Trinitie.*

8 In conclusion, be ye all of one minde, hauing compassion one of another, loue as brethren, be pittifull, be courteous.

9 Not rendring euill for euill, or rebuke for rebuke: but contrariwise blessing, knowing that ye are thereunto called, euen that ye should be heyres of the blessing.

10 For he that doth long after life, and loueth to see good daies, * let him refraine his tongue from euill, and his lippes that they speake no guile. * Meeke. Psal. 34. c

11 Let him eschew euill, and doe good, let him seeke peace, and ensue it.

12 For the eies of the Lord are ouer the righteous, and his eares are open vnto their prayers: Again, the face of the Lord is ouer them that doe euill.

13 Moreouer, who is he that will harme you, if ye be followers of that which is good? March. 15. c. Psay 8. c

14 Yea, * happy are yee, if any trouble happen vnto C

Matth. 10.c you for righteousnesse sake: bee not ye * afrayde for any terrour of them, neither be ye troubled:

15 But sanctifie the Lord God in your hearts. Be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenes and feare, hauing a good conscience: * that whereas they backebite you as euill doers, they may be ashamed that falsely accuse your good conuersation in Christ.

1. Pet. 2.b Matth. 5.a Titus 2.a 1. Pet. 1.d

17 For it is better, if the will of God be so, that ye suffer for well doing, then for euill doing.

The Epistle on Easter euen. Rom. 5.a

18 * For asmuch as Christ hath once suffered for sinne, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit.

19 In which spirite he also went and preached vnto the spirits that were in a prison.

20 Which sometime had beene disobedient, when once the long suffering of God abode in the daies of Noe, while the arke was a preparing, * wherein few (that is to say) eight soules were saued in the water.

Gen. 6.a Gen. 7.c

D

21 To the which also the figure agreeth that now saueth vs, euen baptisme (not the putting away the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ:

22 Which is on the right hande of God, and is gone into heauen, * Angels, powers, and might subdued vnto him.

Rom. 6.a Hebr. 1. b. 2.b

The Notes.

a It is vnknowne vnto vs where this prison was, for the holy Scripture speaketh nothing of it. In the Gospell it is called the bosome of Abraham. It is sufficient for vs to know and beleeue that all the soules of the Saintes or faithfull, which died since the beginning the worlde, are saued by the bloud of Christ. Howbeit the Gospell was sundry wise preached vnto the dead. For vnto the holy patriarkes, deliuerance and saluation, vnto the vnfaithfull, deserued damnation was preached.

The iiii. Chapter.

1 *Hee exhorteth men to cease from sinne, 7 To be sober, and apt to pray.*

FOrasmuch then as Christ hath suffred for vs in the flesh, arme yee your selues likewise with the same minde: for he which suffereth in the flesh, ceaseth from sinne,

A

2 That hee henceforth shoulde liue, as much time as remaineth

malneth in the flesh, not after the lusts of men, but after the will of God.

3 For it is sufficient for vs that we haue spent the time that is past of the life, after the will of * the Gentiles, walking in wantonnesse, lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abhominable idolatrie. Rom. 8.d Ephes. 4.d

4 And it seemeth to them a strange thing, that yee run not also with them vnto the same excesse of riot, and therefore speake they euill of you:

5 Which shall giue accomptes to him that is ready to iudge quicke and dead.

6 For vnto this purpose verily was the Gospel preached also vnto the dead, that they should bee iudged like other men in the flesh, but should liue before God in the spirit.

7 The end of all things is at hand. Be ye therefore sober, and watch vnto prayer:

8 But aboue all things haue feruent charitie among your selues: for charity shall couer the multitude of sins.

9 Be ye harberous one to another without grudging.

10 As euery man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God. Gen. 19.a Heb. 13.a

11 If any speake, let him talke as the wordes of God: if any mã minister, let him do it as of the ability which God ministred vnto him, that a God in all thinges may be glorified through Iesus Christ, to whom be praise, and dominion for euer, and euer, Amen. Phil. 2.b

12 Dearely beloued, thinke it not strange concerning the fiery triall, which thing is to try you, as though some strange thing happened vnto you.

13 But reioyce, in asmuch as yee are partakers of Christes passions: that when his glory appereth, yee may be merry and glad.

14 * If ye be rayled vpon for the name of Christ, happie are ye: for the spirit of glory, and of God, resteth vpon you: on their part he is euill spoken of, but on your part he is glorified. Rom. 12.b 2. Cor. 8.c Matth. 5.b 1. Pet. 1.a

15 Let none of you be punnished as a murderer, or as a theefe, or as an euill doer, or as a busibody in other mens matters.

16 If any man suffer as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe. Matth. 5.b 1. Pet. 2.c

17 For the time is come that iudgement must begin

B *The Epistle on the Sunday after Ascention day.*

C

at the house of God. If it first begin at vs, what shall th
end be of them which beleeue not the Gospell of God?
Prou.11.c 18 *And if the righteous scarely bee saued, wher
shall the vngodly and the sinner appeare?
19 Wherefore let them that are troubled accordi
to the wil of God, commit the keeping of their soules
him with well doing as vnto a faithfull creatour.

The Notes.

a Of Christes going downe into hell, wee haue sufficient
spoken in the notes of the second Chapter of the Actes.

b Euery man ought to vse the giftes of God vnto Gods gl
ry, and the profite of his neighbour: so that the glory of G
and the profite of our neighbour, is the marke that we ought
shoote at in all our doings.

The v. Chapter.

*The duty of pastors is to feede the flocke of Christ, and t
reward they shall haue if they be diligent.*

a THe elders which are among you I exhort, which a
also an elder, & a witnesse of the afflictions of Chri
and also a partaker of the glory that shalbe opene
Actes 21.f 2 *a Feede you Gods flocke which is committed
you, taking the ouersight of them, not as compelled th
to, but willing: not for the desire of filthie lucre, but
a cheerefull minde.
2.Cor.1.c 3 *Not as though ye were Lords ouer Gods heritag
1.Tim.4.b *but that ye be an ensample to the flocke.
Titus 2.b 4 And when the chiefe shepheard shal appeare, ye
2.Tim.1.c receiue an incorruptible crowne of glory.
1.Cor.9.d 5 Likewise ye yonger, submit your selues vnto the el
2.Tim.4.b Submit your selues euerie man one to another, bee
The Epistle on your selues inwardly in lowlinesse of minde: For G
the iii. Sunday resisteth the proude, and giueth grace to the humble.
after Trinitie. 6 Submit your selues therefore vnder the migh
hand of God, that hee may exalt you when the time
come.
b 7 *Cast all your care vpon him, for he careth for yo
Matth.6.b 8 Be sober and watch: for your aduersarie the di
Luke 12.c as a roaring Lion walketh about, seeking whom he
deuoure,
9 Whom resist stedfast in the faith, knowing that
same afflictions are accomplished in your brethren
are in the world.

10 B

10 But the God of al grace himselfe, which hath cal-
led us into his eternall glory by Christ Jesus, after that
we have suffered a little affliction, make you perfect, sta-
blish, strengthen, and stablish you.

11 To him be glory and dominion for euer, and euer,
Amen.

12 By Silvanus a faithfull brother vnto you (as I
suppose) I have written briefly, exhorting and testifying,
how that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together
with you, saluteth you, and so doth Marcus my sonne.

14 * Greete yee one another with a kisse of charitie, Rom. 16. d
Peace be with you all which are in Christ Jesus, Amen. 1. Cor. 16. d

The Notes.

a To feede the flocke of Christ, is to teach purely and sincerely the wholesome doctrine of the Gospell, whereby the soules of the faithfull are feede and fatted vnto life euerlasting.

The Argument of the second Epistle of Saint Peter.

Saint Peter doth in this Epistle entreat chiefly vpon three thinges. First and formost, as he did before, he doth exhort vs vnto a godly life, and vnto a christian conuersation. Secondly, hee doth highly commend and set foorth the doctrine of Christ, which he affirmeth to bee most necessary, because that in the latter dayes false Prophetes shall arise, which ought to be kept off, only with this doctrine. Thirdly, he doth giue them warning of the last day, exhorting them to walke in the feere of God, that they may with a good conscience appeare before that righteous iudge.

The second Epistle of S. Peter.

The first Chapter.

Forasmuch as the power of God hath giuen them all thinges pertayning vnto life, hee exhorteth them to flee the corruption of worldly lustes.

A SImon Peter, a seruant and an Apostle of Jesus Christ, to them which haue obtained like precious faith wt vs, through the righteousnesse of our God and Sauiour Jesus Christ.

2.Pet.1.a 2 *Grace and peace be multiplied vnto you through the knowledge of God, and of Jesus our Lord:

3 According as his godly power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him ỹ hath called vs, vnto glory & vertue:

4 By the which are giuen vnto vs excellent and most great promises, that by the meanes thereof, ye might be

Iohn 1.c Colo.2.b *partakers of the godly nature, if yee flee the corruption of worldly lust.

5 And hereunto giue al diligence: in your faith minister vertue, in vertue knowledge,

2.Cor.8.a 6 * In knowledge, temperance: in temperance, patience: in patience, godlinesse:

B 7 In Godlines, brotherly kindnes: in brotherly kindnesse, charity.

8 For if these things be among you, and be plentious, they make you that you neither shall be idle, nor vnfruitfull in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these thinges, is blind, and cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherfore brethren, giue the more diligence for to make your calling and election sure: for if ye doe such thinge, ye shall neuer fall.

11 Yea, and by this meanes an entering in shalbe ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauiour Jesus Christ.

12 Wherefore I will not be negligent to put you alwayes in remembrance of such thinges, theugh ye know them your selues, and be established in the present truth.

2.Cor.5.a 13 Notwithstanding I thinke it meete, as long as I am in this *tabernacle, to stir you vp, by putting you in remembrance:

C 14 Knowing that shortly I must put of this my tabernacle, euen as our Lord Jesus Christ shewed me.

15 I will euer also giue my diligence, that yee may haue wherewith to stirre vp the remembrance of these things after my departing.

16 For we haue not followed deceitfull fables, when

we opened vnto you the power and comming of our Lord Jesus Christ, but *with our eyes we sawe his maiestie: *Iohn 21.d
17 Euen then verily when hee receiued of God the father honor and glory, and when there came such a voice vnto him from the excellent glory, *This is my dearly beloued sonne in whom I delight. *Matth.17.d Marke 1.b Luke 3.d
18 This voice we heard come from heauen, when we were with him in the holy mount.
19 Wee haue also a right sure worde of prophesie, whereunto if ye take heede, as vnto a *light that shineth in a darke place, ye doe well, vntill the day dawne, and the day starre arise in your hearts. *1.Cor.4.b
20 So that ye first know this, that no prophesie in the Scripture is of any priuate *motion. *Or, Interpretation.
21 For the prophesie came not in old time by the will of man: but holy men of God spake, as they were moued by the holy Ghost.

The ii. Chapter.

He prophecieth of false teachers, and sheweth their punishment.

There were false prophets also among the people, euen as *there shalbe false teachers among you, which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation. *A Acts 20.f 1.Tim.4.a 2.Tim.3.a
2 And many shall follow their damnable wayes, by whom the way of truth shalbe euill spoken of: 2.Par.3.a Iude e
3 And through couetousnes shal they with fained wordes make marchandize of you, whose iudgement now of long time ceaseth not, and their damnation slæpeth not.
4 For if God spared not the Angels that sinned, but cast them downe into hel, & deliuered them into chaines of darkenes to be kept vnto iudgement:
5 *Neither spared the old world, but saued Noe the eight person, a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly, *Gen.7.a
6 *And turned their cities of Sodome and Gomorrhe into ashes, ouerthrew them, damned them, and made them an insample vnto those that after should liue vngodly. *Gen.19.b
7 And iust *Lot, vexed with the vncleane conuersation of the wicked, deliuered he. *B Gen.19.c
8 (For he being righteous, & dwelling among them, in seeing and hearing, vexed his righteous Soule from

day to day, with their vnlawfull deedes.)

9 *The Lord knoweth howe to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished:

10 But chiefly them that walke after the flesh in the lust of vncleanes, and despise authority. Presumptuous are they and stand in their owne conceite, which feare not to speake euill of them that excell in worship.

11 When the Angels which are greater both in power and might, giue not rayling iudgment against them before the Lord.

12 But these as brute beastes led with sensuality, and made to be taken and destroied, speake euil of the things that they vnderstand not, and shall perish through their owne corruption:

13 And receiue the reward of vnrighteousnesse, they count it pleasure to liue dilicioully for a season: spottes they are and blottes, delighting themselues in their deceiuinges, in feasting with you:

14 Hauing eyes ful of adultery, and that cannot cease from sinne, laying baite for vnstable Soules: Hearttes they haue exercised with *robbery, they are cursed children,

15 Which haue forsaken the right way, and are gone astray, following the way of *Balaam, the son of Bozor, which loued the reward of vnrighteousnesse:

16 But was rebuked of his iniquity. The dumb beast, and vsed to the yoke, speaking with mans voice, forbad the madnesse of the Prophet.

17 *These are welles without water, clouds that are caried with a tempest, to whom the mist of darkenes is reserued for euer.

18 For when they speake the great swelling wordes of vanity, they entice through lustes with the baite of wantonnes of the flesh, them that were cleane escaped from them, which are wrapped in errour:

19 While they promise them libertie, where as they themselues are the bondseruantes of corruption: *For of whom a man is ouercome, vnto the same hee is brought in bondage.

20 *For if they after they haue escaped from the filthinesse of the world, through the knowledge of the Lord and the sauiour Iesus Christ, are yet tangled againe therein and *ouercome, then is the a latter ende worse with them then the beginning.

21 For

*Or, couetousnesse.

*Iude d

*Iohn 8.e
*Rom. 6.c

*Hebr 6.a
and 10.c
*Matth. 12.b

21 For it had bin better for them not to haue knowne the way of righteousnes, than after they haue knowne it to turne from the holy commaundement that was giuen vnto them. D

22 But the same is happened vnto them, that is vsed to be spoken by the true prouerbe, *The dog is turned to his owne vomit againe, and the sow that was washed, is turned againe to her wallowing in the mire. Prou. 41.2

The Notes.

a Read the Notes vpon the sixt and tenth Chapter to the Hebrewes.

The iii. Chapter.

3 Her sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the worlde shall be. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writtings of Saint Paul, and the rest of the Scriptures, 18 Concluding with eternal thanks to Christ Iesus.

THis is the second Epistle that I now write vnto you dearely beloued, wherewith I stirre vp and warne your pure mindes,

2 To be mindfull of the wordes which were told before of the holy Prophetes, and also the *commaundement of vs, which be Apostles of the Lord and Sauiour: *Or, our doctrine.

3 *Knowing this first, that there shall come in the last dayes mockers, walking after their owne lustes, Actes 20.f Iude e 1. Tim. 4.a 2. Tim. 3.b

4 And saying. Where is the promise of his comming? for since the father fell a sleepe, all thinges continue alike from the beginning of the creation.

5 For this they know not, (and that wilfully) how that the heauens were of olde, and the earth consisting of the water, and by the water, and by the word of God:

6 By the which thinges the world that then was, perished, being then ouerrunne with water.

7 But the heauens and earth which are now, be kept by his worde in store, and reserued vnto fire against the day of iudgement, and perdition of vngodly men. B Iohn 14.b Esay 5.

8 Deerely beloued, be not ignorant of this one thing, how that *one day is with the Lord as a thousand yeres, and a thousand yeares as one day. Psal. 90.a 1. Cor. 7.c

9 The Lord that hath promised is not slacke (as some men count slackenesse) but is patient to vs ward, for as much

much as he would haue no man lost, but will receiue all men to repentance.

10 Neuertheless, *the day of the Lord will come as a thefe in the night, in the which the heauens shall passe away with a great noyse, and the elements shall melt with feruent heate, the earth also, and the woykes that are therein shalbe vtterly burned.

11 Seeing then that all these thinges shall perish, what manner persons ought yee to be in holy conuersation and godlinesse,

12 Looking for, and hasting vnto the comming of the day of God, *by whom the heauens shal perish with fire, and the elements shall melt with feruent heate?

13 Neuertheless, we according to his promise, *looke for a new heauen, and a new earth, wherein dwelleth righteousnesse.

14 Wherefore dearely beloued, seeing that yee looke for such things, be diligent that ye may bee found of him in peace without spot, and vndefiled.

15 And suppose that ꝑ long suffering of ꝑ Lord is saluation, euē as our dearly beloued brother Paul also, according to the wisdom giuē vnto him, hath writen vnto you:

16 Yea almost in euery epistle speaking of such things, among which are many thinges hard to bee vnderstand, which they ꝑ are vnlearned & vnstable, peruert, as they do also the other scriptures, vnto their owne destruction.

17 Ye therefore, beloued, seeing ye bee warned afore hand, beware least yee also being ledde away with the errour of the wicked, fall from your owne stedfastnes:

18 But growe in grace, and in the knowledge of our Lord and sauiour Iesus Christ: To whom be glory both now and for euer, Amen.

The Argument of the first Epistle of Saint Iohn.

After that Iohn had sufficiently declared howe that our whole saluation doth consist onely in Christ, least any man should thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his commaundements. Which thing being done, he exhorteth them to beware of false prophets, whom hee calleth Antichristes, and to trie the spirites. Last of all, he doth earnestly exhort vnto brotherly loue.

The

The first Chapter.

1 *The true witnesse of the euerlasting word of God.* 7 *The blood of Christ is the purgation of sinne.* 11 *No man is without sinne.*

THat which was from the begining, which wee haue heard, which wee haue seene with our eyes, which we haue loked vpon, and our handes haue handled of the word of life: *The Epistle on S. Iohn Euangelist*

2 (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you* that eternall life which was with the Father, and appeared vnto vs.) Matth. 17.

3 That which we haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our felowship may be with the father, and his sonne Iesus Christ.

4 And these thinges write we vnto you, that your ioy may be full.

5 And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenes at all.

6 If we say that wee haue fellowship with him, and walke in darkenes, we lie, and doe not the truth.

7 But if we walk in the light, euen as he is in the light, then haue we fellowship one with another, and the bloud of Iesus Christ his sonne cleanseth vs from all sinne. B

8 If we say we haue no sinne, wee deceiue our selues, and the truth is not in vs.

9* If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. 3 Reg. 8. e 4. Par. 6. g.

10 If we say that we haue not sinned, we make him a lyar, and his word is not in vs. Iohn 13. c Psal. 32. d Luke 15. d

The ii. Chapter.

1 *Christ is our aduocate.* 10 *Of true loue and how it is tried.* 18 *To beware of Antichrist.*

MY little children, these things write I vnto you, that ye sinne not. And if any man sinne, wee haue an aduocate with the father, Iesus Christ the righteous. A

2 And

2 And he is the attonement for our ſinnes: not for our ſinnes onely, but alſo for the ſinnes of all the world.

3 And hereby we are ſure that we know him, if wee kéepe his commaundements.

4 *Hee that ſaith, I knowe him, and keepeth not his commaundementes, is a lyar, and the *veritie is not in him. *n 13.b *trueth

5 But who ſo kéepeth his worde, in him is the loue of God perfect in deede: hereby know wee that we are in him.

6 Hée that ſaith hee abideth in him, ought himſelfe to walke, euen as he walked.

B 7 Brethren, I write no newe commaundement vnto you, but an olde commaundement, which ye haue heard from the beginning. The olde commaundement is the word which ye haue heard from the beginning.

8 Againe, a new commaundement I write vnto you, that is true in him, and the ſame is true alſo in you, for the darkeneſſe is paſt, and the true light now ſhineth.

9 He that ſaith how that he is in the light, and yet hateth his brother, he is in darkeneſſe euen vntil this time.

10 Hee that loueth his brother, abideth in the light, and there is none occaſion of euill in him.

11 He that hateth his brother, is in darknes, and walketh in darkenes: and cannot tell whether he goeth, becauſe that darkenes hath blinded his eyes.

12 Babes, I write vnto you, becauſe your ſinnes are forgiuen you for his name ſake.

13 I write vnto you fathers, becauſe ye haue knowne him that is from the beginning. I write vnto you young men, becauſe ye haue ouercome the wicked.

C 14 I write to you little children, becauſe yee haue knowne the father. I haue written to you fathers, becauſe ye haue knowne him that is from the beginning. I haue written vnto you young men, becauſe ye are ſtrong, and the word of God abideth in you, and yee haue ouercome the wicked.

15 Sée that ye loue not *the world, neither the things that are in the world. If any man loue the worlde, the loue of the father is not in him. *n 17.

16 For all that is in the world, as the luſt of the fleſh, and the luſt of the eyes, and pride of life, is not of the father, but of the world.

17 And the world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth for euer.

18 Litell

18 Little children, it is the last time: and as ye haue heard how that Antichrist shall come, euen nowe are there many Antichristes: whereby wee know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had beene of vs, they would no doubt haue continued with vs: But * that it might appeare that they were not all of vs. * This commeth to pas

20 Neuertheless, ye haue an ointment of him that is holy, and ye know all things.

21 I haue not written vnto you as though yee knewe not the truth, but because ye know it, and that no lie is of the truth. D

22 Who is a lyer, but hee that denieth that Iesus is Christ? the same is Antichrist, that denieth the father and the sonne.

23 Whosoeuer denieth the sonne, the same hath not the father: But he that acknowledgeth the sonne, hath the father also.

24 Let therefore abide in you, that same which yee heard from the beginning: if that which yee haue heard from the beginning shal remaine in you, ye also shal continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, euen eternall life.

26 These thinges haue I written vnto you, concerning them that deceiue you.

27 And the annointing which ye haue receiued of him dwelleth in you: and yee * need not that any man teach you, but as ỳ same annointing teacheth you of all things, and it is true, and not lying: and as it taught you, ye shal abide in it. Esay. 54.

28 And now babes, abide in him, that when he shall appeare, we may bee bold, and not be ashamed * of him at his comming. E * Or, before

29 If ye know that he is righteous, know also that euery one which doth righteousnesse, is borne of him.

The iii. Chapter.

1 *The singuler loue of God toward vs, 7 And how we againe ought to loue one another.*

BEhold, what charitie the Father hath shewed vs, euen that wee should be called the * sonns of God: for this cause the world knoweth vs not, because it hath not knowne him. A Luke 20. Ioha 1. b

2 Dearely

2 Dearly beloued, now are we the sonns of God, and yet it doth not appeare what we shall be: But we know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he also is pure.

4 Whosoeuer committeth sinne, trangresseth also the law: for sinne is the trangression of the law.

5 And yee knowe that he appeared to take away our sinnes, and in him is no sinne.

6 As many as bide in him, sin not: whosoeuer sinneth, hath not seene him, neither knowne him.

7 Babes, let no man deceiue you: he that doth righteousnesse, is righteous, euen as he is righteous. B

8 He that committeth sinne is of the diuell: *for the diuell sinneth since the beginning: *for this purpose appeared the sonne of God, to lose the workes of the diuell. *3 a *8. f

9 Whosoeuer is borne of God, sinneth not: for his seed remaineth in him, and he cannot sin, because he is borne of God.

10 In this are the children of God knowne, and the children of the diuell: whosoeuer doth not righteousnesse, is not of God, neither he that loueth not his brother.

11 For this is the tidinges that yee heard from the beginning, that ye should loue one another.

12 Not as *Cain which was of that wicked, and slew his brother: and wherfore slew he him? because his owne workes were euill, and his brothers righteous. *4. b

13 Marueil not, my brethren, if they would hate you.

14 We know that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death. C

15 Whosoeuer hateth his brother, is a manslaier, & ye know that no manslaier hath eternal life abiding in him. *Epistle on 1. Sunday Trinitie.*

16 Hereby perceiue we loue, because he laid downe his life for vs: and we ought to lay downe our liues for the brethren.

17 But who so hath this worldes good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My babes, let vs not loue in worde, neither in tongue, but in deede and verity.

19 Hereby know we that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemne vs, God is greater then our

one heart, and knoweth all things.

21 Dearely beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And* whatsoeuer we aske, we receiue of him, because we kéepe his cómaundements, and do those things which are pleasing in his sight.

23 And* this is his commaundement, that we should beléeue on the name of his sonne Iesus Christ, and loue one another, as he gaue vs commaundement.

24 And he that kéepeth his commaundements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirite which hee hath giuen vs.

D
Matth. 7.a
Iohn 15.d
Iacob. 1.a
1. Iohn 5.a
Iohn 13.d

The iiii. Chapter.

1 *Difference of spirites,* 2 *How the spirite of God may bee knowne from the spirit of errour.*

DEarely beloued,* beléeue not euery spirit, but proue the spirites whether they are of God or not: for manie false prophets are gonne out into the world.

A
Matth. 7.c
Deut. 13.a
Matth. 24.a
Marke 13.a
Luke 21.d

2 Hereby shall ye know the spirit of God: Euery spirit that confesseth that Iesus Christ is come in the flesh, is of God:

3 And euery spirite which confesseth not that Iesus Christ is come in the fleshe, is not of God, and this is that spirite of Antichrist, of whom yee haue heard howe that he should come: and euen now already is hee in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then hee that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not: hereby know we the spirit of verity, and the spirit of errour.

The Epistle on the first Sunday after Trinitie.

7 Dearly beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

B
Iohn 13.d
1. Thess. 1.b
Iohn 3.c

8 Hee that louethnot, knoweth not God: for God is loue.

9 In this appeared the loue of God to vs warde, because God* sent his onely begotten sonne into the world, that we might liue through him.

Rom. 5.b

10 Herein

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

11 Dearely beloued, if God so loued vs, we ought also to loue one another.

Exod. 33. d
Iudic 5. c

12 *No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby know we that we dwell in him, and he in vs: because he hath giuen vs of his spirit.

¶ 14 And we haue seene, and doe testifie that the father sent the sonne to be the sauiour of the world.

15 Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and hee in God.

16 And we haue knowne and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that wee should haue boldnesse in the day of iudgement: For as he is, euen so are we in this world.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse. Hee that feareth, is not perfect in loue.

19 We loue him, for he loued vs first.

20 If a man say, I loue God, and yet hate his brother, he is a lier: for how can hee, that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 And this commaundement haue we of him, that he which loued God, should loue his brother also.

The v. Chapter.

Of the fruites of faith.

¶ Whosoeuer beleeueth that Iesus is Christ, is borne of God, and euery one that loueth him which begat, loueth him also which is begotten of him.

2 By this we know that we loue the children of God, when we loue God, and keepe his commaundements.

Matth. 11. c
The Epistle on the first Sunday after Easter.
1. Cor. 15. g

3 For this is the loue of God, that we keepe his commaundements: and his *commaundementes are not grieuous.

4 For all that is borne of God, ouercōmeth the world: and *this is the victorie that hath ouercome the world, euen our faith.

5 Who is that ouercommeth the world, but he which beleeueth that Iesus is the sonne of God?

6 This

6 This Iesus Christ is he ỹ came by water & bloud: not by water onely, but by water and bloud: and it is the spirit that beareth witnesse, because the spirit is truth.
7 For there are three which beare record in heauen, the father, the word, and the holy Ghost, and these three are one. B
8 And there are three which beare record in earth, the spirite, and water, and bloud, and these three agree in one.
9 If wee receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his sonne.
10 He that beleeueth on the sonne of God, hath ỹ witnesse in himselfe: he that beleeueth not God, hath made him a lyer, because he beleeued not the record that God gaue of his sonne.
11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his sonne.
12 He that hath the sonne, hath life: and he that hath not the sonne of God, hath not life.
13 These thinges haue I writ vnto you, that beleeue in the name of the sonne of God, that ye may know that ye haue eternall life, and that yee may beleeue on the name of the sonne of God.
14 And this is the truste that we haue in him: that * if we aske any thing according to his will, he heareth vs. C
15 And if we know that he heare vs, whatsoeuer we aske, we know that we haue the petitions that we desired of him. * Matth. 7. a Marke 11. d Luke 11. b Iohn 14. b
16 If any man see his brother sinne a sinne which is not vnto death, he shall aske, and he shal giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that he should pray for it.
17 All vnrighteousnes is sinne: and there is sinne not vnto death.
18 We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked toucheth him not.
19 We know that we are of God, & the whole world lyeth in wickednesse.
20 We know that the sonne of God is come, and hath giuen vs a mind to know him which is true: and we are in him that is true, through his sonne Iesus Christ: this same is very God, and eternall life.
21 Babes, keepe your selues from Idols, Amen. * Or, Images

The Notes.

a What this ſinne vnto death is, our ſauiour Chriſt doth ſufficiently declare, ſaying, If ye will not beleeue, ye ſhal die in your owne ſinnes. So that this ſinne vnto death, is nothing elſe but a wilfull and obſtinate infidelitie: this ſinne no man (that is borne of God) doth commit, though by fraileneſſe wee be ſubiect vnto ſinne as long as we liue.

The ſecond Epiſtle of S. Iohn.

1 *Hee writeth vnto a certaine Lady,* 4 *Reioycing that her children walke in the truth,* 5 *and exhorteth them vnto loue.*

A THe elder vnto the elect Lady and her children, whom I loue in the truth: and not I onely, but alſo all that haue knowne the truth:

2 For the truthes ſake, which dwelleth in vs, and ſhall be with vs for euer:

3 Grace be with you, mercy and peace from God the father, and from the Lord Ieſus Chriſt, the ſonne of the father in truth and loue.

4 I reioyced greatly that I founde thy children walking in truth, as we haue receiued a commandement of the father.

5 And nowe I beſeech thee Ladie, not as though I wrote a new commaundement vnto thee: but that which we haue had from the beginning, that yee ſhould loue one another.

6 *And this is the loue, that we ſhould walke after his commandements: This is the commandement, that as ye haue heard from the beginning, ye ſhould walke in it.

*Iohn 13. a
*1. Iohn 5. a

B 7 For many deceiuers are intred into the world, who confeſſe not that Ieſus Chriſt is come in the fleſh. This is a deceiuer, and an Antichriſt.

8 Looke on your ſelues, that we loſe not that we haue wrought, but that we may haue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: hee that indureth in the doctrine of Chriſt, hath both the father and the ſonne.

10 If there come any vnto you, & bring not this doctrine, him receiue not to houſe, neither bidde him

11 For hee that biddeth him God speede, is partaker of his euill deedes.

12 Hauing many thinges to write vnto you, I would not write with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be full.

13 The sonnes of the elect sister greete thee, Amen.

The Third Epistle of S. Iohn.

He is glad of Gaius that hee walketh in the truth, 8 *and exhorteth to be louing vnto the poore Christians in their persecution.*

THe Elder vnto the welbeloued Gaius, whom I loue in the truth. A

2 Beloued, I wish in all thinges that thou prosperedst and faredst well, euen as thy soule prospereth.

3 For I reioyced greatly, when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy, then for to heare how that my children walke in verity.

5 Beloued, thou doest faithfully whatsoeuer thou workest to the brethren, and to the strangers,

6 Which haue borne witnesse of thy charitie, before the Church: whom if thou bring forwards on their iourney after a godly sorte, thou shalt doe well.

7 Because that for his name sake they went forth, taking nothing of the Gentiles. B

8 We therfore ought to receiue such, that wee might be helpers to the truth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doth, prating against vs with malicious words: and not content therewith, neither he himselfe receiueth the brethren, and forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good. He that doeth well, is of God: but he that doeth euill, hath not seene God.

12 Demetrius hath good report of all men, and of

the truth it selfe: Yea, and we our selues also beare r
cord, and ye know that our record is true.

13 I had many things to write: but I will not wr
ynke and pen write vnto thee.

14 I trust I shall shortly see thee, and we shall spea
mouth to mouth. Peace be vnto thee. The louers salu
thee. Greete our frindes by name.

The Epistle of Saint Iude.

*Saint Iude admonisheth all Churches generally to take he
of deceiuers, which goe about to draw away the hearts
the simple people from the truth of God.*

A *The Epistle on S. Simon and Iudes day.*

IUde the seruant of Iesus Christ, the b
ther of James, to them which are call
and sanctified in God the father, and p
serued in Iesus Christ:

2 Mercy vnto you, and peace, and c
rity be multiplied.

3 Beloued, when I gaue al diligence to write vnto
of the common saluation, it was needfull for me to w
vnto you, exhorting you that yee should earnestly cont
for the faith which was once giuen vnto the saints.

4 For their are certaine vngodly men craftily crept
which were before of old ordeined to this condemnati
turning the grace of our God vnto wantonnesse: and
nying God, which is the onely Lord, and our Lord Je
Christ.

5 My minde is therefore to put you in remembra
hereof, forasmuch as ye once knowe this, howe that
Lorde after that hee had deliuered the people out of
gypt, destroyed them which afterward beleeued not.

6 The angels also which kept not their first estate,
left their owne habitation, hee hath reserued in eue
sting chaines vnder darkenesse, vnto the iudgemen
the great day.

7 Euen as Sodom and Gomorrhe, & the cities a
B them, which in like manner deuilled themselues with
Gen. 19.f nication, and followed strange flesh, are set forth for
ensample, and suffer the paine of eternall fire.

8 Likewise these being deceiued by dreames, d
the flesh, despise rulers, and speake euill of them
are in authority,

9 Yet Michael the Archangel, when he stroue against
uel, & disputed about the body of Moses, durst not
railing sentence, but said, The Lord rebuke thee.
10 But these speake euill of those thinges which they
ow not: & what things they know naturally, as beasts
ich are without reason, in those thinges they corrupt
emselues.
11 Woe be vnto them, for they haue gone in the way of
ain, and are vtterly giuen to the errour of Balaam for
ewardes sake, * and haue perished in the gainsaying of Core.
12 These are * spots in your feastes of charitie, when
ey feast with you, without al fear feeding themselues:
oudes they are without water, caried about of winds,
rées withered at fruite gathering, and without fruite,
ise dead, and plucked vp by the rootes:
13 They are the raging waues of the sea, foming out
r owne shame: they are wandring starres, to whom
e reserued the mist of darkenes for euer.
14 Enoc the seuenth from Adam prophecied before
ch, saying, Behold, the Lord shall come with thou
nds of Saints,
15 To giue iudgement against al men, and to rebuke
that are vngodly among them, of all their vngodly
es which they haue vngodly committed, and of all
r cruell speakings, which vngodly sinners haue spo-
against him.
16 These are murmurers, complainers, walking after
r owne lust, * whose mouthes speake proud thinges,
haue men in great reuerence because of aduantage.
17 But ye beloued, remember the wordes * which
e spoken before of the Apostles of our Lorde Iesus
ist,
18 How that they told you, that there should be mock-
s * in the last time, which shoulde walke after their
e vngodly lusts.
19 These are makers of sects, fleshly, hauing not the
rit:
20 But yee, dearely beloued, edify your selues in your
holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God, looking
the mercy of our Lord Iesus Christ vnto eternal life.
22 And haue compassion of some, * seperating them:
23 And other saue with feare, pulling them out of the
burning euen the garment spotted by the flesh.
24 Unto him that is able to keepe you frée from sinne

Gen. 4. b
Num. 16. f
* Or, rocks.
* Or, trees withered in Autumne, when the fruite harueit is and so the Greeke word importeth: or, trees hauing corrupt fruit: or, trees corrupting their owne fruit.

Apoc. 1. b
Esay 13. c
Actes 22. f
1. Tim. 4. a
2. Tim. 3. a
2. Pet. 2. a

* Or, in putting difference,

and to present you faultlesse before the presence of his glory with ioy.

25 To God our saiuour, which only is wise, be glory, and maiestie, and dominion, and power, now and euer, Amen.

¶ The end of the Epistle of Saint Iude.

The Reuelation of S. Iohn the Diuine.

The first Chapter.

1 *The cause of this Reuelation.* 3 *Of them that read it.* 4 *Iohn writeth to the seuen churches.* 5 *The Maiestie & office of the sonne of God.* 20 *The vision of the candlesticks and starres.*

A THe Reuelatiõ of Iesus Christ, which God gaue vnto him, for to shew vnto his seruantes thinges which must shortly come to passe: & whenhe had sent, hee shewed by his Angell vnto his seruant Iohn,

2 Which bare record of the worde of God, and of the testimony of Iesus Christ, and of all thinges that he saw.

3 Happie is he that readeth, and they that heare the wordes of this prophecie, and keepe those things which are written therein, for the time is at hand.

4 Iohn to the seuen Churches in Asia, Grace be vnto you, and peace from him which is, and which was, and which is to come, and from the seuen spirits which are before his throne,

5 And from Iesus Christ, which is a faithfull witnes, and first begotten of the dead, and Lord ouer the kinges of the earth: vnto him that * loued vs, and washed vs from our sinnes in his owne bloud.

Hebr.11.d
1.Pet.2.d
1.Iohn 1.b

6 And made vs Kinges and Priestes vnto God and his father: to him be glory and dominion for euermore, Amen.

7 Behold

7 Behold hee commeth with the* cloudes, and all B
eye shall see him, and they also which pearsed him: and Matth. 24.c
all kindreds of the earth shall waile before him: euen so, Dan. 7.d
Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord almighty, which is, and which was, and which is to come.

9 I Iohn your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Pathmos, for the word of God, and for the witnessing of Iesus Christ.

10 I was in the spirit on the Lordes day, and heard *Or, Sunday.
behind me a great voice, as it had beene of a trumpe.

11 Saying, I am Alpha and Omega, the first and the last, that thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I saw seuen golden candlesticks,

13 And in the middes of the seuen Candlesticks one like vnto the sonne of man, clothed with a garment downe to the foote, and girde about the papes with a golden girdle.

14 His heade and his hayres were white as white C
wooll, and as Snow, and his Eyes were as a flame of fire.

15 And his feete like vnto fine brasse, as though they burnt in a furnace: and his voice as the sounde of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: and Matth. 17.a*
his face shone euen as the Sunne in his strength.

17 And when I saw him, I fell at his feete euen as dead, and he laid his right hand vpon mee, saying vnto me, Feare not, I am the first and the last.

18 And I am aliue, and was dead: and behold, *I am Esay 44.b.
aliue for euermore, Amen, and haue the keies of hel and Rom. 6.b
of death.

19 Write therefore the things which thou hast seene, and the things which are, and the things which shall be fulfilled hereafter.

20 The mysterie of the seuen starres which thou

and to present you faultlesse before the presence of his glory with ioy.

25 To God our saiuour, which only is wise, be glory, and maiestie, and dominion, and power, now and euer, Amen.

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5 And from Iesus Christ, which is a faithfull witnesse, and first begotten of the dead, and Lord ouer the kings of the earth: vnto him that * loued vs, and washed vs from our sinnes in his owne bloud.

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Hebr. 11. d
1. Pet. 2. d
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and the things which are, and the things which shall be
fulfilled hereafter.

20 The mysterie of the seuen starres which thou

ſawest in my right hande, and the ſeuen golden candle-
ſtickes. The ſeuen ſtarres, are the Angels of the ſeuen
Churches: and the ſeuen candleſtickes which thou ſaw-
eſt, are the ſeuen Churches.

The Notes.

a The garment, is innocency and holineſſe The golden girdle
is heauenly might and power: the haires as whit as wooll, godly and heauenly wiſedome: his eyes as a flame of fire, is a terrible and grimme countenance to the vnfaithfull: his feete of braſſe, &c. is a readineſſe to ſtampe in peices, and to deſtroy the wicked and vngodly: his voice and the ſword in his mouth, is the holy Goſpel.

The ii. Chapter.

1 *He exhorteth foure Churches,* 5 *To repentance,* 10 *to perſeuerance, patience, and amendement,* 14. 20. 23. *as well by threatnings,* 7. 10. 17. 26. *as by promiſes of reward.*

A VNto ỹ angell of the church of Epheſus, write, Theſe
things ſaith he that holdeth the ſeuen ſtarres in his
right hand, and that walketh in the middes of the ſeuen golden candleſtickes:

2 I know thy workes, and thy labour, and patience, and
how thou canſt not forbeare them which are euill: and
haſt examined them which ſay they are Apoſtles, and
are not, and haſt found them lyers:

3 And haſt ſuffered, and haſt patience, and for my
names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue ſomewhat againſt thee, be-
cauſe thou haſt left thy firſt loue.

5 Remember therefore from whence thou art fallen,
and repent, and do the firſt workes: or elſe I will come
vnto thee ſhortly, and will remoue thy candleſticke out
of his place, except you repent.

6 But this thou haſt, becauſe thou hateſt the deedes of
the* Nicolaitanes, which deedes I alſo hate. Acts 6. b

B 7 Let him that hath an eare, heare what the ſpirit
ſaith vnto the churches, To him that ouercommeth, will
I giue to eat of the tree of life, * which is in the middes Gen. 2. b
of the paradiſe of God.

8 And vnto the angel of the church of Smyrna, write,
Theſe thinges ſaith hee that is firſt and the laſt, which
was dead, and is aliue:

9 I knowe thy workes, and tribulation, and pouer-
tie, (but thou art rich:) and I knowe the

of them which call themselues Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things which thou shalt suffer: behold, the diuel shal cast some of you into prison, to tempt you, & ye shall haue tribulation ten daies: be thou faithfull vnto the death, and I wil giue thee a crowne of life.

11 Let him that hath an eare, heare what the spirite saith vnto the Churches, He that ouercommeth, shal not be hurt of the second death.

12 And to the Angell of the Church in Pergamos, write, These things, saith he which hath the sharp sword with two edges:

13 I knowe thy workes, and where thou dwellest, euen where Satans seat is, and that thou holdest fast my name, and hast not denied my faith, euen in those daies when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintain the doctrine of *Balaam, which taught *Balac to put a stumbling blocke before the children of Israel, that they should eate of meate sacrificed vnto Idols, and commit fornication. C Num. 31. e *Some read, in Balac.

15 Euen so hast thou them that maintayne the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the spirite saith vnto the churches: To him that ouercommeth, wil I giue to eate a Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing he that receiueth it.

18 And vnto the Angell of the Church of Thyatira, write, These thinges saith the sonne of God, who hath eyes like vnto a flame of fire, and his feete are like fine brasse.

19 I know thy workes, and thy charitie, seruice, and faith, and thy patience, and thy deedes, which are moe at the last, then at the first.

20 Notwithstanding, I haue a few thinges against thee, because thou suffrest that woman *Iesabell, which called herselfe a prophetesse, to teach, and to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed to Idols. 3. Reg. 16. g 4. Reg. 10. d

21 And I gaue her space to repent of her fornication, and she repented not. D

22 Be-

22 Behold, I will cast her into a bed, and them that commit fornication with her into great aduersitie, except they repent of their deedes.

23 And I will kill her children with death, and all the churches shall know that *I am hee which searcheth the reines and heartes: and I will giue vnto euery one of you according to his workes.

*e.27.b

24 Unto you I say, and vnto other of them of Thiatira, As many as haue not this learning, and which haue not knowne the deepnes of Satan, as they say, I will put vpon you none other burden:

25 But that which yee haue already, hold fast till I come.

26 And whosoeuer ouercommeth, & keepeth my workes vnto the end, to him will I giue power ouer nations:

27 *And he shall rule them with a rodde of Iron, and as the vessels of a potter shall they be broken to shiuers.

*d.2.b

E 28 Euen as I receiued of my father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the spirite saith to the Churches.

The Notes.

a By Manna, vnderstand the word of God, and true hartie loue. By the white stone, is signified the election before God, and also euerlasting peace, and confidence in the grace and fauour of God, vnto euerlasting life.

The iii. Chapter.

He exhorteth the Churches or ministes to the true profession of faith, and to watching.

A And write vnto the Angel of the church that is at Sardis, These things saith he that hath the seuen spirits of God, and the seuen starrs, I know thy workes, euen that thou hast a name that thou liuest, and thou art dead.

2 Be awake, and strengthen the things which remain, that are ready to die: for I haue not founde thy workes perfect before God.

3 Remember therefore how thou hast receiued, & heard, and hold fast and repent. *If thou shalt not watch, I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpon thee.

*Mat.24.42 *1.Thes.5.2 *Reu.3.c

4 Thou hast a few names in Sardis, which haue not defiled their garments, and they shal walke with me in white:

white: for they are worthy.

5 He that ouercōmeth shall be thus clothed in a white
aray, and I will not blot out his name out of the booke
of life: and I will confesse his name before my father,
and before his Angels.

6 Let him that hath an eare, heare what the spirite
saith vnto the Churches.

7 And write vnto the Angell of the Church of Phila- B
delphia, These thinges saith hee that is holy and true,
which hath the key of Dauid, * which openeth, and no Esay 22.f
man shutteth, and shutteth, and no man openeth. Iob 12.c

8 I know thy workes: beholde, I haue set before thee
an open dore, and no man can shut it: for thou hast a lit-
le strength, and hast kept my sayings, and hast not de-
nied my name.

9 Behold, I wil make them of the synagogue of Satan,
which call themselues Iewes, and are not, but doe lie:
behold, I will make them that they shal come & worship
before thy seate, and shall know that I haue loued thee.

10 Because thou hast kept the words of my patience,
therefore I will keepe thee from the houre of temptati-
on, which wil come vpon all the world, to try them that
dwell vpon the earth.

11 Behold, I come shortly, hold that which thou hast,
that no man take away thy crowne.

12 Him that ouercommeth, wil I make a piller in the
Temple of my God: and he shall goe no more out: and I
will write vpon him the name of my God, & the name of
the city of my God, which is new Hierusalem, which com-
meth downe out of heauen from my God: and I wil write
vpon him my new name.

13 Let him that hath an eare, heare what the spirit
saith vnto the Churches.

14 And vnto the Angel of the church which is in Lao- C
dicia, write, These thinges saith Amen, the faithfull and
true witnesse, the beginning of the creatures of God.

15 I know thy workes, that thou art neither cold, nor
hote: I would thou wert cold or hote.

16 So then because thou art luke warme, and neither
cold nor hot, I will spew thee out of my mouth:

17 Because thou saiest, I am rich, and increased with
goods, and haue need of nothing: and knowest not howe
that thou art wretched, and miserable, and poore, and
blind, and * naked. 2. Cor. 5.a

18 I counsaile thee to buy of me gold tried in the fire,
that

that thou maiest be rich, and white rayment, that thou mayest be clothed, that thy filthy nakednesse doe not appeare, and annoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I rebuke and chasten: be feruent therefore, and repent.

20 Behold, I stand at the dore, and knocke: if any man heare my voice, and open the dore, I will come in to him, and will sup with him, and he with me.

21 To him that ouercommeth, will I grant to sit with mee in my throne, euen as I ouer came, and haue sitten with my father in his throne.

22 Let him that hath an eare heare what the spirite saith vnto the Churches.

The Notes.

a The white aray, doth signifie an innocent life, without all manner blemish. The open doore is the word of God, and the holy Gospel.

The iiii. Chapter.

1 *The vision of the Maiesty of God.* 2 *He seeth the throne, and one sitting vpon it,* 8 *And* 24. *seates about it, with* 24 *Elders sitting vpon them, and foure beastes praysing God day and night.*

A Epistle on Trinity Sunday.

After this I looked, and behold a dore was opened in heauen: and the first voice which I heard, was as it were of a trumpet, talking with mee, which sayde, Come vp hither, and I will shewe thee thinges which must be fulfilled hereafter.

2 And immediatly I was in the spirit: and behold, a a throne was set in heauen, and one sate on the throne.

3 And he that sate, was to looke vpon like to a Jasper stone, and a Sardine stone: and there was a rainbow, about the throne, in sight like vnto an Emerald:

4 And about the throne were foure and twenty seats, and vpon the seats I saw foure & twenty elders sitting, clothed in white rayment, and they had on their heades crownes of gold.

5 And out of the throne do proceed lightnings, & thundrings, & voices, & there were 7 lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse, like vnto Christall: and in the middest of the throne, & round about the throne, were foure beastes full of eyes before and behind.

7 And

7 And the first beast was like a Lion, and the second beast like a calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying Eagle. B

8 And the foure beasts had each of them sixe wings about him, and they were ful of eyes within, & they had no rest day nor night, saying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

9 And when those beastes gaue glory, and honour, and thankes vnto him, that sate on the throne, which liueth for euer and euer,

10 The foure & twenty elders fell downe before him that sate on the throne, and worshipped him that liueth for euer and euer, and cast their crownes before ỳ throne, saying, Esay 6.a

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy pleasures sake they are, and were created.

The Notes.

a Gods seate is the euerlasting state of his power. The Rainbow signifieth his mercie and patient suffering. The xxiiii. seates, and the xxiiii elders, do signifie the most highest iustice of God, and that the most speciall frindes of God, both of the olde and new Testament, are incorporate into the kingdome of God. The sea of glasse may signifie vnto vs the aduersitie of this life, which serueth to the glory of God, and the profit of the faithfull.

The xv Chapter.

1 *He seeth the Lambe opening the booke, 8 14. And therfore the foure beastes, the 24. Elders, and the Angels praise the Lambe, and do him worship, 9 For their redemption, and other benifites.*

AND I saw in the right hand of him that sate on the throne, a booke written within, and on the backside, sealed with seuen seales. A

2 And I saw a strong Angell preaching with a loud voice, who is worthy to open the booke, and to lowse the seales thereof?

3 And no man in heauen, nor in earth, neither vnder ỳ earth, was able to open ỳ booke, neither to loke theron.

4 And I wept much, because no man was found worthy to open and to read the book, neither to loke theron.

5 And one of the elders saith vnto me, Wepe not: behold, that lion that is of the tribe of Iuda, ỳ roote of Dauid, hath obtained to open the booke, & to loose the seuen seales

seales thereof.

6 And I beheld, and loe, in the midst of the throne, and of the foure beastes, and in the midst of the Elders, stood a Lambe as though hee had beene killed, hauing seuen hornes, and seuen eyes, which are the seuen spirites of God, sent into all the earth.

B 7 And hee came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the booke, the foure beasts, and foure and twentie Elders fell downe before the lambe, hauing euery one of them harpes, and golden vials full of odours, which are the prayers of Saints:

9 And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof: for thou wast killed, and hast redeemed vs to God by thy blood, out of all kinred, and tongue, and people, and nation:

10 And hast made vs vnto our God kings and priests: and we shall reigne on the earth.

11 And I beheld, and I heard the voice of many angels about the throne, and about the beasts, and the Elders, and I heard thousand thousands,

12 Saying with a loude voice, worthie is the Lambe that was killed, to receiue power, & riches, & wisedome, and strength, and honour and glory, and blessing.

13 And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and al that are in heauen, heard I saying, blessing, honour, glory, and power, be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

C 14 And the foure beasts said, Amen. And the foure & twentie elders fel vpon their faces, and worshipped him that liueth for euermore.

The vi. Chapter.

The Lambe openeth the sixe seales, and many thinges follow the opening thereof.

A 1 AND I saw when the Lambe opened one of the seals, and I heard one of the foure beastes say, as it were the noyse of thunder, come and see.

2 And I saw, and beholde, there was a a white horse: and he that sate on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, and for to ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And

4 And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse, and he that sate on him, had a payre of ballances in his hand.

6 And I heard a voice in the midst of the foure beasts say, a measure of wheate for a penie, and three measures of barly for a peny, and oyle and wine see thou hurt not.

7 And when he had opened the fourth seale, I heard the voice of the fourth beast say, Come and see. B

8 And I looked, and behold, a pale horse, and his name that sate on him was death, and hell followeth with him: and power was giuen vnto them ouer the fourth part of the earth, to kil with sword, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the fift seale, I saw vnder the alter the soules of them that * were killed for the word of God, and for the testimonie which they had. * Iohn 11.c

10 And they cried with a loud voice, saying, How long tarriest thou Lorde holy and true, to iudge and to auenge our bloud on them that dwell on the earth.

11 And long white garments were giuen vnto euery one of them: and it was said vnto them, that they should rest yet for a little season, vntill their fellow seruants, & their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when hee had opened the first seale, and loe, there was a great earthquake, and the Sunne was as blacke as Sackecloth made of hayre, and the Moone waxed all euen as bloud.

13 And the starrs of heauen fell vnto the earth, euen as a figtree casteth her vntimely figges, when she is shaken with a mightie wind.

14 And heauen vanished away as a scroule when it is rolled togither, and all Mountaines and Iles were moued out of their places. C

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captains, and the mighty men, and euery bondman, and euery free man, hid themselues in the denns, and in the rockes of the hils:

16 And saide to the hilles and rockes, * Fall on vs, and hide vs from the face of him that sitteth on the throne, * Osee 10.d Luke 23.e

ehoune, and from the wrath of the Lambe:
17 For the great day of his wrath is come, and who is able to ehoure?

The Notes.

a By the white horse, may bee vnderstanded the first estate of the Christian Church without blemish. By the second seale and thered horse, vnderstand the state of the kingdome of Christ the time of martyres. By the third seale, and the beast, the blac horse, ballances and measure, vnderstand dearth, & want of victailes, with the portion that was allowed for one man for dayes spending, which happened vnto all the world, either w Claudius or Traianus raigned Emperors. By the forth seale, beast, the voice, & the pale horse, vnderstand the heritikes, wh diuers waies vexe the holy Church with false doctrine. The seale, may signifie the right godly and Christian men. The seale, the great miserie and affliction which shall arise and procured through Antichrist.

The vii. Chapter.

4.9. He seeth the seruants of God sealed in their foreheades out of all nations and people, 15 which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

A AND after that, I saw foure Angels standing on the foure corners of the earth, holding the foure winds of the earth, that the winde should not blowe on the earth, neither on the sea, neither on any tree.

The Epistle all Saintes

2 And I saw an other angel ascending from the rising of the Sunne, hauing the seale of the liuing God: and he cryed with a loude voice to the foure Angels to whom power was giuen to hurt the earth and the sea,

3 Saying, Hurt ye not the earth, neither the sea, neither the trees, till we shall haue sealed the seruantes of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and foure thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue th[ousand]

tribe of Leuie were sealed twelue thousand. Of
e of Isachar were sealed twelue thousand.
Of the tribe of Zabulon were sealed twelue thou-
Of the tribe of Ioseph were sealed twelue thou-
Of the tribe of Beniamin were sealed twelue
and.

After this I beheld, & loe, a greate multitude which
n could number, of all nations, and kinreds, and
le, and tongues, stood before the throne, and before
lambe, clothed with white garments, and Palmes
their handes:

10 And cried with a loude voice, saying, Saluation
scribed to him that sitteth vppon the throne of our
and vnto the Lambe.

11 And al the Angels stood in the cõpasse of the throne,
of the Elders, & of the foure beasts, and fell before
throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdome,
thanks, and honour, and power, and might, be vnto
God for euermore. Amen.

13 And one of the Elders answered, saying vnto me,
what are these which are arayed in white garmentes?
and whence came they?

14 And I said vnto him, Lord, thou wotest. And he C
said vnto mee, These are they which came out of great
tribulation, and haue washed their long robes, & made
them white by the bloud of the Lambe.

15 Therefore are they in the presence of the throne of
God, and serue him day and night in his temple: and he
that sitteth in the throne will dwell among them.

16 They shall hunger no more, neither thirst, neither
shall the sunne light on them, neither any heate,

17 For the Lambe which is in the middes of the throne
shall feed them, & shall lead them vnto liuing fountaines
of waters: and God shall wipe away all teares from
their eyes.

The Notes.

a By these foure Angels are vnderstanded noisome ministers,
which go about to hinder both the life and doctrine of the Gos-
pell, and the true faith. The Angell which ascended from the ri-
sing of the Sunne, &c. is our Sauiour Christ which alwaies pro-
uideth some to further the Gospell against tyrannes and Anti-
christ.

The viii. Chapter.

1 The seuēth seale is opened, there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

AND when he had opened the seuēth seale, there was silence in heauen about the space of halfe an houre.

2 And I saw the 2 seuen Angels which stood before God, and to them were giuen seuen trumpets.

3 And another angel came, and stood before the alter, hauing a goldē censer, & many odours were giuen vnto him, that hee should offer with the prayers of all saints vpon the golden alter which was before the throne.

4 And the smoke of the odours which came of the prayers of Saints, ascended vp before God out of the angels hand.

5 And the Angell tooke the censer, and filled it with fire of the alter, and cast it into the earth: and voices were made, and thunderings, and lightnings, and earthquake.

6 And the seuen angels which had the seuen trūpets, prepared themselues to blow.

7 The first angell blewe, and there was made hayle
B and fire mingled with bloud, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second angell blew, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea turned to bloud.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships was destroyed.

10 And the third angell blew, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the third part of the riuers, and into fountains of waters:

11 And the name of the starre is called wormewood, and the third part was turned to wormewood, and many men dyed of the waters, because they were made bitter.

12 And the forth angell blew, and the third part of the Sunne was smitten, and the third parte of the Moone, and the third parte of the Starres, that the third part of them should be darkened: and the day was smitten that the third parte of it shoulde not shine, and

like wise

likewise the night.

13 And I beheld and heard an angell flying through the middes of heauen, saying with a loude voice, woe, woe, woe to the inhabiters of the earth, because of the voices to come of the trumpe of the three angels which were yet to blow.

The Notes.

a The seuen Angels, be many Antichristes, and those mighty that do harme to the faithfull, and hinder the Gospell: but Iesus Christ standeth at the alter, with the oblation of his bodie for the faithfull.

The ix. Chapter.

12 *The first woe is past,* 14 *The foure angels that were bound are losed.* 18 *And the third part of men is killed.*

A

AND the fift angell blewe, and I sawe a starre fall from heauen vnto the earth: and to him was giuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great furnace, and the sunne and the ayre were darkened, by the reason of the smoke of the pit.

3 And there came out of the smoke locustes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commaunded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them it was giuen that they should not kill them, but that they should be vexed fiue monthes, & their payne was as the payne that commeth of a Scorpion, when he shall haue striken a man.

6 And in those dayes shall men seeke death, and shal not finde it, and shall desire to die, and death shall flee from them.

Esay 2.c
Osee 10.b
Luke 23.d

B

7 And the similitude of the locustes was like vnto horses prepared vnto battel, and on their heads were as it were crownes like vnto golde, and their faces were as it had beene the faces of men.

8 And they had hayre as the hayre of women, & their teeth were as the teeth of Lions.

9 And they had habergions, as it were habergions

of yron, and the sound of their winges was as the sound of charets when many horses run to battel.

10 And they had tailes like vnto Scorpions, & there were stings in their tailes: and there power was to hurt men fiue moneths.

11 And they had a king ouer them, which is the angel of the bottomlesse pit, whose name in the Hebrew tõgue is Abaddon, but in the Greeke, tongue hath his name Appollion, that is to say a destroyer.

12 One woe is past, and behold, two woes come yet after this.

13 And the first angel blew, and I heard a voice from the four hornes of the golden alter which is before God,

E 14 Saying to the first angell which had the trumpe, loose the foure angels which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeare, for to slay the third part of men.

16 And the nũber of the horsemen of the armies were twenty thousand times ten thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sate on them, hauing firie harbargions of a Iacinth colour, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouth commeth forth fire, and smoke, and brimstone.

18 And of these three were the third part of mẽ killed, that is to say, of the fire, and of the smoke, and of the brimstone, which proceeded out of the mouthes of them.

19 For their powers be in their mouthes, and in their tailes: for their tayles were like vnto serpents, hauing hands, and with them they doe hurt:

20 And the remnant of the men which were not killed by these plagues, repented not of the deedes of their hands, that they should not worship diuels, and Idols of gold and siluer, and brasse, and stone, and of wood, which

D neither can see, neither heare, neither goe.

21 Also they repented not of their murders, & of their sorceries, neither of their fornication, neither of their thefts.

The x Chapter.

1 The Angel hath the booke open. 6 Hee sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

And

A
AND I saw another mighty Angel come downe from heauen, clothed with a cloude, and the rainbow vpon his head, and his face as it were the sunne, and his feete as it were pillers of fire.

2 And he had in his hand a little booke open: and hee put his right foote vpon the sea, and his left foote on the earth:

3 And cryed with a loud voice, as when a Lyon roareth: and when he had cryed, seuen thunders vttered their voices.

4 And when the seuen thunders had vttered their voices, I was about to write: and I heard a voice from heauen, saying vnto me. Seale vp those things which the seuen thunders vttered, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therin are, that there should be no longer time.

B
7 But in the dayes of the voyce of the seuenth Angell, when he shall begin to blow, and the mistery of God shal be finished, as he declared to his seruants the prophets.

8 And the voice which I heard from heauen, spake vnto me againe, and said, *Goe, and take the little booke which is open in the hand of the Angell which standeth vpon the sea and vpon the earth. *Ezech. 2. b

9 And I went vnto the Angel, and said vnto him, giue me the little booke. And he said vnto me. Take it and eat it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as hony.

10 * And I tooke the little booke out of the Angels hand, and eate it vp, and it was in my mouth as sweete as hony: assoone as I had eaten it, my belly was bitter. *Ezech. 3. c

11 And he said vnto me, Thou must prophecie againe among the people, and nations, and tongues, and to many kings.

The xi. Chapter.

1 *The Temple is measured.* 3 *Two witnesses raysed vp by the Lord, are murdered by the beast.*

A
AND then was giuen me a reede like vnto a rod, and the Angell stoode by, saying, Rise, and meete the

temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie shall they treade vnder foote forty and two moneths.

3 And I will giue power vnto my two witnesses, and they shall prophecie a thousand two hundred, and three score dayes, clothed in sackcloth.

4 These are two oliuetrees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and consumeth their enemies, and if any man will hurt them, this wise must he be killed.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer Waters, to turne them to bloud, and to smite the Earth with all manner plagues, as often as they will.

7 And when they haue finished their testimonie, the
B beast that commeth out of the bottomlesse pit, shal make warre against them, and shall ouercome them, and kill them.

8 And their bodies shall lie in the streets of the great citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kinreds, and tongues, and they of the nations, shall see their bodies three dayes and an halfe, and shal not suffer their bodies to be put in graues.

10 And they that dwell vpon the earth shall reioice ouer them, and be glad, and shall sende giftes one to another: for these two Prophets vexed them that dwelt on the earth.

11 And after three daies and a halfe, the spirit of life comming from God, entered into them: And they stood vp vpon their feete, and great feare fell vpon them which saw them.

12 And they heard a great voice from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloude, and their enemies saw them.

13 And ỳ same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine names of men seuen thousand: and the remnant were afraid, and gaue glory to the GOD of heauen.

14 The second woe is past, and behold, the third woe & commeth anon.

15 And the seuenth angel blew, and there were made great voices in heauen, saying, The kingdomes of this world are our Lords, and his Christs, and he shal reigne for euermore.

16 And the xxiiii. elders which sit before God on their seates, fel vpon their faces, and worshipped God,

17 Saying, we giue thee thanks, O Lord God almighty, which art, and wast, and art to come: for thou hast receiued thy great might, and hast raigned.

18 And the nations were angry, & thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue reward vnto thy seruantes the prophets and saintes, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heauen, and there were seene in his temple the arke of his testament: and there followed lightninges, and voyces, and thundrings, and earthquake, and much haile.

The xii. Chapter.

There appeared in heauen a woman clothed with the Sunne &c.

AND there appeared a great *wonder in heauen, A woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of twelue starres. A *Or, signe.

2 And she being with child, crieth trauelling in birth, and paned ready to be deliuered.

3 And there appeared another wonder in heauen, for behold, a great red Dragon, hauing seuen heades, and ten hornes, and seuen crownes vpon his heads:

4 And his taile draweth the third part of the starres of heauen, and he cast them to the earth: And the Dragon stood before the woman which was ready to bee deliuered, for to deuoure her Childe as soone as it were borne.

5 And she brought forth a man child, which shall rule all nations with a rod of yron: and her sonne was taken vp vnto God, and to his throne.

6 And the woman fled into the wildernesse, where she hath a place prepared of God, that they should feede her there a thousand, two hundred, and three score dayes.

B 7 And there was a great battell in heauen, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels,

e Epistle on Michael and Angels.

8 And preuailed not, neither was there place found any more in heauen.

9 And the great Dragon, that old serpent, called the diuel and Satanas, was cast out, which deceiueth all the world: and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heauen: Now is come saluation and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 And they ouercame him by the blood of the lamb, and by the worde of his testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce heauens, and yee that dwell in them. Woe to the inhabiters of the earth and of the sea: for the diuell is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

13 And when the Dragon saw that he was cast vnto the earth, he persecuted the woman which brought forth the man childe.

C 14 And to the woman were giuen two winges of a great Eagle, that she might flee into the wildernesse into her place, where she is nourished for a time, & times, and halfe a time, from the face of the serpent.

15 And the serpent cast out of his mouth water after the woman as it had beene a flood: that hee might cause her to be carried away of the flood.

16 And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the riuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made war with the remnãt of her seed, which kepe the commaundements of God, and haue the testimonie of Jesus Christ.

me read, 18 And I stood on the sea sand.
he stood.

The xiii. Chapter.

13. The beast deceiueth the reprobate. 2. 4. 12. and is confirmed by another. 17. The priueledge of the beasts marke.

A AND I saw a beast rise out of the Sea, hauing seuen heads, and tenne hornes, and vpon his hornes tenne crownes,

nownes, and vpon his heades the name of blasphemie.
2 And the beast which I saw, was like a leaopard, & his feete were as the feete of a beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and great authority.
3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondred after the beast.
4 And they worshiped the Dragon, which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? Who is able to ware with him?
5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe forty and two months.
6 And he opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.
7 And it was giuen to him to make warre with the Saintes and ouercome them: And power was giuen B him ouer all kinreds, and tongues, and nations.
8 And all that dwel vpon the earth, shal worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of ỹ world.
9 If any man hath an eare, let him heare.
10 He that leadeth into captiuity, shal goe into captiuity: *he that killeth with a sword, must be killed with a sword. Here is the patience and the faith of the Saints. Gen. 9. 2 Matth. 25. b
11 And I beheld another beast cõming vp out of the earth, and he had two hornes like a lambe, and he spake as did the Dragon.
12 And hee doth all that the first beast could doe in his presence, and hee causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.
13 And he doth great wonders, so that he maketh fire come downe from heauen on the earth in the sight of men,
14 And deceiueth them that dwell on the earth, by C the meanes of those signes which he had power to doe in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which hath the wound of a sword, and did liue.
15 And he had power to giue a spirit vnto the image of the beaste, that the image of the beast should both

speake

speake, and I shall cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all both small and great, rich and poore, free and bond, that he should giue them a marke in their right hand, or in their foreheads.

17 And that no man might buy or sel, saue he that had the marke, or the name of the beast either the number of his name.

18 Here is wisedome, let him that hath witte, count the number of the beast: For it is the number of a man, and his number is sixe hundred three score and sixe.

The Notes.

a This beast is the kingdome of Rome: the cat of the mountaine, is the errors and blasphemous vices of the whole worlde gotten in battell: the beares feete, tyrannie: the mouth of the Lyon, spoilfull and greedy to deuour, wonded by insurrections and Ciuil warres, vntill dominion and gouernance came in one mans hand. This other beast that commeth out of the earth is the pompe of the Romish Bishopes. Hee pretendeth to bee a lambe. This is the second kingdome of Rome.

The xiiii. Chapter.

1 *The notable company of the lambe.* 6 *One announceth the Gospell.* 8 *Another the fall of Babylon.* 9 *And the third warneth to flee from the beast.* 18 *Of the Lordes harueft.*

a *Epistle or innocents*

a AND I loked, and loe, a Lambe stode on the mount Sion, and with him an hundred, fortie, and foure thousand, hauing his fathers name written in their foreheads.

2 And I heard a voice from heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voice of harpers, harping with their harps.

3 And they singe as it it were a newe song before the throne, and before the foure beastes, and the elders, and no man could learne that song, but the hundred and fortie and foure thousand, Which were redeemed from the earth.

4 These are they which were not defiled with wome, for they are virgins: These are they which follow the Lambe whersoeuer he goeth: These were redeemed from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouth is found no guile: for they are

without spot before God.

6 And I saw another angell flee in the mides of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to all nations, and kinreds, and tongues, and people,

7 Saying with a loude voyce, *Feare God, and giue glory to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the Sea, and fountaines of waters. B *Actes 14.d

8 And there followed another Angel, saying, *Babylon is fallen, is fallen, that great citie, for she made all nations drinke of the wine of the wrath of her fornication. *Esay 21.c Ierc. 51.a

9 And the third Angell followed them, saying with a loud voice, if any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, and he shalbe punished in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment ascendeth vp euermore: And they haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 And I heard a voice from heauen, saying vnto me, Write, a Blessed are the dead, which hereafter die in the Lord. Euen so saith the spirite, that they may rest from their labour, and their workes follow them.

14 And I looked, and behold, a white cloude, and vpon the cloude one sitting like vnto the sonne of man, hauing on his head a golden crowne, & in his hand a sharp sickle. C

15 And another angel came out of the temple, crying with a loud voice to him that sate on the cloude, *Thrust in thy sickle and reape, for the time is come to reape: for the haruest of the earth is *ripe. *Ioel 3.e *Or, dryed.

16 And he that sate on the Cloude thrust in his sickle on the earth, and the earth was reaped:

17 And another angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another angel came out from the alter, which had power ouer fire, and cryed with a loud crie to him that

that had the sharpe sickle, saying. Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the Angell thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the city, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand and fiue hundred furlongs.

The Notes.

a Here is the reward they shall haue, which follow not this horned beast, nor them that worship it, and the iudgement and sentence of God against all them which worship this beast, or Antichrist, resisting the Gospel.

The xv. Chapter.

The song of them that ouercome the beast.

A AND I saw another signe in heauen great and marueilous, seuen Angels hauing the seuen last plagues, for in them is fulfilled the wrath of God.

2 And I saw as it were a glasse sea mingled with fire and them that had gotten ỹ victorie of the beast, & of his image, and of his marke, & of the number of his name, stand on the glassie sea hauing the harpes of God.

3 And they sing the song of Moses the seruant of God, and the song of the lamb, saying, Great and marueilous are thy works, Lord God almighty: iust and true are thy wayes, thou king of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy name? for thou onely art holy: and al gentiles shal come, and worship before thee, for thy iudgementes are made manifest.

5 And after that I loked: and behold, the temple of the tabernacle of the testimony was open in heauen.

6 And the seuen Angels came out of the Temple, hauing the seuen plagues, clothed in pure & bright linnen, and hauing their breastes girded with golden girdles.

B 7 And one of the foure beasts gaue vnto the seuen angels seuen golden vials, full of the wrath of God, which liueth for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power: and no man was able to enter into the temple, till the seuen plagues of the seuen Angels were fulfilled.

The Notes.

1 The sea of glasse mixed with fire, signifieth the wickednesse of this world, and all the wicked enimies and aduersaries of the truth and doctrine of the Gospell.

The xvi. Chapter.

1 *The Angels power out their vials full of wrath: 6 and what plagues follow thereof.* 15 *Admonition to take heed and watch.*

A AND I heard a great voice out of the temple, saying to the seuen Angels, Goe your wayes, power out the vials of the wrath of God vpon the earth.

2 And the first Angell went & powred out his vial vpon the earth, & there fell a noysome and a sore botch vpō the men which had the marke of the beast, & vpon them which worshipped his image.

3 And the second Angell shed out his viall vpon the sea, and it turned as it were into the bloud of a dead man: and euery liuing died in the sea.

4 And the third angel shed out his viall vpō the riuers and fountains of waters, and they turned to bloud.

5 And I heard the Angell of the waters, say, Lorde, which art, and wast, thou art righteous, and that holy one, because thou hast giuen such iudgements:

6 For they haue shed out the bloud of Saints & Prophets, and therfore hast thou giuen them bloud to drink: for they are worthy.

7 And I heard another out of the alter say, euē so Lord B God almightie, true and righteous are thy iudgements.

8 And the forth Angell powred out his viall on the sunne, and power was giuen vnto him to vexe men with feruent heate of fire.

9 And men boiled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, & they repented not, to giue him glory.

10 And the fift angell powred out his viall vpon the seate of the beast, and his kingdome waxed darke, and they gnew their tongues for sorrow,

11 And blasphemed the God of heauen, for their sorrowes, and for their sores, & repented not of their deeds.

12 And the sixt angel powred out his vial vpō ỹ great riuer Euphrates, & the water thereof dried vp, that the way of the kings of the East should be prepared.

13 And I saw three vncleane spirits like frogs come out of the mouth of the Dragon, and out of the mouth

of the beast, and out of the mouth of the false prophet.
C 14 For they are the spirites of Diuels, working miracles, to go out vnto the kinges of the earth, and of the whole world, to gather them to the battel of that great day of God almighty.
Matth. 24.g 2.Pet.3.b 1.Thess.5.a 15 Behold, I come as a theefe. Happie is hee that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse.
16 And he gathered them togither, into a place called in the Hebrew tongue, Armagedon.
17 And the seuenth angell powred out his viall into the ayre: and there came a great voice out of the temple of heauen, from the throne, saying, It is done.
18 And there followed voices, thundrings, and lightnings: and there was a great earthquake such as was not since men were vpon the earth, so mightie an earthquake, and so great.
19 And the great citie was deuided into three parts, and the citie of the nations fell: and great Babilon came in remembrance before God, to giue vnto her the cup of the wine of the fearcenesse of his wrath.
20 Euery Ile also fled away, and the mountaines were not found.
D 21 And there fell a great hayle, as it had been talents, out of heauen, vpon the men, and the men blasphemed God because of the plague of the hayle: for the plague thereof was exceeding great.

The xvii. Chapter.

The discription of the great whore, 8 and her sinnes and punishments.

a AND there came one of the seuen Angels, which had the seuen vials, and talked with me saying vnto me, Come, I will shewe vnto thee the iudgement of the great whore that sitteth vpon many waters.
2 With whom haue committed fornication the kinges of the earth, and the inhabiters of the earth are drunken with the wine of her fornication.
3 So he carried me away in the spirit into the wildernesse: and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemy, hauing seuen heads, and ten hornes.
4 And the woman was arayed in purple and a scarlet colour, and decked with golde, precious stone & pearles, hauing a cup of gold in her hand, full of abhominations

and

and filthinesse of her fornication.

5 And in her forehead was a name written, A mysterie, great Babilon, the mother of whoredome and abominations of the earth.

6 And I sawe the woman drunken with the bloud of the Saints, and with the bloud of the martyres of Iesus: And when I sawe her, I wondred with great marualle.

7 And the angel said vnto me, Wherefore marueilest thou? I wil shewe thee the misterie of the woman, and of the beast that beareth her, which hath seuen heades and ten hornes. B

8 And the beast that thou sawest, was, and is not, and shal ascend out of the bottomlesse pit, & goeth into perdition. And they that dwel on the earth shal wonder (whose names are not written in the booke of life from the beginning of the worlde) when they behold the beast that was, and is not, and yet is.

9 And here is a meaning that hath wisedome. The seuen heads are seuen mountains, on which the woman sitteth: They are also seuen Kings.

10 Fiue are fallen, and one is, and the other is not yet come: And when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and goeth into destrucion.

12 And ỳ ten hornes which thou sawest, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beast.

13 These haue one mind, and shall giue their power and strength vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: *for he is the Lord of Lordes, and King of Kings, and they that are on his side, are called, and chosen, and faithfull. C 1. Tim. 6. c

15 And hee saith vnto mee, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tongues.

16 And the ten hornes which thou sawest vppon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shal eate her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his wil, and to doe with one consent, for to giue their kingdome vnto the beast, vntill the words of God shal be fulfilled.

18 And

18 And the woman which thou sawest, is that great citie which raigneth ouer the kings of the earth.

The Notes.

a The womans variable garments, betoken diuers liueries of religious orders, or the rose colour may signifie readinesse to shed Christian bloud. The cup full of abominations, &c. the popes decrees, decretals, bulles, dispensations, suspentions and cursinges: the beast she sitteth on, is the papall seate.

The xviii. Chapter.

9 The louers of the world are sory for the fall of the whore of Babilon. 20 But they that be of God, haue cause to reioyce for her destruction.

a AND after that, I saw another Angel come from heauen, hauing great power and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, *Great Babilon is fallen, is fallen, and is become the habitation of diuels, and the hold of all foule spirits, and a cage of all vncleane and hatefull birds:

*Esay 21.f
Jeremy 1.a

3 For all nations haue dronken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the aboundance of her pleasures.

4 And I heard another voice from heauen, saying, Come away from her, my people, that ye be not partakers of her sins, and that ye receiue not of her plagues.

5 For her sinnes are gone vp to heauen, and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you, and giue her double, according to her workes and power in double to
B her in the same cup which she filled vnto you.

7 And as much as she glorified her self, & liued wantonly, so much power ye in for her punishment and sorrow: for she said in her heart, I sit being a queene, *and

*Esay 46.d

am no widow, and shall see no sorrow.

8 Therfore shall her plagues come in one day, death, and sorrow, and hunger, & she shal be vtterly burnt with fire, for strong is the Lord which iudgeth her.

9 And they shall bewaile her, & the kings of the earth shall lament for her, which haue committed fornication with her, and haue liued wantonly with her, when they shall see the smoke of her burning:

10 *Standing a farre of for feare of her punishment, saying, Alas, alas, that great Citie Babilon, that mighti

*Jere. 51.a

mightie citie, for at one houre is thy iudgement come.
11 And the marchants of the earth do weepe & waile ouer her, for no man buieth their ware any more.
12 The ware of gold and siluer, and precious stones, and of pearle, and reines, and purple, & silke, and scarlet, and all Thine wood, and all manner vessels of yuorie, and all maner vessels of most precious wood, & of brasse, and yron, and marble,
13 And Cynamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and bodies, and soules of men.
14 And the apples that thy soule lusted after, are departed from thee, and all things which were dainty, and goodly in price, are departed from thee, and thou shalt find them no more at all. T
15 The marchants of these things which were warrich, shall stand a farre off from her, for feare of the punishment of her, weeping and wailing,
16 And saying, *Alas, alas, that great Citie that was clothed in reines, and purple, and scarlet, and decked with gold and precious stones, and pearles: Ierc. 51. b
17 For at one houre so great riches is come to naught. And euery ship gouerner, and al they that occupie ships, and shipmen, and as many as worke in the sea, stode a farre off,
18 And cried, when they sawe the smoke of her burning, saying, What citie is like vnto this great citie?
19 And they cast dust on their heads, and cryed, weeping and wailing, and saying, *Alas, alas, that greate citie, wherein were made rich all that had shippes in the sea, by reason of her costlynesse, for at one houre is she made desolate. Ierem. 51. b
20 Reioyce ouer her thou heauen, and yee holy Apostles, and prophets, for God hath giuen your iudgement on her.
21 And a mightie angel toke vp a stone, like a great millstone, and cast it into the sea, saying, With such violence shall that great citie Babilon be cast, and shall be found no more at all. D
22 And the voice of harpers, and musitions, and of pipers and trumpetters, shall bee heard no more at all in thee: and no craftesman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a mill shall be heard no more at all in thee:

23 And the light of a candle shall shine no more at all in thee, and the voice of the bridgroome and of the bride, shall be heard no more at all in thee: for thy marchants were the great men of the earth, and with thine inchantment were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vppon the earth.

The Notes.

This Chapter intreateth most principally against the second regiment of Rome, that is, the papistical kingdome, which vnder the pretence of the name of Christ, hath dealt so cruelly against all faithfull Christians, and the Euangelicall kingdome of God.

The xix. Chapter.

Praises are giuen vnto God for iudging the whore.

A AND after these things, I heard a great voice of much people in heauen, saying, Alleluia: saluation, and glory, and honour, and power, be ascribed to the Lord our God.

2 For true and righteous are his iudgements, for he hath iudged the great whore which did corrupt the earth with her fornication, and hath throughly auenged the blood of his seruants of her hand.

3 And againe they said, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our Lord God all ye that are his seruants, and yee that feare him both small and great.

6 And I heard as it were the voice of much people, euen as the voice of many waters, and as the voyce of strong thunderings, saying, Alleluia: for the Lorde our God omnipotent raigneth.

B 7 Let vs be glad, and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted that she should be arayed with pure and goodly reynes: for the reines is the righteousnesse of Saints.

Matth. 22.2
Luke 14.c

9 And hee saide vnto mee, Write: Happie are they which are called vnto the Supper of the Lambes mar-

riage

sage. And he said vnto me, These are the true sayings of God.

10 And I fell at his feete to worship him: and he said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren which haue the testimony of Iesus, worship God: for the testimonie of Iesus, Is the spirite of prophecie.

11 And I saw heauen open, & behold, a a white horse, and he that sate vpon him was called faithful and true, and in righteousnesse he doth iudge and make battle.

12 His eyes were as a flame of fire, and on his head were many crownes, and he had a name written, that no man knew but he himselfe.

13 *And he was clothed with a vesture dipt in bloud: and his name is called, the word of God. Esay 63. a

14 And the armies which were in heauē followed him vpon whit horses, clothed with white and pure raines. C

15 And out of his mouth goeth a sharp sworde, that with it he should smite the heathen: & he shall rule them with a rod of yron: and hee treadeth the wine fat of the fiercenesse and wrath of almightie God.

16 And hee hath on his vesture, and on his thigh, a name written, king of kings, and Lord of Lords.

17 And I saw an angell stand in the Sunne, and hee cried with a loud voice, saying to all the foules that flie by the midest of heauen, Come, and gather your selues togither vnto the supper of the great God:

18 That ye may eate the flesh of kings, and the flesh of high captaines: and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bondmen, and of small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered togither, to make battle against him that sate on the horse, and against his armie.

20 And the beast was taken, and with him that false Prophet, which wrought myracles before him, with which he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were cast quicke into a pounde of fire burning with brimstone:

21 And the remnant were slaine with the sworde of him that sate vpon the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh. D

The Notes.

a The white horſe, and he that ſate vppon him, betokeneth Chriſt, which is here diſcribed after the maieſtie of Emperors and high powers, with his honour, laude, and name. The other that ſtood in the ſunne, calleth the diuels, with all that beare the marke of the dragon, and of the beaſt (which is infidelitie, and misbeliefe in Chriſt) vnto an euerlaſting ſupper of all bitterneſſe and vnbleſſednesſe.

The xx. Chapter.

2 *Satan being bound for a certaine time.* 7 *and after let looſe, vexeth the Church greeuouſly.*

a AND I ſaw an angell come downe from heauen, hauing the key of the bottomleſſe pit, and a great chain in his hand.

2 And he toke the dragon, that old ſerpent, which is the diuell and Satanas, and he bound him a thouſand yeres.

3 And caſt him into the bottomleſſe pit, & he ſhut him vp, & ſet a ſeale on him, that he ſhould deceiue the nations no more, till the thouſand yeares ſhould be fulfilled: and after that he muſt be loſed for a little ſeaſon.

4 And I ſaw thrones, and they ſate vpō them, & iudgement was giuen vnto them: and I ſaw the ſoules of thē that were beheaded for the witnes of Jeſus, and for the worde of God, and which had not worſhipped the beaſt, neither his image, neither had taken his marke vpon their foreheads, or in their handes, and they liued and reigned with Chriſt a thouſand yeres.

5 But the other of the dead men did not liue againe, vntill the thouſand yeres were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſeconde death hath no power but they ſhall be the prieſts of God, and of Chriſt, and ſhall reigne with him a thouſand years.

B 7*And when the thouſand yeres are expired, Satan ſhall be looſed out of his priſon:

Eſay 38.d

8 And ſhal go out to deceiue the nations which are in the foure quarters of the earth, Gog and Magog, to gather them togither to battell: whoſe number is as the ſand of the ſea.

9 And they went vp in the plaine of the earth, and cōpaſſed the tents of the ſaints about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And

10 And the diuel that deceiueth them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented day and night for euermore.

11 And I saw a great white throne, and him that sate on it, from whose face fled away both the earth and the heauen, and their place was no more found.

12 And I saw the dead both small and great stand before God: and the bookes were opened: and another booke was opened, which is the booke of life: & the dead were iudged of those thinges which were written in the bookes, according to their deedes.

13 And the sea gaue vp her dead which were in her: & death & hel deliuered vp the dead which were in them: & they were iudged euery man according to his deedes.

14 And death and hell were cast into the lake of fire: & this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

The Notes.

a This chapter may be taken as it were for a rehearsall of the visions and reuelations that were before mentioned. And by the way it describeth againe the honour and maiestie of Christ, of Gods word and power of the Gospel, and the benefits of Christ, and addeth thereunto the last iudgement of the dead, which shal die two deaths.

The xxi. Chapter.

3.14. *The blessed estate of the Godly,* 8. 27. *and the miserable condition of the wicked.*

AND I saw * a new heauen and a new earth: for the first heauen and the first earth were vanished away, and there is no more sea. A Esay 45.c 2.Pet.3.a

2 And I John saw the holy city new Jerusalem, come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shalbe with them, and be their God. Leuit. 26.b 2.Cor.6.c

4 * And God shall wipe away all teares from their eies, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine: for the former things are gone. Esay 25.b Apoc.7.a

5 And hee that sate vpon the throne, sayde, Behold, I make all thinges new, And he sayd vnto me, Write:

for these wordes are true and faithfull.

6 And he said vnto me, It is done: I am Alpha and Omega, the beginning and the end. I will giue vnto him that is a thirst, of the well of the water of life freely.

B 7 He that ouercommeth shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearfull, and vnbeleeuing, and the abhominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimston, which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hither, I will shewe thee the bride, the lambes wife.

10 And he carried me away in the spirit to a great high mountaine, and hee shewed me the great city holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, euen like a Jasper, cleare as chrystall:

12 And had a wall great and high, and had twelue gates, and at the gates twelue angels, and names written, which are the names of the twelue tribes of Israel.

13 On the East side three gates, and on the North side three gates, and toward the South three gates, and from the West three gates.

C 14 And the wall of the city had twelue foundations, & in thē the twelue names of ỹ lambes twelue apostles,

15 And he that talked with me, had a golden reede to measure the city withall, and the gates thereof, and the wall thereof.

16 And the city lieth four square, and the length was as large as the breadth: and hee measured the citie with the reede twelue thousand furlongs, and the length and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and fortie and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Jasper, and the citie was pure gold like vnto cleere glasse,

19 And the foundation of the wall of the Citie were garnished with all manner of precious stones. The first foundation was Jasper, the second Saphire, the third a Calcedonie, the fourth an Emerald,

20 The

20 The fifth Sardonix, ỳ sixth Sardius, the seuenth Chrysolite: the eight Beril, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelth an Amethyst.

21 The twelue gates were twelue pearles, euerie gate was of one pearle, and the streete of the citie was pure gold as it were shining glasse. D

22 And I saw no temple therein: For the Lord God almighty, and the Lambe are the temple of it.

23 *And the citie hath no need of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it. Esay. 60. d

24 And the Nations of them which are saued, shall walke in the light of it: and the kinges of the earth doe bring their glory and honour vnto it.

25 *And the gates of it shall not be shut at all by day: for there shall be no night. Esay 60. c

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shal in no wise enter into it any vncleane thinge, neither whatsoeuer worketh abhomination, or maketh lies: but they onely which are written in the Lambes booke of life.

The xxii. Chapter.

1 The riuer of the water of life, 9 The Angell will not be worshipped.

AND he shewed me a pure riuer of water of life, clere as chrystall, proceeding out of the throne of God, and of the Lambe. A

2 In the middest of the streete of it, and of either side the riuer was there wood of life, which bare twelue maner of fruits, and gaue fruit euery moneth: & the leaues of the wood serued to heale the people withall.

3 And there shal be no more curse but ỳ throne of God & the lambe shalbe in it, and his seruants shal serue him.

4 And they shall see his face, and his name shall bee in their foreheads.

5 *And there shall bee no night there, and they neede no candle, neither light of the sunne, for the Lord God giueth them light, and they shall raigne for euermore. Esay 40 a

6 And he said vnto me, These sayings are faithfull & true. And the Lord God of the holy Prophetes sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

B 7 Behold, I come shortly: happy is he that keepeth the sayings of the prophecie of this booke.

8 I Iohn saw these things, and heard them. And whē I had heard and seene, I fell downe to * worship before
euc.1.a the feete of the Angell, which shewed me these things.
euc.19.b 9 Then saith he vnto me, See thou do it not: for I am thy fellow seruant, and the fellow seruant of thy brethren the Prophetes, and of them which keepe the sayinges of this booke: but worship God.

10 And he saith vnto mee, Seale not the sayinges of the prophecie of this booke: for the time is at hand.

11 He that doth euil, let him do euil still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and that is holy, let him be holy still.

12 And behold, I come shortly, & my reward is with me, to giue euery man according as his deed shalbe.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

C 14 Blessed are they that doe his commaundements, that there power may be in the tree of life, and may enter in through the gates into the citie.

say 44.b
euc.1.b 15 * For without shalbe dogges, and enchaunters, and whoremongers, and murderers, and idolaters, and whosoeuer loueth or maketh leasings.

16 I Iesus sent mine angell, to testifie vnto you these thinges in the churches, I am the roote and the generation of Dauid, and the bright morning starre.

say 55.a
ohn 7.f 17 And the spirit and the bride say, Come, * And let him that heareth, say also, Come. * And let him that is a thirst, Come. And whosoeuer will, let him take of the water of life freely.

18 I testify vnto euery man that heareth the words of the prophecie of this booke, * If any man shall adde vnto
eut.4.a
ro.30.a these sayings, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shal take away from the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.

20 He which testifieth these things, saith, Surely I come quickly, Amen. Euen so, Come Lord Iesus.

D 21 The grace of our Lord Iesus Christ be with you all. Amen.

FINIS.

The Epistles of the old Testament, according as they be now read.

The Epistle on Ashwednesday.

TUrne you vnto me with all your heart, with fasting, weeping, and mourning, rent your hearts, and not your clothes, Turne you vnto the Lord your God, for he is gratious and mercifull, long suffering, and of great compassion, and ready to pardon wickednes. Then (no doubt) he shall also turne and forgiue: & after his chastening, he shal let your increase remaine for meat & drinke offrings vnto the Lord your God. Blow out with ỳ trumpet in Sion, proclame a fasting, cal the congregation, & gather the people togither: warne all the congregation, & gather the elders: bring the children and sucklings together. Let the bridegrome goe forth of his chamber, & the bride out of her closet: Let the priests serue the Lord betweene the porch and the altar weeping, and saying, be fauorable, O Lord, bee fauorable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be Lordes thereof. Wherefore should they say among the heathen, Where is now there God? Ioel 2.c

The Epistle on the Munday before Easter.

WHat is he that commeth from Edom, with stained red clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in myne indignatiõ, and there bloud sprang vpon my clothes, and so I haue stained all my raiment. For the day of vengeance is assigned in my heart, and the yeere of my deliuerance is come. I looked about me, and there was no man to shew me any helpe. I fell downe, and no man held me vp. Then I held mee by mine owne arme, and my feruentnesse sustained me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure, in so much that I haue shed their bloud vpon the earth. I will declare the goodnesse of the Lord, yea, and the prayse of the Lord for all that he hath giuen vs, for ỳ great good that he hath done for Israel, which he hath giuen them of his own fauour, and according to the multitude Esay 63.a

titude of his louing kindnesse. For hee sayd, These no doubt wil be my people, and no shrinking children, and so he was their sauiour. In their troubles he forsoke thē not, but the Angell that went foorth from his presence, deliuered them. Of very loue and kindnesse that he had vnto them redeēmed he them. He hath borne them, and caried thē vp euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemie, and fought against them himselfe. Yet remembred he the old time of Moses and his people, how he brought them frō the water of the sea, as a shepheard doth with his sheepe, how he had giuen his holy spirit among them, how hee had led Moses by the right hand in his glorious arme, how he had diuided the water before them (whereby he gate himselfe an euerlasting name) howe he led them in the deepe, as an horse is led in the plaine, that they should not stūble. The spirit of the Lord ledde them as a tame beast goeth in the field. Thus (O God) hast thou led thy people, to make thy self a glorious name withal. Looke downe then from heauen, and behold the dwelling place of thy sanctuary, and thy glory. How is it, that thy zelousie, thy strength, the multitude of thy mercies, and thy louing kindnes, wil not be intreated of vs? Yet art thou our father: For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeēmer, & thy name is euerlasting, O Lord, wherefore hast thou ledde vs out of the way? Wherfore hast thou hardened our hearts, that we feare thee not? Be at one with vs again, for thy seruants sake, that are of the generation of thine heritage. Thy people haue had but a litle of thy Sanctuarie in possession, for our enemies haue taken it in. And we are become euen as wee were from the beginning: but thou art not their Lord, for they haue not called vpon thy name.

The Epistle on the Tuesday before Easter.

Esay 50.b

The Lord God hath opened mine eare, therfore can I not say nay, nor withdraw my selfe: but I offer my backe vnto the smiters, & my cheekes to the nippers. I turne not my face from shame and spitting: for the Lord God helpeth me, therefore shall I not be confounded. I haue hardened my face like a flint stone, For I am sure that I shall not come to confusion. Mine aduocate speaketh for mee, who will then goe with me to law? Let vs

stand

stād one against another, if there be any that will reason with me, let him come forth here to me. Behold, the Lorde God standeth by me, what is he that can condemne me? Loe, they shal be al like as an olde cloth which ỳ mothes shall eat vp: Therefore who so feareth the Lorde among you, let him heare ỳ voice of his seruant. Who so walketh in darkenes, and no light shineth vpon him, let him hope in the Lord, & hold him by his God. But take heede ye all haue kindled a fire, & girded your selues with the flame. Yee walke in the glistering of your owne fire, and in the flame that ye haue kindled. This cõmeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Epistle on the xxv. sunday after Trinitie.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branche of Dauid, which shall beare rule, and discerne matters with wisdome, and shall set vp equity and righteousnes againe in earth. In his time shal Juda be saued, & Israel shal dwel without feare. And this is the name [illegible]ey shal cal him. Euen the Lord our righteous maker. And therfore behold, ỳ time cõmeth, sayth the Lord, that it shall no more be said, The Lord liueth, which brought the children of Israel out of the Land of Egipt: But, the Lord liueth, which brought forth and ledde the seed of the house of Israel out of the North land, and from al countries where I had scattered them, and they shal dwel in their owne land againe. Ierem. 23. b

The Epistle on the Annunciation of Mary.

MOreouer, God spake vnto Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue: Then said Ahaz, I will require none, neither will I tempt the Lord. The Lord answered, then heare to, ye of ỳ house of Dauid, Is it not ynough for you, that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shal giue you a token of himselfe: Behold, a virgin shal conceiue and beare a sonne, and shall call his name Emanuell. Butter and hony shall he eate, that he may know the euill and chuse the good. Esay 7. b

The Epistle on S. Iohn Baptistes day.

BE of good cheere, my people be of good cheere, (saith your God) comfort Hierusalem, and tel her that her trayell is at an ende, that her offence is pardoned, Esay 40. a

that

that she hath receiued at the Lordes hand sufficient correction for all our sinnes. A voyce crieth, Prepare the way of the Lord in the wildernesse, make streight ỳ path of the Lord in the desert. Let all vallies be exalted, and euery mountaine and hil be laid low. What so is crooked, let it be made streight, and let the rough places be made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall see it: For why? the mouth of the Lord hath spoken it. The same voice spake, Now cry. And I said, What shall I crie? Then spake it: That all flesh is grasse, and that al the beautie thereof is as the flowre of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless whether the grasse wither, or the flowre fade away, yet the word of our God endureth for euer. Moreouer, the voice crieth thus, Goe vp vnto the hill (O Sion) ỳ that bringest good tidings, lift vp thy voice with power, O thou Preacher Hierusalem, lift it vp without feare, and say vnto the cities of Juda, Behold your God, behold the Lord, euen ỳ almightie shall come with power, & beare rule with his arme. Behold hee bringeth his treasure with him, and his workes goe before him. He shall feede his flocke like an heardman. He shall gather the Lambes together with his arme, and carry them in his bosome, and shall kindly intreat those that beare young.

A Table

¶ A Table to find the Epistles and Gospels read in the Church of England, whereof the first line is the Epistle, and the other the Gospell.

First Sunday in aduent.

Owe nothing — Rom.xiii.b
When the — Mat.xxi.a

Second Sunday.

Whatsoeuer — Rom.xv.a
And there shall — Luke xxi.d

Third Sunday.

Let a man — i.Cor iiii.a
When John — Mat.xi.a

Fourth Sunday.

Reioyce in — Phil.iiii.a
And this is — John i.c

On Christmas day.

God in times — Hebr.i.a
In the begin. — John i.a

On Saint Steuens day.

But he being — Acts vii.b
Wherefore — Mat.xxiii.e

On Saint Iohns day.

That which — i.John.i.a
And when — John xxi.c

On Childermas day.

And I looked — Apo.xiiii.a
Behold the angel — Mat.ii.b

Sunday after Christmas.

And I say — Gala.iiii.a
The booke of — Mat.i.a

On new years day.

Blessed is that — Rom.iiii.b
And it fortuned — Luke ii.c

On twelfe day.

For this — Ephe.iii.a
When Iesus — Mat.ii.a

First Sunday after twelfe day.

I beseech you — Rom.xii.a
And his faith — Luke ii.g

Second Sunday.

Seeing that — Rom.xii.b
And the third — John ii.a

Third Sunday.

Be not wise — Ro m.xii.c
When he — Mat.viii.a

Fourth Sunday.

Let euery — Rom.xiii.c
And when — Mat.viii.b

Fifth Sunday.

Now therefore — Col.iii.b
The kingdome — Mat.viii.d

Sixt Sunday.

(If there be so many) yee shall haue the same Epistle and Gospel that was vpon the fifth Sunday.

Septuagesima sunday.

Perceiue ye — i.Cor.ix.
For the kingdome — Mat.xx.a

Sexagesima Sunday.

For ye suffer — ii.Cor.xi.c
When much — Luke viii.a

Quenquagesima sunday.

Though I — i.Cor.xiii.
He toke vnto — Luke xviii.

First day of Lent.

Turne you vnto — Joel ii.
Moreouer — Mat.vi.

First sunday in Lent.

We as helpers — ii.Cor.vi.
Then was — Mat.iiii.

Second Sunday.

Furthermore — i.Thes.iiii.
And Jesus — Mat.xv.

Third Sunday.

Be ye therefore — Eph v.
And he was — Luke xi.

Forth Sunday.

Tell me ye that — Gala.iiii.
After these — John vi.

Fifth Sunday.

But Christ be — Hebr.ix.
Which of you — John viii.

Sunday before Easter.

Le

et the same Phil. ii.a
nd it came Mat xxvi.a
Muuday before Easter.
hat is he Esay xlii.a
fter two Mat xxiii.a
Tuesday.
he Lord hath Esay l.a
nd anon Mat xv.a
Wednesday.
herefoeuer Heb. ix.c
he feast of Luke xxii.a
Thursday.
his Iwarne i. Cor. xi.c
nd the whole Luke xxiii.a
On good fryday.
or the law Heb. x.a
hen Iesus John xviii.a
On Easter euen.
or it is better i. Pet. iii.c
hen the Mat. xxvii.f
Easter day.
ye then be Col. iii.a
he morrow John xx.a
Munday in Easter weeke.
hen Peter Acts x.e
nd Behold Luke xxiiii.b
Tuesday.
e men and Acts xiii.d
esus himselfe Luke xxiiii.f
First sunday after Easter.
or all that is i. John. v.a
he same day John xx.c
Second Sunday.
or it is thanke i. Pet. ii.c
I am that John x.b
Third Sunday.
Dearely beloued. i Pet. ii.b
After a while John xvi.c
Fourth Sunday.
Euery good James i.c
But now go John xvi.a
Fifth Sunday.
nd see that ye James i.d
Verily, verily John xvi.d
On Ascension day.
In the former Acts i.a
After that he Mat. xvi.c
Sunday after Ascension
The end of i. Pet. iiii.b
But when John xv.d
On whitsunday.
When the fittie Acts ii.a
If ye loue John xiiii.c
Munday.
Then Peter Acts x.d
For God so loued John iii.c
Tuesday.
When the Actes viii.c
Verily, verily John x.a
On Trinitie sunday.
After this Apoc. iiii.a
There was John iii.a
First sunday after Trinitie.
Beloued let i. John iiii.b
There was Luke xvi.c
Second Sunday.
Marueil not i. John iii.b
A certaine man Luke xiiii.c
Third Sunday.
Submit your i. Pet v.a
Then resorted Luke xv.a
Fourth Sunday.
For I suppose Rom. viii.c
Be ye therefore Luke vi.f
Fifth Sunday.
In conclusion i. Pet. iii.b
It came to passe Luke v.a
Sixt Sunday.
Remember ye Rom. vi.a
For I say Mat. v.c
Seuenth Sunday.
I will speake Rom vi.c
In those Mar. viii.a
Eight Sunday
Therefore brethren Rom viii.b
Beware of Mat. vii.c
Ninth Sunday.
Brethren, I i. Cor x.a

There

There was Luke xvi.a
Tenth Sunday.
Concerning i. Cor. xii. a
And when he Luke xix. f
The xi. Sunday.
Brethren as i. Cor. xv. a
And he put Luke xviii. b
The xii. Sunday.
Such trust ii. Cor. iii. a
And he depart Marke viii. c
The xiii. Sunday.
To Abraham Gala. iii. c
Happie are the Luke x. d
The xiiii. Sunday.
I say walke Gala. v. a
And it chanced Luke xvii. d
The xv. Sunday.
Behold nowe Gala. vi. b
No man can Mat. vi. d
The xvi. Sunday.
Wherefore I. Ephes. iii. b
And it fortuned Luke xii. b
The xvii. Sunday.
I therefore Ephe. iiii. a
And it chanced Luke xiiii. a
The xviii. Sunday.
I thanke i. Cor. i. a
When the Mat. xxii. c
The xix Sunday.
This I say Ephe. iiii. c
Then he en. Mar. ix. a
The xx. Suuday.
Take hed Ephes. v. a
The kingdome Mat. xxii. a
The xxi Sunday
Finally my Ephes. vi. b
And there John iiii. g
The xxii. Sunday.
I thanke my Phil. i. a
Then came Mat. xviii. d
The xxiii. Sunday.
Brethren be Phil. iii. c
Then went Mat. ii. a
The xxiiii. Sunday.
We gaue thankes Col. i. a
While he Mat. ix. c
The xxv. Sunday.
Behold the Jere. xxiii. a
Then Jesus John vi. a

The Epistles and Gospels for the Saints dayes.

On Saint Andrewes day.
For if thou Rom. x. b
As Jesus Mat. iiii. c
On Saint Thomas day.
Now therefore Ephe. ii. c
But Thomas John xx. d
Purification of Marie.
Read the Epistle appointed for the Sunday.
When the time Luke ii. d
Matthias Apostle.
And in those Actes i. c
At that time Mat. xi. d
Annuntiation of Mary.
Moreouer Esay vii. b
And in the first Luke i. d
Marke Euangelist.
Unto euery Ephe. iiii. b
In the tree John xv. a
Philip and Iames.
James the less. James i. a
And he said John xiiii. a
Saint John Baptist.
Prepared Esay xl. a
Elisabeths time Luke i. a
On Saint Peters day.
In the time Acts xii. a
When Jesus Mat. xvi. b
Saint Iames day.
In those dayes Ephes. iii. c
When

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hen came	Mat.xx.c	Saint Luke the Euangeliſt.	
Saint Bartholmew.			
y the hands	Acts v.b	But watch	ii. Tim. iiii.a
nd there was	Luke xxii.d	After theſe	Luke x.a
Saint Matthew.		Simon and Iude.	
herefore ſee	ii. Cor. iiii.a	Judas the ſeruant	Iude a
nd as Jeſus	Mat. ix.b	This commaund	John xv.c
Saint Michael.		On all Saintes day.	
nd there was	Apo. xii.b	And I ſay	Apo. vii.a
he ſame	Mat. xviii.a	When he ſaw	Mat. v.a

FINIS.



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